THE THEATRE OF GODS IVDGEMENTS:

Reuiſed, and augmented.

Wherein is repreſented the admirable juſtice of God againſt all notorious ſinners, both great and ſmall; but eſpecially againſt the moſt eminent perſons of the world, whoſe tranſcendent power breaketh thorow the barres of humane Iuſtice; deduced by the order of the Commandements.

Collected out of Sacred, Eccleſiaſticall, and prophane Hiſtories. *Now thirdly printed, and encreaſed with many more* Examples.

By the firſt Author thereof, THO. BEARD, Doctor of Diuinitie, and Preacher of the Word of God in the Towne of *Huntington.*

LONDON,

¶ Printed by ADAM ISLIP, for *Michael Sparke*, and are to be ſould at the Blew Bible in Greene Arbour. 1634.

TO THE RIGHT WORSHIPFVLL, Maſter Maior, the Aldermen, and Burgeſſes of the Towne of *Huntington.*

WHom-to ſhould I rather dedicate this booke, than to you the principall Members of this Corporation, wherein I haue liued thirty yeares compleat, and haue painefully preached the Word of God vnto you, and led my life without ſcandall. But beſides, there are diuers cauſes that moued me to dedicate it vnto you: Firſt, to ſhew my thankfulnes to all thoſe that ſtood faithfully for me in the late buſines of the Lecture, notwithſtanding the oppoſition of ſome malignant ſpirits. Secondly, That I being now old, and readie to lay down this earthly tabernacle, might leaue ſome liuely monument behind me, that might preach vnto you when I am gon, that when ye read this booke you may ſay, Behold, D. Beard being dead ſtil preacheth vnto vs. Thirdly, becauſe theſe Iudgements related in the booke, much concerne the ſins of this towne, which being a thorow-faire (as all others of that kind) is ſubiect to many diſorders by the ba-

ser sort of people. Now as wee see, Murtherers hang vpon gibbets, to terrifie others from committing the like facts, so here are thousands, as it were hung vpon gibbets, to terrifie vs from these sins, and to bring vs to repentance. Gods quiuer is full of venomed arrowes, and his Bow alwayes bent, and when he shooteth there is no way to escape. My last reason why I dedicate it to you, M. Maior, is because you were my scholler, and brought vp in my house, which must needs create in mee a greater loue and affection towards you. Now vnderstand, that the Iudgements conteined in this booke do not concerne those that sinne out of weaknes and infirmity, but of malice and presumption: againe, that though they haue committed those sinnes, yet if they repent they shall be freed from the Iudgements: and lastly, that though they escape these temporall plagues, yet if they doe not repent, they shall endure most horrible plagues in the world to come, which I beseech the Lord to deliuer you from. The Lord blesse and keepe you for euermore.

Your louing Pastor,

THO. BEARD.

The Preface.

IF to auoid and eſchew vice (according to the ſaying of the Poet) be a chiefe vertue, and as it were the firſt degree of wiſedome; then it is a neceſſary point, to know what vice & vertue is, and to diſcerne the euill and good which either of them bring forth, to the end to beware leſt we daſh our ſelues vnawares againſt vice inſtead of vertue, and be caught with the deceitfull baits thereof. For this cauſe the great and famous Philoſopher, about to lay open the nature of moral vertues (according to that knowledge and light which nature afforded him) contented not himſelf with a ſimple narration of the properties, eſſence, & obiect of them, but oppoſed to euerie vertue on each ſide the contrarie and repugnant vice; to the end that at the ſight of them, being ſo out of ſquare, ſo hurtful, & pernitious, vertue it ſelfe might be more admirable, and in greater eſteem. And for this cauſe alſo God himſelfe, our ſoueraigne & perfect lawgiuer, that he might faſhion & fit vs to the mould of true & ſolid vertue, vſeth oftner negatiue prohibitions than affirmatiue commandments in his law; to the end aboue all things to diſtract & turne vs from euill; whereunto we are of our ſelues too

too much inclined. And as by this, meane ſin is diſcouered and made knowne vnto vs, ſo is the puniſhment alſo of ſin ſet before our eyes, by thoſe threatnings and curſes which are there denounced: to the end that whom the promiſes of life and ſaluation could not allure and perſuade to doe well, them the feare of puniſhment (which followeth ſin as a ſhadow doth the body) might bridle and reſtrain from giuing them ouer to impietie. Now then if the verie threatnings ought to ſerue for ſuch good vſe, ſhall not the execution and performance of them ſerue much more? to wit, when the tempeſt of Gods wrath is not only denounced, but alſo thrown down effectually vpon the heads of the mightie ones of the world, when they are diſobedient and rebellious againſt God. And hereupon the Prophet ſaith, *That when Gods judgements are vpon earth, then the Inhabitants learne juſtice.* And doubtleſſe it is moſt true, that euery one ought to reap profit to himſelfe by ſuch examples, as well them which are preſented daily to their view by experience, as them which haue bin done in times paſt, and are by benefit of hiſtorie preſerued from obliuion. And in this regard hiſtorie is accounted a verie neceſſarie and profitable thing, for that in recalling to minde the truth of things paſt, which otherwiſe would be buried in ſilence, it ſetteth before vs ſuch effects (as warnings & admonitions touching good and euill) and layeth vertue and vice ſo naked before our eyes, with the puniſhments or rewards inflicted or beſtowed vpon the followers of each of them, that it may iuſtly be called an eaſie and profitable apprentiſhip or ſchole

for

for euery man to learne to get wisedome at another mans cost. Hence it is that Historie is termed of the antient Philosophers, *The record and register of Time, the light of Truth, and the mistresse and looking-glasse of mans life:* insomuch as vnder the person of another man it teacheth and instructeth all those that applie their minds vnto it, to gouerne & carry themselues vertuously and honestly in this life. Wherefore they deserue great praise and commendation, that haue taken paines to inrolle and put in writing the memorable acts and occurrents of their times, to communicate the same to their posteritie: for there the high and wonderfull workes of God doe most cleerely, and as it were to the view, present themselues, as his justice and prouidence: whereby albeit he guideth and directeth especially his own, to wit, those that in a speciall and singular manner worship and trust in him (as by the sacred histories, touching the state and gouernment of the antient and primitiue Church, it may appeare) yet he ceaceth not for all that to stretch the arme of his power ouer all, and to handle and rule the prophane and vnbeleeuing ones at his pleasure; for he hath a soueraigne empire and predominance ouer all the world. And vnto him belongeth the direction and principall conduct of humane matters, in such sort that nothing in the world commeth to passe by chance or aduenture, but onely and alwaies by the prescription of his will; according to the which he ordereth and disposeth by a strait and direct motion, as well the generall as the particular, and that after a strange and admirable order. And this a man

may

may perceiue, if he would but marke and conſider the wholebodie, but eſpecially the end and iſſue of things: wherein the great and meruailous vertues of God, as his bounty, juſtice, and power, doe moſt cleerly ſhine; when he exalteth and fauoreth ſome, and debaſeth and frowneth vpon others, bleſſeth and proſpereth whom he pleaſe, and on the contrarie, curſeth and deſtroieth whom he pleaſe, and that deſerue it. It is hee alſo which erecteth principalities, and which maintaineth commonwealths, kingdomes, and empires, vntil by the ſum and weight of their iniquities they ſinke themſelues into ruine and deſtruction. And herein is he glorified by the execution of his moſt juſt and righteous judgements, when the wicked, after the long abuſe of his lenitie, benignitie, and patience, doe receiue the wages and reward of their iniquities. In this (I ſay once again) ſhineth out the wonderfull and incomprehenſible wiſedome of God, when by the due ordering of things ſo different and ſo many, he commeth ſtill to one and the ſame marke which he once preſcribed, to wit, the puniſhment of the world according to their demerits. And this ſame is moſt manifeſt and apparant euen in the hiſtories of prophane Writers, albeit in their purpoſe it was neuer intended nor thought vpon, nor yet regarded almoſt of any that read the ſame; men contenting themſelues for the moſt part with the ſimple recital of the ſtory, therein to take pleaſure and paſſe away time, without reſpecting any further matter: Notwithſtanding the true and principall vſe of their writings ought to be, diligently to marke the effects of Gods prouidence

dence and of his iuſtice, whereby to learne to containe our ſelues within the bounds of modeſtie and the feare of God; ſeeing that they which haue carried themſelues any thing vprightly in equity, temperance, and other naturall vertues, haue beene in ſome ſort ſpared; and the reſt (bearing the puniſhment of their iniquities) haue fallen into ruine and deſtruction.

This conſideration ought to perſuade euery man to turne from euill, and to follow that which is good, ſeeing that the Lord ſheweth himſelfe ſo incenſed againſt all them which lead a wicked, damnable, and peruerſe life. And this is the cauſe why I, hauing noted the great and horrible puniſhments wherewith the Lord in moſt righteous judgement hath ſcourged the world for ſinne, according to that which is contained as well in ſacred as prophane hiſtories; hauing gathered them together, and ſorted them one after another in their ſeuerall roomes, according to the diuerſitie of the offences, and order and courſe of time, which as neere as I could I endeauoured to follow, to the end to lay downe, as it were in one table, and vnder one aſpect, the great and fearefull judgements of God vpon them that haue rebelled or repugned his holy will. And this I doe not with purpoſe to comprehend them all (for that were not onely difficult, but impoſſible) but to lay open the moſt notable and remarkeable ones that came to my knowledge; to the end that the moſt wicked, diſſolute, and diſordered ſinners, that with looſe reines runne fiercely after their luſt, if the manifeſt tokens of Gods ſeueritie preſented before

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their eyes do not touch them, yet the cloud and multitude of examples, through the ſight of the inuitable anger and vengeance of God vpon euill liuers, might terrifie and ſomewhat curbe them. Perjurers, Idolaters, Blaſphemers, and other ſuch wicked and prophane wretches, with murderers, whoremongers, adulterers, rauiſhers, and tyrans, ſhall here ſee by the miſchief that hath fallen vpon their likes, that which hangeth before their eyes, and is readie to lay hold of them alſo. For albeit for a time they ſleepe in their ſinnes and blindeneſſe, delighting in their pleaſures, and taking ſport in cruelties and euil deeds, yet they draw after them the line wherwith (being more enſnared than they were aware) they are taken and drawne to their finall deſtruction.

And this may teach and aduertiſe both thoſe that are not yet obſtinate in their ſinnes, to bring themſelues to ſome amendment; and thoſe that feare God alreadie, to ſtrengthen and encourage them in the purſuit and continuance in their good courſe. For if God ſhew himſelfe ſo ſeuere a reuenger of their ſins that take pleaſure in diſpleaſing him, there is no doubt but on the contrary hee will ſhew himſelfe bountifull, gratious, and liberall in rewarding all them according to his promiſe which ſeeke to pleaſe him, and conforme their liues vnto his wil. Great and ſmall, yong and old, men and women, and all other, of what degree and condition ſoeuer, may here learae at other mens charges, how to gouerne themſelues in dutie towards God, and betwixt themſelues, by a holie and vnblameable life in mutuall peace and vnitie; and by ſhunning and eſchewing

chewing ſinne, againſt the which God (a moſt iuſt Iudge) poureth forth his vengeance, euen vpon the heads of them that are guiltie thereof. Beſide, here is ample matter and argument to ſtop the mourhes of all Epicures and Atheiſts of our age, and to leaue them confounded in their errours, ſeeing that ſuch and ſo many occurrents and puniſhments are manifeſt proofes, that there is a God aboue that guideth the ſterne of the world, and that taketh care of humane matters, and that is iuſt in puniſhing the vnjuſt and malicious. Againe, whereas ſo much euill, and ſo many ſins haue reigned and ſwayed ſo long time, and do yet reigne and ſway vpon the earth, we may behold the huge corruption and peruerſitie of mankind, and the rotten fruits of that worme-eaten root, *Originall ſin*: when we are not directed nor guided by the holy Spirit of God, but left vnto our owne nature. And hereby true faithfull Chriſtians may take occaſion ſo much the more to acknowledge the great mercie & ſingular fauor of God toward them, in that they being receiued to mercie, are renewed to a better conuerſation of life than others. In brief, a man may here learne (if he be not altogether void of judgement and vnderſtanding) to haue ſin in hatred and deteſtation, conſidering the wages and reward thereof; and how the juſtice of God purſueth it continually, euen to the extreameſt execution, which is both ſharpe and rigorous.

Touching the word *Iudgement*, I haue imitated the language of holy Scripture: wherein as the ordinances and Commandements of God are called

Iudge-

Iudgements, becauſe in them is contained nothing but that which is juſt, right, and equall: ſo likewiſe the puniſhments inflicted by God vpon the deſpiſers of his Commandements are called by the ſame name, as in *Exod.* 6. 6. 2 *Chronic.* 20. 12. & 22. 8. *Ezech.* 5. 8. & 11. 9. and elſewhere, becauſe they alſo are as iuſt as the former, proceeding from none other fountaine ſaue the moſt righteous judgement of God; whereof none can complaine but vnjuſtly.

The

The names of the Authours from whom the moſt part of the examples contained in this booke are collected.

Moſes, and other ſacred Writers.
Tertullian.
Cyprian.
Euſebius.
Socrates. Theodoret.
Sozomenes.
Nicephor. Ruffinus.
Suidas.
Chryſoſtome.
Luther.
Illyricus.
Herodotus.
Thucydides.
Dion. Halycarnaſſeus.
Diodorus Siculus.
Polybeus. Plutarch.
Herodian. Dyon.
Procopius.
Iornandes.
Agathius.
Ælianus.
Tit. Liuius.
Saluſtius.
Suetonius.
Corn. Tacitus.
Amm. Marcellinus.
Iuſtinus.
Eutropius.
Lampridius.
Spartianus.
Flauius Vopiſcus.
Cuſpinianus.
Oroſius.
Aimoinus.
Gregor. Turonenſis.
Anton. Volſcus.
Paulus Diaconus.
Luitprandus.
Olaus magnus Gothus.
Sabellicus.
Anton. Panormitanus.
Æneas Siluius.
Rauiſius.
Hieronymus Marius.
Alexander ab Alexandro.

Petrus

Petrus Præmonſtratenſis.	*Beza.*
Mich. Ritius Neapolitanus.	*Ioſephus.*
Fulgoſius.	*Manlij Collectanea.*
Fran. Picus Mirandula.	*Stow Chronica.*
Bembus.	*Froyſſard.*
Antonius Bonfinus.	*Enguerran de Monſtrel.*
Munſterus.	*Philip de Comines.*
Iohan. Wierus.	*Nicholas Gilles.*
Platina. Naucler us.	*Guicciardine.*
Vincentius.	*Paulus Iouius.*
Hugo Cluniacenſis.	*Benzon Milanois.*
Benno Baleus.	*Iob. Fincelius.*
Cagninus.	*Centuriæ Magdeburg.*
Paulus Æmilius.	*Abbas Vriſſpurgenſis.*
Diſcipulus de Tempore.	*Philippus Melanc thon.*
Acts and Monuments.	*Sleidanus.*
Carion. Chronicon.	*Lanquet. Chronica.*

THE

THE FIRST BOOKE,

OF THE WORTHY AND memorable Hiſtories of the great and maruelous Iudgements of God ſent vpon the World for their miſdeeds againſt the Commandements of the firſt and ſecond Table.

CHAP. I.

Touching the Corruption and Perwerſitie of this World, how great it is.

EVEN as one that taketh pleaſure to behold a pleaſant and delightſom place, a piece of ground couered and painted with all manner of fine flowers, a garden decked, and as it were cloathed with exquiſit plants and fruitfull trees, is much grieued ſo ſoon as he perceiueth all this beautie and pleaſure ſuddenly to be withered and ſcortched by the violence of ſome outragious tempaſt: or if he be conſtrained to caſt his eyes from them, vpon ſome other place by, all craggie and partched, full of briers and brambles. In like ſort, a man cannot chuſe but be ſore grieued and diſcontent, when hee beholdeth on the one ſide the wholeſome light of the Sunne, whereby the heauens do many wayes diſtill

2 their fauors vpon this World, gloriouſly to aduance it ſelfe: on the other ſide hee perceiueth ſuch an army of thicke clouds and palpable darkneſſe, from whence ſuch a number of diſorders and hurliburlies do ariſe, that moſt ſtrangely disfigure the face of the whole world: when that hee which ought to be gentle and peaceable, is become miſchieuous and quarrellous: in ſtead of beeing true and ſingle hearted, diſloyall and deceitfull: in ſtesd of beeing modeſt, well gouerned, and courteous, is proud, cruell, and diſſolute: in ſtead of ſeruing of God, ſerueth his owne humours and affections: Which kinde of behauiour is too common and vſuall; for there is not any kinde of wickedneſſe which is not found in this ranke. Vngodlineſſe vomiteth vp his furie together with iniuſtice, in thoſe men of whome it is ſaid, *There is none that vnderſtandeth or ſeeketh after God: their throat is an open ſepulchre, they vſe deceit in their tongues, the poyſon of Aſpes is vnder their lippes, they haue nothing in their mouthes but curſing and bitterneſſe, their feet are ſwift to ſhed bloud: deſtruction and miſery is in their waies: and they haue not knowne the way of peace:* In ſumme,, *the feare of God is not before their eyes.* From whence it commeth, that being not reſtrained by any bridle, like vntamed colts broke looſe, they giue the full ſwinge to their bold and violent affections, running fiercely to all filthineſſe and miſchiefe: and beeing thus enraged, ſome of them, with horrible blaſphemies (moſt villanouſly) ſpeake and doe in deſpight of God, and denie him that created them, and ſent them into the World: Others are not aſhamed to bee open forſweares of themſelues, violaring and breaking euerie promiſe, without regard of faith or honeſtie. Others, as they are of cruell and bloudie natures, ſo they doe not ceaſe to exerciſe theſe their natures by outragious practiſes: to ſome of them whoredomes and adulteries are no more eſteemed, than as ſports and paſtimes, whereof they boaſt and vant themſelues: to another ſort, couſenings, extortions, and roberies, are ordinarie exerciſes, whereof they make their beſt occupations. All which euils are ſo common and ſo vſuall at this time amongſt men, that the World ſeemeth truely to bee nothing elſe but an ocean full of hidious monſters, or a thicke forreſt full of theeues and robbers, or ſome horrible wilderneſſe wherein the inhabitants of

Pſal. 14.

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the earth, being ſauage and vnnaturall, void of ſence and reaſon, are transformed into bruite beaſts, ſome like Tygres or Lyons, others like Wolues or Foxes, others like Dogges and Swine: *Oh ſinfull nation* (would the man of God ſay if he liued at this houre) *a people laden with iniquitie, a ſeed of the wicked, corrupt children, they haue forſaken the Lord, they haue prouoked the holy one of Iſrael to anger.* The noble and high minded are proud to diſdaine the lower, and readie alwaies to ſmite them; making their countenance pale with vices and oathes: the magiſtrate partiall and full of bribes, ouerthroweth equitie: the marchant couetous and deſirous of gaine, remembreth not his integritie: nor the labourer his ſimplicitie. And ſo vertue in moſt men lyeth buried, pietie baniſhed, juſtice oppreſſed, and honeſtie troden vnder foot: in ſuch ſort, that all things being as it were ouerthrown and turned vpſide downe, men ſpeake euill of good, and good of euill, accounting darkneſſe light, and light darkeneſſe, ſower ſweet, and ſweet ſower. And by ſuch diſorder it commeth to paſſe, that the moſt vertuous are deſpiſed, whileſt naughtie-packes and vicious fellowes are eſteemed and made much of. 3. Iſay 14.

CHAP. II.

What the cauſe is of the great ouerflow of Vice in this age.

IF we would conſider from whence it is that this great diſorder and corruption of manners doth ariſe, wee ſhould finde eſpecially that it is becauſe the world euery day groweth worſe & worſe, according to the ſaying of our Sauior and Redeemer (Chriſt Ieſus the ſonne of God) That *in the later daies* (which are theſe wherein we liue) *Iniquity ſhall be encreaſed.* And herein we ſhall perceiue euen the juſt vengeance of God to light vpon the malice and vnthankfulneſſe of men, to whom when he would draw neere, to doe good vnto by offering them the cleere light of his fauour, the more they ſtriue to alienate and keepe themſelues aloofe from him, and are ſo farre from being Mat. 24. 12.

4 bettered thereby, that they ſhew themſelues a great deale more malicious and obſtinate than euer they did before: not vnlike to thoſe who by nature being bleare eyed, and tender ſighted, are rather dazled and dimmed by the Sun beames, than any wayes enlightened: ſo men in ſtead of growing better, grow worſe, and euery day add ſome increaſe to their wickednelle: to whom alſo many great men giue elbow-roome and permiſſion to ſinne, whileſt juſtice ſlumbereth, and the not puniſhing of miſdeeds giueth them libertie and boldneſſe to commit their wickedneſſe: ſo that ſome of theſe mightie ones ſhew themſelues but little better than the other. A miſchief to be lamented aboue the reſt, drawing after it an horrible ouerflow of all euils, and like a violent ſtreame ſpoyling euerie where as it goeth: when as they that ought to gouerne the ſterne of the Commonwealth, let all go at randome, ſuffering themſelues to be rocked aſleepe with the falſe and deceitfull lullabie of effœminate pleaſures and delights of the fleſh; or at leaſt letting themſelues be carried headlong by the tempeſt of their owne ſtrong and furious paſſions, into imminent danger of ſhipwrecks: when as their carefull watchfulneſſe and modeſtie, accompanied with the traine of other good and commendable vertues, ought to ſerue them for ſailscables, ankrs, maſts, & skuttles, whereby to gouerne and direct the Veſſel whoſe ſteerſeman they are appointed, and thoſe that are their charge, to whom they ought to giue a good example of life, and to be vnto them as it were a glaſſe of vertue: for they are ſet aloft as it were vpon a ſtage, to be gazed at of euery commer. Their faults and vices are like foule ſpots and ſcars in the face, which cannot by any meanes be hid. And therefore they ought to be careful to lead an honeſt and vertuous life, that thereby they might perſuade and moue the meaner ſort of people to do the like: For it is a true ſaying of the Philoſopher, *Like Prince, like People*; inſomuch that euery one deſireth to frame himſelfe according to the humour of his ſuperior, whoſe wil and manners ſerue ſimply for a law to do euill: to the which men vſe by taking any occaſion too haſtily to giue themſelues ouer with too much libertie: whereupon followeth an vnrecouerable ruine, no leſſe than the fall of a great houſe, which for want of pillars and ſupporters that ſhould vphold it, ſuddenly falleth to the ground; ſo this ſhip being depriued of her gouernor,

is set loose and layed open to the mercie of the waues, violence of windes, and rage of tempests, without any direction or gouernement: and so the bodie of man not hauing any more the light of his owne eyes, abideth in darkenesse all blinded, not able to do any thing that is right and good, but readie euery minute to fall into some pit. And this is the peruersitie and corruption of this world.

CHAP. III.

That Great men which will not abide to be admonished of their faults, cannot escape punishment by the hand of God.

IN this poore and miserable estate euery man rocketh himselfe asleepe, and flattereth his owne humor, euerie man pursueth his accustomed course of life, with an obstinate minde to doe euill: yea many of those that haue power and authoritie ouer others, according as they are endued and persuaded with a foolish conceit of themselues, make themselues beleeue, that for them euery thing is lawfull, and that they may do whatsoeuer they please; neuer imagining, that they shall giue vp an account of their actions, to receiue any chastisement or correction for them; euen as though there were no God at all that did behold them. And being thus abused by this vaine and fickle securitie, they swim in their sins, and plunge themselues ouer head and eares in all kind of sensualitie; giuing heartie welcome and entertainment to all that approue and applaud their manners, and that studie to feed and please their humor. As contrariwise none lesse welcome vnto them, than they that tell them of their faults, & contradict them neuer so little: for they cannot abide in any case to be reproued, whatsoeuer they do. And now adays euery base companion will forsooth storme and fume as soon, if he be reproued of a fault, as if he had receiued the greatest wrong in the world: so much is euerie man pleased with himselfe, and puffed vp with his owne vices and foolish vanities. And what should a man do in this case? It is as hard to redresse these great mischiefs, as if we should go about to stop and hinder the course of a mightie streame

6 there where the banke or cauſey is broken downe: if it be not by applying extreme and deſperate medicines, as to deſperate diſeaſes, which are as it were giuen ouer by the Phyſitian, and to the which a light purgation will doe no good. For as for admonitions and warnings, they are not a whit regarded: but they that giue them, are derided or laughed to ſcorne, or reuiled for their labors. What muſt we therefore do? it is neceſſarie that we aſſay by all meanes to bring theſe men (if it be poſſible) to ſome modeſtie and feare of God; which if it cannot be done by willing and gentle meanes, force and violence muſt be vſed to plucke them out of the fire of Gods wrath, to the end they be not conſumed: if not at all, yet at leaſt thoſe that are not growne to that height of ſtubbornesſe, and of whom there is yet left ſome hope of amendment. For euen as when a Captaine hath not preuailed by ſummoning a citie to yeeld vp it ſelfe, he by and by placeth his cannon againſt their walls, to put them in feare: In like ſort muſt we bring forth againſt the proud and high minded men of this world, an armie of Gods terrible judgements throwne downe by his mightie and puiſſant hand vp-the wicked, more terrible and fearefull than all the roaring canons or double canons in the world, whereby the moſt proud are deſtroyed and conſumed euen in this life, all their pride and power, how great ſoeuer it be, being not able to turne backe the vengeance of God from lighting vpon their heads, to their vtter deſtruction and confuſion. And it is manifeſt by infinite examples. Now becauſe that the nature of men is fleſhly, and giuen to be touched with things that are preſented before their faces, or hath beene done before time; it is a more forcible motiue to ſtir them vp, than that which as yet cannot be made manifeſt, but is to come. Therefore I purpoſe here to ſet downe the great and fearefull judgements wherewith God hath alreadie plagued many in this world, eſpecially them of high degree: whoſe example wil ſerue for a glaſſe both for theſe that liue now, or ſhall liue hereafter. And to the end that the juſtice of God may more clearely appeare and ſhew it ſelfe in ſuch ſtrange euents; before we go any further, we will run ouer certaine neceſſarie points concerning this matter.

CHAP.

CHAP. IIII.

How the Iuſtice of God is more euidently declared vpon the mighty ones of this world, than vpon any other, and the cauſe why.

SEeing then that theſe men are more guiltie and culpable of ſinne than any other, they deſerue ſo much a more grieuous puniſhment, by how much their miſdeeds are more grieuous: for doubtles *There is a God that iudgeth the earth,* Pſal. 58. 11. (as the Pſalmiſt ſaith) who as he is benigne and merciful towards thoſe that feare and obey him, ſo he will not ſuffer iniquitie to go vnpuniſhed: *This is he* (ſaith the Prophet) *that executeth iuſtice, mercie, and iudgement vpon the earth:* for if it be the dutie of an earthly Prince, to exerciſe not only clemency & gentleneſſe, but alſo ſharpneſſe and ſeuerity, thereby by puniſhing and chaſtiſing malefactors, to ſuppreſſe all diſorders in the commonwealth; then is it very neceſſary, that the juſtice of our great God, to whom all ſoueraign rule and authority belongeth, and who is the Iudge ouer all the world, ſhould either manifeſt it ſelfe in this world, or in the world to come: and chiefely towards them which are in the higheſt places of account, who being more hardened & bold to ſin, do as boldly exempt themſelues from all corrections and puniſhments due vnto them, being altogether vnwilling to be ſubject to any order of juſtice or law whatſoeuer: and therefore by how much the more they cannot be puniſhed by man, and that humane lawes can lay no hold vpon them; ſo much the rather God himſelfe becommeth executioner of his owne Iuſtice vpon their pates: and in ſuch ſort, that euery man may perceiue his hand to be vpon them. Let any aduerſitie or affliction light vpon a man of low degree, or which is poore and deſolate, no man conſidereth of it rightly; but talking thereof, men ceaſe not to impute the cauſe of this poore ſoules miſerie, either to pouertie, or want of ſuccor, or ſome other ſuch like cauſe. Therefore if any

8 ſuch be in griefe, or by chance fallen into ſome pit and drowned, or robbed and killed in the way by theeues: ſtraightway this is the ſaying of the world, That it commeth thus to paſſe, either becauſe he was alone without companie, or deſtitute of helpe, or not well looked to and regarded: and thus they paſſe ouer the matter. But as concerning great men, when they are any way afflicted, no ſuch pretences or excuſes can be alledged; ſeeing they want neither Seruants to attend vpon them, nor any other meanes of helpe to ſuccour them: therefore when theſe men are ouertaken and ſurpriſed with any great euill, which by no meanes they can eſchew, and when their bold and wicked enterpriſes are purſued and concluded with ſtrange and lamentable euents, in this we muſt acknowledge an eſpecial hand of God, who can intangle & pull down the proudeſt and arroganteſt He that liues, and thoſe whom the world feareth to meddle withal. Theſe proud gallants are they againſt whom God diſplaieth his banner of power more openly, than againſt meaner and baſer perſons: becauſe theſe poore ſoules finde oftentimes to their paines, that they are puniſhed without cauſe, and tormented and vexed by thoſe tyrants, not hauing committed any offence at all, to deſerue it: wheras (as *Philip Comine* ſaith) who dare be ſo bold as to controll or reprehend a King and his fauorits, or to make enquirie of his miſdeeds: or hauing made inquiſition of them, who dare preſume to enforme the Iudge thereof? Who dare ſtand vp to accuſe them? who dare ſit downe to judge them? Nay who dare take knowledge of them? and laſtly, Who dare aſſay to puniſh them? Seeing then in this caſe, that our worldly juſtice hath her hands bound behinde her from executing that which is right; it muſt needs be that the ſoueraigne Monarch of heauen and earth ſhould mount vp into his Throne of Iudgement, and from thence giue his definitiue vnchangeable ſentence, to deliuer vp the moſt guilty and hainous ſinners to thoſe pains and torments which they haue deſerued; and that after a ſtrange and extraordinarie manner, which may ſerue for an example to all others.

CHAP.

CHAP. V.

How all men, both by the Law of God and Nature, are inexcusable in their sinnes.

NOw to the end that no man should pretend ignorance for an excuse, God hath bestowed vpon euerie one a certaine knowledge and judgement of good and euill, which being naturally engrauen in the tables of mans heart, is commonly called the Law of Nature: whereby euerie mans owne conscience giueth sufficient testimonie vnto it selfe, when in his most secret thoughts it either accuseth or excuseth him: for there is not a man liuing, which doth not know in his owne heart, that he doth an euill deed when hee wrongeth another, although hee had neuer beene instructed elsewhere in that point. So, although that in *Tarquinius superbus* time (*Cicero* saith) there was no written Law established in Rome, forbidding the rauishing and deflouring of wiues and virgins, yet the wicked sonne of this *Tarquine* was not therefore lesse guiltie of an hainous crime, when contrarie to the Law of Nature hee violently robbed *Lucrece* of her chastitie: for no man can be ignorant, that it is a most grieuous crime to lay siege to the chastitie of a married woman, with such outrage: and so the whole people of Rome did esteeme of it, as a crime most wicked, strange, and intollerable, and worthie of grieuous punishment. Euerie man knoweth thus much, that he ought not to do that to another, which he would not another should do to him: which sentence the Emperor *Seuerus* made alwaies to be spoken aloud, and declared by the sound of the trumpet, in the way of aduertisement, as often as punishment was taken vpon any offendor, as if it were a general Law pertaining to all men. This is that equitie and justice which ought to be ingraffed in our hearts, and whereof nature her selfe is the schoolemistresse: from this fountaine all humane and ciuill Lawes are deriued: if we had not rather say that they are deriued from that true spring of equitie, which is in the Law of God, which Law he hath giuen for a plaine and familiar manifestation of his will, concerning iust, holy,

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10 and reasonable things, touching the seruice, honour, and glorie which is due vnto himselfe, and the mutual dutie, friendship, and good will, which men owe one to another: whereunto he exhorteth and enticeth euery one by faire and gracious promises, and forbiddeth the contrarie by great and terrible threatenings (so gentle and mercifull his he towards vs, and desirous of our good.) This is that Law which was published before the face of more than six hundred thousand persons, with the mightie and resounding noyse of Trumpet, with earthquake, fire, and smoake, and with thunders and lightenings, to make men more attentiue to heare; and more prepared to receiue it with all humilitie, feare, and reuerence, and also to put them in minde, that if they were disobedient and rebellious, he wanted no power and abilitie to punish them; for he hath lightening, thunder, and fire, prepared instruments to execute his just vengenance, which no creature vnder heauen is able to auoid, when by the obstinat transgression of wicked men he is prouoked to anger & indignation against them. This is that holy law which hath bin set forth by the Prophets; by the rule whereof, all their warnings, exhortings, and reprouings haue been squared. To this Law, the onely begotten sonne of God, our Sauiour and Redeemer Iesus Christ, conformed his most holy doctrine; bringing men to the true vse & obseruation thereof, from which they had declined, and whereof he is the end, the scope, and perfect accomplishment: so that so far it is that a Christian man may be ignorant of it, and haue it in contempt, that none can be counted and reputed a true Christian, if he frame not his life by the rule thereof; if not fully, yet at least as far forth as he is able: otherwise, what a shame and reproch is it for men to cal themselues by the name of Gods children, Christians, and Catholiques, and yet to do euery thing clean contrarie to the will of God, to make no reckoning of his Law, to lead a dissolute and disordered life, and to be as euill, if not worse than the vilest miscreants and Infidels in the world? God willeth and requireth that he alone should be worshipped and prayed vnto; and yet the greater part of the world are Idolaters, and full of superstition, worship Images, stickes, and stones, and pray to creatures, in stead of the Creator. God forbiddeth vs to sweare by his name in vaine: and yet what is more rife than that? so that a man

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can heare nothing else but oathes and blasphemies. Many for the 11
least trifle in the world sticke not to sweare and forsweare themselues. God forbiddeth theft, murther, adulterie, and false witnesse bearing, and yet nothing so common as backbitings, slanders, forgeries, false reports, whoredomes, cousenings, robberies, extortions, and all manner of enuies and enmities. God hath commanded, that we loue our neighbours as our selues; but we in stead of loue, hate, despise, and seeke to procure the hurt and dammage of one another, not regarding any thing but our owne peculiar profit and aduantage. Is not this a manifest and profest disobedience, and intollerable rebellion against our Maker? What child is there that is not bound to honour and reuerence his father? What seruant, that is not bound to obey his master, and to do all that he shal wil him? What subject, that is not tied in subjection to his Prince and soueraigne? Yet there is not one which wil not confesse, yea and sweare too with his mouth, That God is his Lord and Father. Which if it be true, what is then the cause that in stead of seruing and pleasing him, they do nothing else but displease and offend his Majestie? Is not this the way to prouoke his wrath, and stir vp his indignation against them? Is it any meruaile if he be incensed with anger, if he be armed with reuenge, and send abroad his cruel scourges vpon the earth, to strike and whip it withall? Is it any wonder, if he pile vp the wicked ones on heapes, and shoot out his reuengeful arrowes against them, and make them drunken with their owne bloud, and make his sword of Iustice as sharpe as a rasor, to punish those Rebels that haue rebelled against him? For *vengeance is mine* Deut. 32. 35.
(saith he) *and belongeth onely vnto me.* Whosoeuer therefore he be that followeth the desires and concupiscence of his owne flesh, and this wicked world, and shall lead a life contrarie to the instruction and ordinance of the law of God, yea although he neuer heard thereof, yet is he guiltie thereof, and worthie to be accursed; for so much as his owne conscience ought to serue for a law vnto himself, by the which he is condemned in those euill actions which he committeth: euen as *Paul* saith, *All that haue sinned without the Law,* Rom. 2. 12.
shall likewise perish without the Law.

CHAP.

CHAP. VI.

How the greateſt Monarchs in the world ought to be ſubiect to the Law of God, and conſequently the Lawes of Man and Nature.

EVery man confeſſeth this to be true, That by how much the more benefits and dignitie he hath receiued from another, by ſo much is he the more bounden and beholden to him: now it is ſo, that Kings & Princes are thoſe vpon whom God hath beſtowed more plentifully his gifts and graces, than vpon any other, whom he hath made as it were his Lieutenants in this world: for he hath extolled and placed them aboue others, and bedecked them with honour, giuing them power and authoritie to rule and raigne, by putting people in ſubjection to them: and therefore ſo much the more are they bound to re-acknowledge him againe, to the end to do him all honour and homage which is required at their hands. Therefore *Dauid* exhorteth
Pſal. 2. 11. them, *to ſerue the Lord euen with reuerence.* This then their high & ſuperintendent eſtate is no priuiledge to exempt them from the ſubjection and obedience which they ow vnto God, whom they ought
Pſal. 29. 1. to reuerence aboue all things. *Ye Princes and high Lords* (ſaith the Prophet) *giue you vnto the Lord eternall glorie and ſtrength: giue vnto him glorie due vnto his name: and caſt your ſelues before him to do him reuerence.* If they ow ſo much honor vnto God as to their Soueraigne, then ſurely it muſt follow, that they ought to obey his voice, and feare to offend him; and ſo much the rather, becauſe he is a great deale more ſtrong and terrible than they, able to cauſe his horrible thunderbolts to tumble vpon their heads, they being not able once to withſtand his puiſſance, but conſtrained very often to
Deut. 17. 15. tremble thereat. In all that preſcription & ordinance ordained and ſet down by God concerning the office of kings, there is no mention made of any liberty he giueth them to liue after their own luſts, and to do euery thing that ſeemeth good in their owne eyes: but he enjoineth them expreſly, to haue alwaies with them the book of his

Law,

law, delighteth to read and meditate therein, and thereby to learne to feare and reuerence his name, by obseruing all the precepts that are contained in that booke. As for ciuile and natural Lawes, insomuch as they are founded vpon equitie and right, (for otherwise they were no Lawes) therein they are agreeable to, and as it were dependents on the Law of God; as is well declared by *Cicero* in the first and second booke of his Lawes, for euen they also condemne theeues, adulterers, murderers, parricides, and such like. If then Princes be subiect to the Law of God, (as I am about to shew) there is no doubt but that they are likewise subiect to those Ciuile Lawes, by reason of the equitie and iustice which therein is commended vnto vs. And if (as *Plato* saith) the Lawes ought to be aboue the Prince, not the Prince aboue the Lawes, it is then most manifest, that the Prince is tyed vnto the Lawes, euen in such sort, that without the same, the gouernment which he swayeth can neuer be lawfull and commendable. And if it be true, that the Magistrate is or ought to be a speaking Law, (as it is said) and ought to maintaine the authoritie and credit thereof, by the due and vpright administration of Iustice, (for if he did not this, he were a dumbe Law, and without life) how is it possible that he should make it of authoritie and force with others, if he despiseth and transgresseth it himselfe? *Dauid* did neuer assume so much to himselfe, as to desire to haue libertie to do what he listed in his Kingdome, but willingly submitted himselfe to that which his office and dutie required; making, euen then when he was installed and established King ouer the whole Land, a Couenant of peace with the Princes and Deputies of the people: and we know, that in euerie Couenant and bargaine both parties are bound to each other, by a mutual bond to perform the conditions which they are agreed vpon. The like is vsed at the coronation of Christian Kings, whereas the people is bound and sworne to do their allegeance to their Kings; so the Kings are also solemnely sworne to maintaine and defend true Religion, the estate of Iustice, the peace and tranquilitie of their subiects, and the right and priuiledges (which are nothing but the Lawes) of the Realme: whereas *Dauid* was by the Prophet *Nathan* reproued for the adulterie and murther which he had committed, hee neither vsed any excuse, nor alledged any

Dial. 4 de Legib.

2 Sam. 5.

14 priueledge whereby hee was exempted from the rigour of the law to juſtifie his fact, but freely confeſſed without any cloake, that hee had ſinned. Whereby it appeareth of how ſmall ſtrength and authoritie their opinion and words be, which thinke or affirme that a Prince may diſpence with the lawes at his pleaſure: by this opinion was the mother in law of *Antonius Caracalla* ſeduced; who hauing by her laſciuious and filthie allurements enticed her ſonne in law to luſt, and loue her, and to deſire her for his wife, perſuaded him that he might bring his purpoſe to paſſe, and that it was lawfull enough for him if he would, though for other it was vnlawful, ſeeing that he was Emperor, and that it belongeth not to him to receiue, but to giue lawes: by which perſuaſion, that braue marriage was concluded and made vp, contrarie to the law of nature and nations, and to all honeſtie and vertue. So it was reported how *Cambyſes* tooke his owne ſiſter to wife, whom notwithſtanding a little after he put to death: which thing beeing not vſuall then among the Perſians, not daring to enterpriſe it (although hee was a moſt wicked man) without the aduiſe of the Magiſtrates and counſellors of his Realme: he called them together, and demanded whether it was lawfull for him to make ſuch a marriage or no? to whom they anſwered freely, That there was no preſcript law which did allow of it: yet (that they might ſooth him vp, fearing to incurre his diſpleaſure) they ſaid further, that though there was no law to command it, yet ſuch a mightie King as he, might doe what he pleaſed. In like maner the trencher Phyloſopher *Anaxarchus*, after that he had told *Alexander* the Great with a loud voice, that he ought not to feare the penaltie of any law, nor the reproch nor blame of any man, becauſe it belonged onely to his office to create lawes for all other to liue by, and to preſcribe the limits of lawfull and lawleſſe things; and that it became him, being a conquerour, to rule like a lord and a maſter, and not to obey any vaine conceit of law whatſoeuer; and that what thing ſoeuer the King did, the ſame was ſacred, juſt, and lawfull, without exception: And by this meanes made his proceedings farre more diſſolute and outragious in many things than euer they were before. *Dion* in the Epitome of *Xiphiline* reporteth, how the Emperors were woont to vſurpe this priuiledge, to be exempted from all law, that they might not be tyed to any

Herod. lib. 3.

Plutarch.

any neceſſitie of doing or leauing vndone any thing, and how in no caſe they would endure to be ſubiect to any written ordinances: the which thing is manifeſt euen in the behauiour of the chiefeſt of them, as well in regard of their life and manners, as of the gouernment that they vſed in their Commonwealths. For firſt of all, *Auguſtus Cæſar* hauing kept in his owne hand the office of the *Triumuiri* ten yeares (as *Suetonius* teſtifieth) hee alſo vſurped the Tribunes office and authority, and that till his dying day: and likewiſe tooke vpon him the Cenſorſhip; namely, the office of correcting and gouerning manners and lawes, if neede required: whoſe ſucceſſors (a man may truly ſay for the moſt part) trampled vnder their feet all ſincere and ſacred lawes, by their notorious intemperance, diſſoluteneſſe, and cruelties. And yet for all this there wanted not a paraſiticall Lawyer, who to pleaſe the Emperor his lord and maſter the better, and to vnderprop, and as it were ſeele ouer with a faire ſhew that tyrannicall gouernment vſed by other Emperours; foiſted in this as a law amongſt the reſt, *Princeps legibus ſolutus eſt*, That the Prince was exempted from all law. As for that which they alledge out of *Ariſtotles* Politiques, it maketh no thing to ſet a colour vpon this counterfeit: (for ſaith *Ariſtotle*) If there bee any man that excelleth ſo in vertue aboue all others, that none is able to compare with him, that man is to be accounted as a God amongſt men, to whome no law may be preſcribed, becauſe he is a law vnto himſelfe: all which I grant to be true, if that which was preſuppoſed could take place: for where no tranſgreſſion is found, there no law is neceſſarie; according as S. *Paul* ſaid, *The law was not giuen for the iuſt, but for the vniuſt and offendors:* but where is it poſſible to find ſuch a Prince ſo excellent and ſo vertuous, that ſtandeth not in need of ſome law to beruled by?

Of the like force and ſtrength is that which is written in the firſt booke of Inſtitutions, *tit.* 2. the words are theſe: *The Princes pleaſure ſerueth for a law, becauſe the whole bodie of the people hath tranſlated all their authoritie, power, and iuriſdiction vnto him.* This is ſpoken of the Romane Emperours, but vpon the ground of ſo ſlender and ſilly reaſon, that vpon ſo weake a foundation it can neuer ſtand: for if it bee demaunded, whither this action

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16 of the people, of giuing ouer their right and prerogatiue to their Prince, be willing or conſtrained, what anſwer will they make? If it be by conſtraint and feare (as it is indeed) who will not judge this vſurping of their libertie vtterly vnjuſt and tyrannical, when one man ſhall arrogate that to himſelfe which pertaineth to many, yea to the whole body of the people? And admit that this reaſon was effectual, yet the gloſſe vpon the place ſayeth very notably, That the Princes pleaſure may be held for a Law, ſo farre forth as that which pleaſeth him be juſt and honeſt: giuing vs to know thus much thereby, That euery will and pleaſure of a Prince may not indifferently be allowed for a Law, if it be in an vnjuſt and diſhoneſt action, and contrarie to the rule of good manners. Moreouer, it appeareth by the Cuſtomes of many antient People and Realmes, That Princes had neuer this licence giuen them, to do what they liſted: for let them be neuer ſo mightie, yea as mightie as *Darius*, vnder whoſe raigne the Perſian Monarchie was aboliſhed; yet he muſt be content (according to the law of the Medes and Perſians) not to be able to infringe that Law which was by the aduice of his Peeres and Priuie Councell enacted, and by his owne consent and authoritie eſtabliſhed: no though for *Daniels* deliuerance ſake, whom he loued, he greatly deſired and tooke paines either to diſannull, or at leaſt to giue a fauourable interpretation of it.

Dan. 6. 8.

Diod. lib. 2. cap. 2. Such in old time was the cuſtome of the Kings of Ægypt, not to follow their owne affections in any actions they went about, but to be directed by the aduice of their Lawes: for they had not ſo much outhoritie as to judge betwixt man and man, or to leuy ſubſidies and ſuch like by their owne powers: neither to puniſh any man through choler, or any ouerweening conceit, but were alwayes tyed to obſerue juſtice and equitie in all cauſes: neither did it grieue them ſo to do, being perſuaded that whileſt they obeyed their Lawes, nothing could betide them but good. The Lacedemonian Kings were in ſuch bondage to the Laws of their country, that the Ephori, which were ſet vp to none other end but to be a bridle to hold them backe from doing what they liſted, had abſolute authority to correct them when they had committed any fault:

Thucyd. lib. 1.

which

which subjection nothing displeased King *Theopompus*, as it is apparent by the answer he made his wife, that reproued him once in anger, saying, By his cowardise he would leaue a lesse kingdome to his children, than he had receiued of his Ancestors. Nay (saith he) a greater, for so much as more durable and permanent. *Plutarch* praising the vprightnesse of King *Alcamenes*, who for feare to breake the Law, refused diuers Presents that were sent him; bursteth into this speech: O heart worthie of a King, that hath preferred the authoritie of the Law before his owne profit! Where are those fellowes now that crie, Kings pleasures ought to be obserued for Lawes, and that a Prince may make a Law, but is not subject to it himselfe? And this is that which *Plutarch* saith as concerning that matter, who liued vnder *Traian* the Emperor. 17

Cornelius Tacitus discouering the beginning and originall of the Romane Ciuile Law, saith, That *Seruius* the third King of Rome after *Romulus* and *Numa*, was the onely man that most established those Lawes, whereunto Kings themselues ought to yeeld and be obedient. And admit that the Emperours swayed with great power and authoritie almost all the world, yet for all their fiercenesse and haughtinesse of minde, *Pliny* durst tell *Traian* very roundly, That an Emperour ought to vse to carrie himselfe with such good gouernment in his Empire, as if hee were sure to giue vp an account of all his actions: Thou must not (saith hee) desire more libertie to follow thine owne lust, than any one of vs doe: a Prince is not set ouer the Law, but the Law placed in authoritie aboue the Prince. This was the admonition of that heathen man. Likewise *Antonius* and *Seuerus*, two mightie Emperours, although by reason of an opinion of their owne greatnesse and haughtinesse, wherewith they flattered themselues, bragged that they were not subject to any Law: yet they added this clause withall, That notwithstanding they would liue according to the direction of the Law. This (saith *Theodosius* and *Valentinian*, two no lesse mightie Emperours) is a voice becomming the Royall Majestie and greatnesse of a King, To confesse himselfe to liue vnder a Law: and in truth it is a thing of greater importance than the imperial dignitie it selfe,

Lib. 3. Annal.

In Paneger.

Lib. 4. tit. 17.

18 to put ſoueragntie vnder the authority of law. Amongſt many other
Lib. 1. eod. Nicol Gil. vol. 1 Chronic. Franc. good leſſons and exhortations which *Lewis* that good King gaue vnto his ſonne on his death bed, this was one worthie the remembring, how he commanded him to loue and feare God with all his ſtrength, and to take heed of doing any thing that ſhould bee contrarie to his law, whatſoeuer ſhould befall him; and to prouide that the good lawes and ſtatutes of his kingdome might be obſerued, and the priuiledges of his ſubjects maintained: to forbid Iudges to fauour him more than others, when any cauſe of his own came in tryall. Thereby giuing vs thus much to vnderſtand, That euerie good King ought to ſubmit himſelfe in obedience vnder the hand of God, and vnder the rule of juſtice and equitie. Wherefore there is neither King nor Keiſar that can or ought to exempt himſelfe from the obſeruance of ſacred and vpright lawes; which if they reſiſt or diſannull, doubtleſſe they are culpable of a moſt hainous crime, and eſpecially of rebellion againſt the King of Kings.

CHAP. VII.

Of the puniſhment that ſeiſed vpon Pharao *King of Ægypt, for reſiſting God, and tranſgreſſing the firſt commandment, of the Law.*

WE haue ſufficiently declared in the premiſſes, that the mightieſt potentates of this World are bound to range themſelues vnder the obedience of Gods law: it remaineth now that wee produce examples of thoſe puniſhments that haue fallen vpon the heads of the tranſgreſſours of the ſame, according to the manner of their tranſgreſſion, of what ſort ſoeuer: which that wee may the better deſcribe, it behoooueth vs to follow the order of the Commaundements, as the examples wee bring may bee fitly referred to any of them. And firſt wee are to vnderſtand, that when God ſaid, *Thou ſhalt haue none other Gods before mee*, he condemneth vnder theſe words

words the vanitie of men that haue forged to themselues a multitude of gods: hee forbiddeth all false Religion, and declareth, That hee would bee acknowledged to bee the sole and true God; and that wee should serue, worship, loue, feare, and obey him in and aboue all things: and whosoeuer it bee that doth otherwise, either by hindering his worship, or afflicting those that worship him, the same man prouoketh his heauie wrath to bee throwne vpon him, to his vtter ruine and destruction. This is the indignation that lighted vpon *Pharao* King of Ægypt, as wee read in the booke of God: who beeing one of the most puissant Kings of the earth in his age, God chose him for an obiect to shew his wonderfull power on, by the meanes of horrible plagues and scourges which hee cast vpon him, and by destroying him with ael his armies at the length, as his rebellion well deserued: For hee like a cruell Tyran continuing to oppresse the children of Israel, without giuing them any release or breathing time from their miserie, or libertie to serue God, although by *Moses* in the name and authoritie of God (who made himselfe well enough knowne vnto him, without the helpe of any written law) hee was many times instantly vrged and requested thereunto: so many judgements and punishments assayled him one in the necke of the other; in such sort, that at length hee was ouertaken and ensnared therewith. First of all, the verie waters of Ægypt beeing conuerted into bloud, proclaimed warre against him: then the frogges which couered the face of the earth, climbed vp euen to his chamber and bed, and filling euerie corner of his land, sounded him an alarme: next a muster of lice and gnats, and such other troublesome and stinking creatures, summoned him to combate: an handfull of embers scattered in the ayre by *Moses*, were vnto him as the strokes of a stone or a shaft, which did wonderfully disfigure their bodies with boyles and most noysome scabbes; afterward the grashoppers were put in battell array against him, together with the pestilence, haylestones, horrible thunders and lightenings, wasting and spoyling, and running vp and downe grieuously through his whole land.

19

Exod. 3.

20 After all theſe bitter blowes, the Tyrant being cut ſhort, and being ſo beſieged on euerie ſide with hideous and palpable darkeneſſe, that hee could not tell which wayes to turne himſelfe, yet would he not be brought to any reaſon, but continued obſtinate and hardened againſt God, though all the elements, with heauen and earth, had taken armour eogether, and conſpired his deſtruction. Therefore while hee remained in this wretched ſtate, Gods Angell puniſhed him in the perſon of his eldeſt ſonne, which died ſuddenly in one night, together with all the firſt borne of Ægypt; wherewithall both hee and all his people being greatly mooued and grieued, at length gaue the Iſraelites not onely leaue, but alſo haſted them to depart: but anon, as he ſaw them going, like a man beſtraught hee ranne after them againe, and purſued them with a mightie armie, vntill God in the meane while opening a paſſage for his children ouerthwart the deepe Red ſea, attended him in the mid way, where hee ſurpriſed and enſnaired him; ouerthrew and violently ouerturned the wheeles of his Chariots, and put his whole Armie to a hurley burley: and that hee might vtterly deſtroy him, cauſed the ſea from each ſide to returne to his Channell, which drowned and deuoured him and all his Armie. And this is one of the nobleſt and fearefulleſt judgements of God that can be mentioned, and therefore is verie often recounted in many places of the Scripture, as a thing moſt memorable aboue others. Neither ought wee to meruaile, if ſo notable a Hiſtorie as this is not ſet downe among the writings of prophane Authors: for that beſides their Hiſtories do not ordinarily ſtretch ſo far, as to record ſuch antient acts, there is alſo no doubt but the ſucceſſors of that Tyrant, and all the Ægyptians, ſought all means poſſible to cancell and blot out the memorie of their ſo great and horrible ruine. And if by chance any Hiſtoriographer make mention of the departure of the Iſraelites out of Ægypt, it is done in ſuch ſort, that the truth is not only diſguiſed, but wholly peruerted by them, and in place thereof nothing but lies and falſehood foiſted in.

Like

Like as *Pharaoh* by his vniust and outragious persecuting the children of God, made himselfe so guiltie of Gods wrath, that he deserued to be vtterly destroyed, with the greatest part of his people: so also after their miraculous deliuerance, whosoeuer labored either to hurt, hinder, or resist them, did no lesse incurre Gods displeasure and fierce wrath against them, wherewith they were consumed: whereof the ouerthrow and discomfiture of *Amalech* is a plaine example; who, admit all the great wonders which God had don for the Israelites in Ægypt and in the red sea, (whereof the brute being blowne into all corners of the earth, hee could not be ignorant;) yet was he so malicious and foolish hardie as to take vp armour against them, and to meet them to bid them battell: but he and his wicked complices were by *Ioshuah* and his poore people (though vnwarliking and vnacquainted with such actions, lately crept out of bondage, wherein they had been onely exercised to make mortar and bricke, and not to handle weapons) discomfited and ouerthrowne: for the Lord of Hosts (who is the diuider of victories to whom he pleaseth) at the feruent prayers of his seruant *Moses*, fought for them, to the confusion of *Amalech* and all his traine: And therefore he commanded *Moses* to put this deed of his in writing, as a thing worthie to be remembered; who also erected an Altar in the same place, for a perpetual monument of so noble a victorie. 21 Exod. 17.

As *Amalech*, and for the like sinne, were *Arad* a King of the Canaanites, *Sehon* King of Amorites, and *Og* King of Basan, with their people and cities, destroyed and rased downe; so the Madianites enterprising to withstand the foresaid Israelites, by the wicked and pernicious counsell of *Balaam*, were subdued and put to the sword, euen fiue Kings of them together, not one escaping saue the young Virgins which had neuer committed fornication with man. Num. 2. 1. Num. 31.

After that the Children of Israel had continued a season peaceably in the Land of Canaan which the Lord had bestowed vpon them, then did *Eglon* King of Moab rise vp, and subdued them by warre, and tyrannised ouer them eighteene yeres. Indg. 3.

22 And although it was Gods will that they ſhould be thus chaſtiſed, becauſe of their corruption, and iniquitie, neuertheles this Moabite (his Rod) he cauſed (in regard of his loue to his people) to be ſlaine by *Ahud* an Iſraelite, as he was taking his eaſe in his chamber. In like manner was his wrath ſtirred vp againſt *Iabin* King of Aſor, who had oppreſſed Iſrael twentie yeares: whoſe armie though it was great and well appointed, was notwithſtanding by *Baracs* handfull of men, vnder the conduct and rule of *Deborah* the Prophetiſſe, wonderouſly diſcomfited; in ſuch ſort, that of all the multitude there remained not one that felt not the edge of the ſword, except *Siſera* their Captaine: who eſcaping from the battell hy betaking him to his heeles, turned in by chance into the houſe of a woman called *Iahel*; who hating him, as he ſlept, with a hammer faſtened a a naile into his temples: and thus eſcaping from thoſe whom he feared, hee was murthered by her whom hee truſted. And ſo this valiant Warriour, as he was ouercome in battell by the conduct of a woman, ſo was he put to death by the hand of a woman.

Iudg. 7. That which happened to the Madianites in the time of *Gideon*, is admirable and verie ſtrange: who being furniſhed with a mightie armie of ſouldiers, with the Amalekites and other their Allyes, to deſtroy Iſrael, were ſo ſcarred and ſcattered at the ſound of the trumpets, and brightneſſe of torches, of three hundred men at the moſt that were with *Gedeon*, that through the maruellous aſtoniſhment they were in, they turned their blades into their owne boſomes, and murthered one another, till the greateſt part of them were deſtroyed; and the reſidue being put to flight, and purſued by the men of Ephraim, two of their Kings, *Oreb* and *Zeb*, were taken and ſlaine.

Iudg. 16. A while after it came to paſſe, that the Princes of the Philiſtims, who had oppreſſed the people of God by the ſpace of fortie yeares, being aſſembled together with all their people in the Temple of *Dagon* their god, euen then when after their ſacrifices, they thought to make themſelues moſt ſport and paſtime

with

with poore *Sampſon*, whoſe eyes in mockery and contempt they had put out, were all together maſſacred by the fall of the houſe which *Sampſon* by his ſtrength pulled vpon their heads: which was the greateſt ouerthrow that before rimes by his meanes they had receiued. 23

In the raign of *Saul* King of Iſrael, *Agag* King of Amalech, the poſteritie of thoſe that layd wait for Iſrael in the deſart, as they came out of Ægypt, were by *Saul* (following the commandement of the Lord) ſet vpon; who running vpon him and his people, made a great ſlaughter and butcherie of them, not ſparing man, woman, nor childe, but the King onely, whom he tooke to mercie and led captiue, which he ought not to haue done. This Captaine being thus ſpared by one that was but little better than himſelfe, could not ſo eſcape; for the Prophet *Samuel* became the executioner of Gods vengeance vpon him, ſince *Saul* refuſed it, and with his owne hand ſlew him, euen then when he thought he ſhould liue. 1 Sam. 15.

A little while after, *Goliah* a gyant of the Philiſtims, who as well through the hugeneſſe of his ſtature, and ſtrength of body, as through the horrible crueltie which appeared in him, ſeemed in mans eyes inuincible, proudly and preſumptuouſly defied the armie of the liuing God, offering and daring any one man of Iſrael to enter combat with him: This proud fellow was notwithſtanding all his brags, by young and vnarmed *Dauid*, ſaue a little ſticke and a few ſtones which he had in his hands, vanquiſhed and trod vnder foot; for he gaue this great beaſt ſuch a knocke with one of his ſtones on the forehead, that at the firſt blow he tumbled him groueling on the earth, and quickely leaping vpon him, caught hold of his huge ſword, and therewithall cut off his monſtrous head: which the Philiſtims perceiuing, turned their backes and fled, and were purſued and ſlaine by the Iſraelites. 1 Sam. 17.

CHAP. VIII.

More examples like vnto the former.

1 King. 20. IN the time of *Achab*, *Benhadad* K. of Siria, accompanied with 32 kings, came very proudly against Israel, as it were in despight of God to bid him battel: but it turned to his own shame and confusion, being first dishonorably put to flight by 230 seruants of the Princes of Israel (a small handfull to encounter so mighty an army:) and secondly, returning to seeke reuenge, found the losse of 100000 footmen at one clap, besides 27000 which escaping by flight, were crushed in pieces by the ruin of a wall in the citie Aphec. And so his braue gallant, that earst bragged, that the gold and siluer of Israel, yea their wiues and children were his, was now glad to fly for his life among the rest, and in his returne to hide himselfe, all dismaied, in a little chamber; and from thence (being aduised thereto by his seruants) to send to entreat *Achab* for his owne life, which a little before thought him sure of the liues of all Israel. Yet for all this, ere long he enterprised a new practise against
2 King. 6. the Prophet *Elizeus*, and besieged also the city of Samaria so
2 King. 7. long, that certaine women (constrained by extreme famine) deuoured their children: but in the end he was compelled (through fearefull terrour which God sent into his armie by the noise of infinite Chariots and Horses which sounded in their eares, as if some puissant host of men of warre had been marching towards them) to forsake the siege and flee with all his forces, leauing behinde them their tents, horses, carriages, victuals, and munitions, to be a prey for them that pursued them not. And lastly, falling sicke, *Hazael* one of his owne seruants, that succeeded him in
2 King. 8. the kingdome, to the end he might dispatch him quickely, and without tumult, early in the morning tooke a thicke cloth dipt in water, and spreading it ouer his face, stifled him to death.

2 Chron. 20. When the Moabites and Ammonites rose vp in arms against *Iehosaphat* king of Iuda, as soon as this good king humbled himselfe

ſelfe together with all his people before the face of God by fa- 25
ſting and prayer, forthwith God ſent ſuch a giddineſſe of ſpirit amongſt his enemies, that they killed one another: and the men of Iuda, without being troubled with fighting, gathered the ſpoile which they had ſcattered, and enriched themſelues with their reliques.

Amon, promoted in honour and credit aboue all the Princes Eſter 7, & 9.
of the Court of King *Aſſuerus*, conceiued ſo deadly an hatred againſt the poore diſperſed Iewes (being at that time the only Church of God) that maliciouſly he conſpired, in one day to deſtroy and put to death the whole Nation, to the very women and infants: and in accompliſhing this his purpoſe, hee mightily abuſed the authoritie of the King, whom he falſely enformed, That this nation would not be ſubject to his Ordinances and Lawes which his other people were ſubject vnto: and that therefore he ought not to permit and ſuffer them any longer. But God that carrieth alwayes a watchfull eye ouer his Church, and knoweth how to breake and daſh all the enterpriſes of his enemies, brought all this wretches purpoſes to nought, by preſeruing miraculouſly thoſe whom he would haue deſtroyed, & making him do reuerence to *Mordocheus*, whom he eſpecially ſought to bring to infamie, and for whom he had of purpoſe prouided a gibbet to hang him on, but was hanged thereon himſelfe, with ten of his ſonnes: beſide, all thoſe which had conſpired with him againſt the Iewes, were vpon the ſame day which they had ſet downe for their maſſacre, by the Kings commandement ſlaine by the hands of them whom they had appointed to the ſlaughter.

Balthaſar King of Babylon, as he was feaſting among his Dan. 5.
Princes, commanded amidſt his cups, the golden and ſiluer Veſſels which *Nebuchadnezzar* had taken out of the temple of Ieruſalem, to be brought, that both he, his princes, & his wiues and concubines, might drinke therein; exalting himſelfe thus againſt the Lord of heauen, and boaſting in his idols of earth: therefore God being ſtirred vp to wrath againſt him, appointed his deſtruction euen whileſt he thus dranke and made merrie in the

midſt

26 midſt of his jolitie, and cauſed a ſtrange and fearefull ſigne to appeare before his eyes, a bodyleſſe hand writing vpon the wall ouer againſt the candleſticke; the words of which writing portended the deſtruction of his kingdome, which preſently enſued; for the very ſame night he was murthered, and the Scepter ſeiſed vpon by *Darius* King of the Medes.

1 Mach. 2 & 6. *Antiochus*, by ſyrname *Epiphanes*, or *Excellent* (though by truer report of people, contemptuouſly entituled the Furious)

Epimanes. King of Aſia, being venomouſly enraged againſt the Iewes, began at the firſt maruelouſly to oppreſſe them, to rob and ſpoile their Temple, and to ſlaughter the people. About ten yeares after, deceiuing the poore people with faire and ſmooth words, couers of moſt vile and wretched treaſon, whileſt they immagined no miſchiefe, he ſet vpon them in ſuch cruell ſort, that the loſſe and deſolation which they endured at that time was ineſtimable: for beſides the deſtruction of Ieruſalem their Citie, the ſlaughter of infinite multitudes of their people, and the captiuitie of women and infants; as if all theſe were not enough, there was yet another miſerie to make vp the full ſumme, worſe than all the reſt: which was this; The curſed Tyran ſeeing his purpoſe not to take the full effect, commanded euery where, That all his ſubjects (I meane the Iewes) ſhould forſake and abjure the Law of God, and be vnited into one Religion with the Infidels. By means of which Edict the Religion of God was defaced, the bookes of his Law rent and burned, and thoſe with whome any ſuch bookes were found, rigorouſly put to death: Which fearefull crueltie when the Iewes perceiued, it cauſed many of them to wax faint hearted, and to giue themſelues ouer to wallow in the dirtie faſhions of the vncircumciſed Idolaters, and in their madneſſe to ſubſcribe to the vnjuſt lawes of the vile monſter. Now after he had committed all theſe outrages, he was repulſed with diſhonour from the citie of Elymais in Perſia, which hee went about to ſpoile and rob, and forced to flie to Babylon; where after tydings of the ouerthrow of his two armies in Iudea, with griefe and deſpight he ended his dayes.

1 Macch. 6. *Antiochus* the ſonne of this wretched father ſucceeding him

as

as in his kingdome, so in wickednesse, perjurie, and disloyaltie; when, to the end to consult about his owne affaires, he concluded a peace with the Iewes, and by solemne oath as well of himselfe as his princes, confirmed the free exercise of their Religion: behold, suddenly he falsified his plighted and sworne faith, and vndid all that euer he had done: but it was not long ere hee also was ouertaken by the armie of *Demetrius*, and together with *Lysias* his Gouernor, put to death.

A while after raigned *Alexander* his brother, who whilest he was encombred with the troubles of Cilicia, that reuolted from him, the King of Ægypt his father in law came traiterously to forestall him of his kingdome, tooke his wife, and gaue her to his deadliest enemie, and afterward gaue him battell, discomfited his forces, and droue him to flie into Arabia for safetie; where in stead of helpe, hee found an hatchet to chop off his head, which was sent for a Present to gratifie the King of Ægypt withall. 1 Macch. 11.

Not long after, *Antiochus* his sonne recouered the Scepter of his Father: but alas his raigne endured but a small space; for being yet but a yong child, he was slaine by *Tryphon* in the way as he led him to war against the Iewes. And thus perished the cursed race of *Antiochus*, which felt Gods wrath vpon it euen to the third generation. 1 Macch. 13.

Antiochus the sonne of *Demetrius* (of whom mention was made but a little before) after he had chased *Tryphon* from the Kingdome of Asia, which he vsurped, and broken the League which he had made with the Iewes, gaue himselfe wholly to worke them mischiefe. Therefore comming against Ierusalem, hee tooke it by force, commanding his souldiors to put all to death that were within the same: so that within three days there was such a massacre of yong and old, men, women, and children, that the number of the slaine arose to fourescore thousand carkasses. After this, hauing executed many more villanies against this people, in so much as to make them renounce the law of God, putting them cruelly to death that did not obey his commandement, It came to passe, that this cruell Tyrant was 2 Macch. 5.

first

28 firſt of all put to flight by the inhabitants of Perſepolis a Citie of Perſia, for going about to rob their temple of their treaſures: next endamaged by an ouerthrow of his armie in Iudæa: which he no ſooner vnderſtood, but he tooke counſell in his fury, how to be reuenged of Ieruſalem, and belched forth bitter threats againſt it. But in the meane time the Lord ſtroke him with a ſudden and incurable plague, and ſurpriſed him with a horrible torment of his intrails. Howbeit for all this, he ceaſed not his malicious enterpriſe, but haſted forward his journey towards the Iewes with ſuch eagrenеſſe, that in the way he fell out of his chariot, and bruiſed ſo his bodie, that it became putrified and ſo full of corruption, that verie vermine ſcrawled out thereof, and the rotten fleſh dropping piecemeale away, no man, no not himſelf being able to endure the ſtinch therof. Then was he conſtrained in the midſt of his torments to confeſſe, that it was meet that he ſhould ſubmit himſelfe vnto God, that he which is mortall, ought not to exalt himſelfe ſo high, as to compare with the immortall God: and in this eſtate this reprobate ended his wicked dayes by a ſtrange and moſt miſerable kind of death.

CHAP. IX.

Of thoſe that perſecuted the Sonne of God and his Church.

IF they who in the law injured and perſecuted the Church of God, were puniſhed according to their deſerts, as wee haue alreadie heard; is it any meruaile then if the enemies and perſecuters of our Lord and Sauiour Chriſt Ieſus, which labour by all meanes to diſcountenance and fruſtrate his Religion, and to oppreſſe his Church, do feele the heauie and feareful vengeance of God vpon them for their wickedneſſe and vnbeleefe? No verily, for he that honoureth *not the Sonne, honoreth not the Father which ſent him*, and is guilty therefore before God, of impietie and prophaneneſſe. From this hainous crime King *Herod*

in

in no wise can be exempted, that caused all the Infants of Bethlehem of two yeares old and vnder, to be cruelly murthered, in hope thereby to put the true Messias and Sauior of the world to death. For which deed, accompanied with many other strange cruelties, as by killing the ordinarie Iudges of the house of *Dauid*, and his owne wife and children, this Caitife was tormented with sundrie intollerable griefes, and at last deuoured by an horrible and most fearefull death. For (as *Iosephus* reporteth) his bodie was boyled, and his bowels gnawne in two by a soft and slow fire, fretting inwardly, without any outward appearance of heat: besides the rauenous and insatiable desire of eating, which so possessed him, that without chewing, his meat in whole lumpes descended into his bodie, deuouring it so fast as it could be throwne into his mouth, and neuer ceasing to farse his greedie throat with continuall sustenance: moreouer, his feet were so swolne and puft vp with such a flegme, that a man might see thorow them; his priuie parts so rotten and full of vermine, and his breath so stinking, that few or none durst approch neere vnto him; yea his owne seruants forsooke him. Now lying in this wretched plight, when this wicked man saw no remedie could be found to assuage his griefe, he went about to kill himselfe, and being not able to performe it, he was constrained to endure all the pangs of a most horrible, lingering, and languishing death, and at last mad and miserable bestraught of sence and reason, to end his dayes.

Mat. 2.

This example belongeth also (in regard of cruelty) to the sixt commandement.

Lib. 2. Ca. 11. 17. Booke of the Iewish antiquitie, ca. 8.

As for *Herod* the Tetrarch, syrnamed *Antipas* (who to please *Herodias*, had caused *Iohn Baptist* to be beheaded) when hee had likewise prepared snares for our Sauiours feet, and being sent to him by *Pilate*, to quit himselfe and gratifie him withall, had jeasted and mocked at him his bellie full, behold his reproches and mockes (was he neuer so subtle) turned into his owne bosome: for first, after that his Armie had been discomfited by the souldiors of King *Aretas*, whose daughter (in regard of *Herodias* his brother *Philips* wife) hee had repudiated; a further shame and dishonour befell him, euen to be depriued of his Royal dignitie; and not onely to be brought into a low and base estate, but also being

Luke 9. 7.

This example in regard of diuorce, belongeth to the 7. Commaundement.

Lib. 2. ca. 29. Ioseph. of the Iewish Antiquitie, book 8. chap. 9.

30 ing robbed of his goods, to be banished into a far countrey, and there to make an end of the rest of his life.

Eusеb. As touching *Pilate* the gouernour of Iudea, hee did so excell in wickednesse and injustice, that notwithstanding the restraint of his owne conscience, the law of ciuill equitie, and the aduertisement of his owne wife, yet he condemned Christ Iesus, the just and innocent, to the death of the crosse: albeit hee could not but know the power of his miracles, the renowne whereof was spread into all places. But ere long hauing beene constrained to erect the image of the Emperour *Caligula* in the Temple of Ierusalem, to be worshipped, he was sent for to make personall appearance at Rome, to answere to certaine accusations of crueltie which were by the Iewes objected against him: And in this journey being afflicted in conscience, with the number and weight of his misdeeds, like a desperat men to preuent the punishment which hee feared, willingly offered violence to his owne life, and killed himselfe.

Euseb. *Eutrop. lib. 7.*

The first Emperour that tooke in hand to persecute the Christians, was *Nero* the Tyran; picking a quarrell against them for setting the Citie on fire; which beeing himselfe guiltie of, hee charged them withall, as desirous to finde out any occasion to doe them hurt: wherefore vnder pretence of the same crime, discharging his owne guilt vpon their backes, he exposed them to the fury of the people, that tormented them verie sore, as if they had beene common burners and destroyers of Cities, and the deadliest enemies of mankinde: Heereupon the poore innocents were apprehended, and some of them, clad with skinnes, of wilde beasts, were torne in pieces by dogges; others crucified, or made bone-fires of on such heapes, that the flame arising from their bodies serued in stead of torches for the night. To conclude, such horrible crueltie was vsed towards them, that many of their verie enemies did pittie their miseries. But at last this wretch, the causer of all, seeing himselfe in danger to be murthered by one appointed for that purpose (a just reward for his horrible and vnjust dealing) hastened his death by killing himselfe, as it shall be shewed more at large in the second booke.

Tertul. *Nicephor.* 8 Commaundement. Calumniation *Lib. 2. cap. 44.*

Tacit. Annal. lib. 5.

The author of the second persecution against the Christians was 31
Domitian, who was so puft vp and swolne with pride, that he would needs ascribe vnto himselfe the name of God. Against this man rose vp his houshold seruants, who by his wiues consent slew him with daggers in his priuie chamber: his bodie was buried without honour, his memorie cursed to posterity, and his ensignes and trophies throwne downe and defaced. *Suet.* Refer this also to the 24. chap of this booke. *Suet.* *Eutrop*

Traian, who albeit in all things, and in the gouernment of the empire also, shewed himselfe a good and sage prince, yet did he dash and bruise himselfe against this stone with the rest, and was reckoned the third persecuter of the Church of Christ: for which cause he vnderwent also the cruell vengeance of God, and felt his heauie hand vpon him: for first he fell into a palsie, and when he had lost the vse of his sences (persuading himselfe that he was poisoned) got a dropsy also, & so died in great anguish. *Dion.*

Hadrian in the 9 yeare of his empire caused ten thousand Christians to be crucified in Armenia at one time; and after that ceased not to stir vp a very hot persecution against them in all places. But God persecuted him, and that to his destruction; first with an issue of bloud, wherewith he was so weakned and disquieted, that oftentimes he would faine haue made away himselfe: next with a consumption of the lungs and lights, which he spate out of his mouth continually: and thirdly with an insatiable dropsie: so that seeing himselfe in this horrible torment, hee desired poison to hasten his death, or a knife to make quicke riddance: but when all those meanes were kept backe, he was inforced to endure still, and at last to die in great miserie. *Mandat. 7. Lib. 2. cap. 12. Spart.*

Whilest *Marcus Antonius*, syrnamed *Verus*, swayed the empire, there were exceeding cruelties set abroach against the poore Christians euery where, but especially at Lions and Vienna in Daulphin (as *Eusebius* in his Ecclesiasticall Historie recordeth:) wherefore he wanted not his punishment, for he died of an apoplexie, after hee had lien speechlesse three dayes. *Euseb. Spart.*

After that *Seuerus* had proclaimed himselfe a profest enemie to Gods Church, his affaires began to decline, and he found himselfe pestered with diuers extreamities, and set vpon with ma-

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ny wars: and at length assaulted with such an extreame paine thoroughout his whole bodie, that languishing and consuming, hee desired oft to poyson himselfe, and at last died in great distresse. *Vitellius Saturninus* one of his Lieutenants in those exploits, became blinde: another called *Claudius Herminianus* Gouernor of Capadocia, who in hatred of his owne wife that was a Christian, had extremely afflicted many of the faithfull, was afterward himselfe afflicted with the pestilence, persecuted with vermine bred in his own bowels, and deuoured of them aliue in most miserable sort. Now lying in this miserie, he desired not to be knowne or spoken of by any, lest the Christians that were left vnmurthered, should rejoice at his destruction, confessing also that those plagues did justly betide him for his cruelties sake.

Tert. ad Scap.

Oros. lib. 7. cap. 14.

Decius, in hatred of *Philip* his predecessour, that had made some profession of Christianitie, wrought tooth and naile to destroy the Church of Christ, vsing all the cruelties ond torments which his wit could deuise, against all those which before time had offered themselues to be persecuted for that cause. But his diuelish practises were cut short by meanes of the warre which hee waged against the Scythians: wherein, when he had raigned not full two yeares, his armie was discomfited, and he with his son cruelly killed. Others say, That to escape the hands of his Enemies, hee ranne into a whirlepit, and that his bodie was neuer found after.

Euseb. booke 7. chap. 1. Ecclesiast. Hist.

Pomponius.

Neither did the just hand of God plague the Emperour onely, but also as well the heathen Gentiles throughout all Prouinces and dominions of the Romane Empire. For immediatly after the death of this Tyrant, God sent such a plague and pestilence amongst them, lasting for the space of ten yeares together, that horrible it is to heare, and almost incredible to beleeue. *Dyonisius* writing to *Hierax* a Bishop of Ægypt, declareth the mortalitie of this plague to haue beene so great at Alexandria, where he was Bishop, that there was no house in the whole city free. And although the greatnesse of the plague touched also the Christians somewhat, yet it scourged the heathen Idolaters much more: beside that, the behauiour of the one and the other

Euseb. lib. 7. cap. 21.

was

was most diuers: for as the foresaid *Dyonisius* doth record, the Christians through brotherly loue and piety did not refuse one to visit and comfort another, and to minister to him what need required: notwithstanding it was to them great danger; for diuers there were, who in closing vp their eyes, in washing their bodies, and interring them in the ground, were next themselues which followed them to their graues. Yet all this stayed not them from doing their dutie, and shewing mercie one to another. Whereas the Gentiles contrarily being extremely visited by the hand of God, felt the plague, but considered not the striker; neither yet considered they their neighbour, but euery man shifting for himselfe, cared not for one another. Such as were infected, some they would cast out of the doores halfe dead, to be deuoured of dogs and beasts; some they let die within their houses, without all succour; some they suffered to lie vnburied, for that no man durst come neere them: and yet notwithstanding for all their voyding and shifting, the pestilence followed them whithersoeuer they went, and miserably consumed them. Insomuch that *Dyonisius* reporteth of his owne city Alexandria, That there was not left in the citie, of old and young, so many as there was wont to be old men from threescore yeares vpwards. This plague, though it spred it selfe ouer the whole world, yet especially it raged where the Edicts of the Emperour had beene against the Christians, whereby many places became vtterly desolate.

Valerian, albeit in the beginning of his Empire hee shewed himselfe somewhat mild and gentle towards the professors of religion, yet afterwards he became their deadly enemy: but when he had terribly persecuted them in his dominions, it was not long ere he was taken prisoner in the Persian wars, being seuenty yeares old, and made a slaue to his conqueror all the rest of his life: And whose condition was so miserable, that *Sapor* King of Persia vsed his backe as a blocke or stirrop to mount vpon his horse. Yea he dealt so cruelly with the poore old man (as *Eusebius* testifieth) that to make vp the full number of his miseries, he caused him to be fleine aliue, and poudred with salt.

In the Sermon of the congregatiō of saints *Euseb. Hist Eccleslast. Book 7. Chap. 30.*

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The like ſeueritie of Gods terrible judgement is alſo to bee noted in *Claudius* his Preſident, and miniſter of his perſecutions: for God gaue him vp to be poſſeſſed and vexed of the Diuell, in ſuch ſort, that biting off his owne tongue in many ſmall peeces, hee ſo ended his daies.

Henric. de Erford.

Neither did *Galienus* the ſonne of *Valerian*, after the captiuitie of his father, vtterly eſcape the righteous hand of God: for beſide the miſerable captiuitie of his father, whom he could not reſtore, ſuch ſtrange portents, and ſuch earthquakes did happen, alſo ſuch tumults, commotions, and rebellions, did follow, that *Trebellio* doth reckon vp to the number of 30 together, which at ſundrie places, all at one time, tooke vpon them to be Emperours of the Roman Monarchie: by the meanes whereof he was not able to ſuccour his father, though hee would: notwithſtanding the ſaid *Galienus*, being, as is thought, terrified by the example of his father, did remoue, or at leſtwiſe moderate the perſecution ſtirred vp againſt Chriſtians, as it may appeare by his Edict ſet forth in *Euſebius*.

Euſeb. lib. 7. cap. 13.

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Aurelian being vpon point to trouble the quiet of the church, which it a while enioyed vnder the Emperor *Galien*; euen whileſt hee was deuiſing new practiſes againſt it, a thunderbolt fell from heauen at his feet, which ſo amazed him, that his malicious and bloud thirſtie minde was ſomewhat rebated and repreſſed from doing that which he pretended: vntill that returning to his old bent, and perſeuering to purſue his purpoſe, when Gods thunder could not terrifie him, he ſtirred vp his owne ſeruants to cut his throat.

Vopiſ. Eutrop. Nicephor.

Dioclesian went another way to worke, for hee did not ſet abroach all his practiſes at one puſh, but firſt aſſayed by ſubtile meanes to make thoſe that were in his armie to renounce their faith; then by open proclamation commaunded, that their churches ſhould bee raſed and beaten downe, their Bibles burned and torne in pieces: that they that were Magiſtrates, or bore any publique office in the commonwealth, if they were Chriſtians, ſhould bee depoſed: and that all bondmen that would forſake their poſſeſſion, ſhould bee enfranchiſed. When hee had

Ruffin.

thus

thus left no deuise vnpractised that might further to abolish and destroy the religion of Christ, and perceiuing that notwithstanding all his malice and cruell rage, it euerie day (through the wonderfull constancie of Martyres) encreased and grew euen against the haire; with verie spight and anger hee gaue vp the Empire. And lastly, when hee had beene tormented with diuers and strange diseases, and that his house had beene set on fire with lightening, and burned with fire from heauen, and he himselfe so scarred with thunder, that hee knew not where to hide him, hee fell mad and killed himselfe. There was joyned to this man in the gouernment of the Empire, one *Maximilian*, whose crueltie and tyrannie against the Christians was so outragious also, that vpon a solemne festiuall day, when infinit numbers of them were assembled together at Nicomedia, in a Temple, to serue God, he sent a band of Atheists to inclose them, and burne the Temple and them together, as they indeed did: for there were consumed at that bone-fire (as *Nicephorus* writeth) twentie thousand persons. In like sort dealt he with a whole citie in Phrygia, which after he had long besieged, he caused to be burnt to cynders, with all the enhabitants therein. But the end of this wretch was like his life, euen miserable: for lying a while sicke of a grieuous disease, the verie vermine and such horrible stinke came forth of his bodie, that for shame and griefe hee hung himselfe.

Mandat. 7. li. 2 cap. 12.

Euseb. hist. Ecclesiast. 7. & 8. chap. 16.

Nicephor. lib. 7. Chap. 6.

Maximinus that raigned Emperor in the East, was constrained to interrupt and make cease his persecution which hee had begun, by meanes of a dangerfull and grieuous sickneſſe, and to confirme a generall peace to all Christians in his dominions, by publique Edicts.

Nicephor. 7. 22

His sickneſſe was thus: In the priuie members of his bodie, there grew a sudden putrifaction, and after in the bottome of the same a botchie corrupt bile, with a fistula, consuming and eating vp his intrails, out of the which came swarming an innumerable multitude of lice, with such a pestiferous stinke, that no man could abide him; and so much the more, for that all the grosseneſſe of his bodie by aboundance of meat before hee

36 fell sicke, was turned into fat; which fat now putrified and stinking, was so vgsome and horrible, that none that came to him could abide the sight thereof: by reason whereof the Physitians which had him in cure, some of them not able to abide the intollerable stinke, were commanded to be slaine; other some because they could not heale him, being past hope, were also cruelly put to death. At length, being put in remembrance, that his disease was sent of God, he began to repent of the crueltie which he had shewed to the Christians, and forthwith commanded all persecution to cease.

But (alasse) this peace was so brittle, that it lasted but six moneths; for euen then hee sought by all meanes possible againe to trouble and disquiet their rest, and sent forth a new Edict quite contrarie to the former, importing their vtter destruction. And thus beeing nothing amended, but rather made worse by his sickenesse, it assailed him afresh, in such sort, that euery day growing in extremitie, as hee grew in crueltie, it at last brought him to his death, his carkasse being all rotten and full of corruption and wormes. Saint *Chrysostome* writeth of him, That the apple of his eye fell out before he died.

Against the Gentiles.

Maxentius and *Licinius*, the one Emperour of Italie, the other of the East, perceiuing how the Emperour *Constantine* that raigned in the West, was had in great reputation, for maintaining the cause of the Christians, began also to do the like: but by and by their malice and hypocrisie discouered it selfe, when they vndertooke to trouble and afflict those whom before they seemed to fauour. For which cause *Constantine* taking armes against them, destroyed them both one after another; for *Maxentius* thinking to saue himselfe vpon a bridge on Tyber, was deceiued by the breaking of the bridge, and so drenched and drowned in the water. *Licinius* was taken and put to death. And thus two Tyrans ended their dayes, for persecuting the Church of Christ.

Ranquet Chro. In the tenth yeare of the persecution of *Dyocleſian*, *Galerius* his chiefe minister and instrument in that practise, fell into a grie-

grieuous sickenesse, hauing a sore risen in the nether part of his bellie, which consumed his priuie members, from whence swarmed great plentie of wormes, engendered by the putrefaction. This disease could not be holpen by any Chirurgerie or Physicke: wherefore he confessed that it justly happened vnto him for his monstrous crueltie towards the Christians, and callled in his proclamations which he had published against them. Howbeit notwithstanding he died miserably, and as some write slew himselfe.

CHAP. X.

More examples of Persecutors.

SAint *Bartholmew* one of the twelue Apostles, after he had preached Christ Iesus vnto the Indians, and deliuered them the Gospell written by Saint *Mathew*, and had conuerted many vnto the Faith: albeit the miracles which hee wrought were strange and supernaturall (for he restored many diseased persons to their health, and cleansed King *Polemius* his daughter from an vncleane spirit wherewith she was possessed) yet in regard that he destroyed their Idol Astaroth, and bewraied the subtilties of Satan, he was by *Astyages*, *Polemius* younger brother, at the instigation of the Idolatrous Priests, first cruelly beaten with clubs, after fleyed, and last of all beheaded. But within thirtie dayes after, both the wicked King, and the sacrilegious Priests, were possessed with diuels, and brought to a wretched and miserable death. *Hieron. in Catalogo.*

Aphraates that heauenly Phylosopher, going out of his Cloyster towards the Temple, to feed the Flocke of Christ with some wholesome food of sound Doctrine; and beeing perceiued by the Emperour *Valens*, and demanded, whither he went; he answered, To pray for him and his kingdome. Yea but, said the Emperour, it were more conuenient for thee *Theod. Lib. 4. Chap. 26.* *Tripartit. Hist. Lib. 8. chap. 4.* *Nicephor. Lib. 11. Chap. 25.*

38 thee that profeſſeſt thy ſelfe a Monke, to remaine at home in contemplation, than to ſtray abroad: True, anſwered this holy man, if Chriſts ſheepe enjoyed peace: but as it becommeth an honeſt Matron to ſit ſtill within dores, neuertheleſſe if her houſe were on fire, and the flame enuironed her, ſhould ſhee not ſtirre to helpe to quench it? And ſhould I lie ſtill, and ſee my Countrey ſet on fire by the perſecution? Whereat the Emperour being netled, threatened him with death; and one of his Chamberlaines taunting him for his boldneſſe, vſed him moſt curriſhly. But preſently as he went to the Baths, to make them readie for the Emperour, the hand of God ſtroke him with an Apoplexie, that hee fell downe dead into the waters.

Theodor. lib. 3. chap. 7. Vnder the Empire of *Iulian* the Apoſtate, all they that either conſpired or practiſed the death of *Cyrillus* a Deacon of Heliopolis, ſcituate neere to Lybanus, came to a miſerable end: for after that *Conſtantine* was deceaſed, by whoſe authoritie the holie Martyr had broken downe many of their Images and Idols, the abhominable Idolaters did not onely murther him, but alſo deuoured his liuer with bread, as if it had beene the ſweeteſt morſell of meat in the world. But the all-ſeeing eye of God ſaw their villanie, and his reuengefull rod bruiſed them in pieces: for their teeth wherewith they chewed that vnnaturall food fell all out of their heads; and their tongues wherewith they taſted it, rotted and conſumed to nothing: and laſtly, their eyes which beheld it, failed them, and they became blinde. And thus were they all ſerued, not one excepted, bearing juſtly the markes of Gods wrath for ſo inhumane and vnnatural a deed.

Euſeb. lib 8. cap. 7. At Tyre a Citie of Phœnicia, vnder the raigne of of *Dioclesian*, many Chriſtians that ſtoutly profeſſed and maintained the Faith and Religion of Chriſt Ieſus, were after many tortures and deſtructions, expoſed to wilde beaſts to be deuoured, as Beares, Libards, wilde Boares, and Bulls: the ſauage beaſts, though made fierce and furious by fires and ſwords, yet (I know not by what ſecret inſtinct) refuſed once to touch them,

or to come neere them, but turned their teene vpon the Infidels that were without, and came to set them on vpon the Saints, and tore many of them in pieces in their steads. Howbeit although they escaped the jawes of wilde beasts, yet they escaped not the swords of them that were more sauage than any beasts: and though the bowels of Beares refused to entombe them, yet were they intombed in the floods, and crowned with the crowne of sacred martyrdome.

Processus and *Martianus*, Keeper of the prison wherein the Apostles *Peter* and *Paul* were inclosed at Rome, seeing the miracles which were wrought by their hands, beleeued in Christ, and together with seuen and fortie other prisoners were baptised. Which when *Paulinus* the Iudge perceiued, he enjoyned them to lay aside their conscience, and offer sacrifice to Idols. But they, readier to obey God than man, could neither by threats nor violence be brought to it, but chose rather to be beaten with clubs, or consumed with fire, or scourged with Scorpions, as they were, than to yeeld to denie their Maker, by doing worship to diueliſh and monstrous Idols. But that Iudge the procurer of their martyrdomes, shortly after became himselfe an obiect of Gods wrath; when his eye-sight failed him, and an euill spirit so possessed and tormented him, that in the extremitie of terrors and griefe, he breathed out ere long his last and miserable breath.

Vincentius lib. 10. cap. 56. Petrus de Natalibus.

Nicephorus reporteth, How the Emperour *Traian* hauing caused fiue holy Virgins to be burned, for standing in the profession of the Truth, commanded certaine Vessels to be made of their ashes mingled with brasse, and dedicated them to the seruice of a publique Bath: but the Bath that before time instilled a wholesome and healthfull vapour into mens bodies, now became pernitious and fatall vnto them: for all that washed themselues therein, felt presently such a giddinesse in their braines, and such a dimnesse of sight, that they fell downe dead forthwith: The cause of which mischiefe being perceiued by *Traian*, he melted againe the Virgine-moulded Vessels, and erected fiue statues to the honour of them; so choa-

Lib. 3. Cap. 28.

king as it were one superstition with another, to his owne eter-
40 nal infamie and disgrace.

Bergomiensis Lib. 8. *Agapitus* a young man of fifteene yeares of age, beeing apprehended by the Inhabitants of Prenestе, and grieuously tormented, for refusing to offer sacrifice to their Idols; and when all would not serue to shake the foundation of his Faith, (which was builded vpon a Rocke) hee was condemned and executed to death: For, being first scourged with whips, then hanged vp by the feet; after hauing hot scaulding water poured vpon him, at last he was cast vnto wild beasts. With all which torments being not terrified, nor yet dispatched, finally had his head cut off. But behold, the Iudge called *Antiochus*, that pronounced the sentence, fell downe dead from his Throne before the face of the world, euen whilest the young man was in the middest of his torments; and by his example made knowne to all men, how odious such cruell persecutors are in the sight of Him that judgeth the Earth, and controlleth the mightie Princes and Potentates of the same.

In the Empire of *Iulian* the Apostate the Lord sent such horrible earthquakes vpon the world, that what for the fall of houses, and ruptures of fields, neither citie nor countrey was safe to abide in: besides, such an extreame drouth dryed vp the moysture of the earth, that victuals were very geason and deere. *Lib. 4. Cap. 4.* These plagues *Theodoret* auoucheth to haue fallen vpon the world for the impietie of *Iulian*, and the miserable persecution of Christians.

Euseb. Lib. 7. Cap. 21 & 22. The Emperour *Gallus* had good successe in his affaires whilest he abstained from shedding the bloud of the Christians; but as soone as he gaue himselfe ouer vnto that villanie, his prosperitie, Kingdome, and life diminished and decreased at once: for within two yeares he and his sonne *Volusianus*, in the war against *Æmilian*, were both slain, through the defection of his souldiors, who in the point of necessitie forsooke him. Beside, the Lord in his time sent vpon the Prouinces of Rome a general and contagious pestilence, which lasted

lasted whole ten yeares without intermission, to make satisfaction for the much innocent bloud which was spilled amongst them.

Arnolphus the fourescor'th Emperour raged like a Tygre against all men, but especially against those that professed the Religion and name of Christ Iesus: for which cause the Lord stirred vp a woman the wife of *Guido*, to minister vnto him the dregs of his wrath in a poysoned cup; by means whereof such a rottennesse possessed all his members, that lice and wormes issuing out continually, hee died most miserably in Orenge, a Citie of Bauarie, the twelfth yeare of his raigne. *Philip Melan. Chron. Lib. 4. Sebast. Franc. Chron. Pelon.*

Baiazet the Turke, to what a miserable and ludibrious end came hee, for his outragious hatred against all Christendome, but especially against Constantinople, which he had brought to so low an ebbe, that they could scarce haue resisted him any longer, had not *Tamerlane* the Tartarian reuoked him from the siege, and bidden him leaue to assaile others, and looke vnto his owne? And indeed hee welcommed him him so kindely, that he soone tooke him prisoner, and binding him with chaines of gold, carried him vp and downe in a cage for a spectacle, vsing his backe for a footstoole to get vpon his horse by. And thus God plagueth one Tyran by another, and all for the comfort of his chosen. *Philip Melan. Chron. lib. 5.* *Camposulus Lib. 9. Cap. 5.*

Gensericus King of the Vandales exercised cruell tyrannie against the Professors of the truth. So did *Honoricus* the second also: but both of them reaped their just deserts: for *Genserieus* died, being possessed with a Spirit; and *Honoricus* being so rotten and putrified, that one member dropped off after another. Some say that he gnew off his owne flesh with his teeth. *Philip Melan. Chron. Lib. 3.* *Greg. Taron. Lib. 2. Cap. 3.*

Autharis the twelfth King of Lombardie forbad children to be baptised or instructed in the Christian Faith: seeking by that meanes to abolish and plucke downe the Kingdome of Christ: but hee raigned not long, for ere six yeares were compleat, he died with poyson at Pauia: And *Paulus Diaconus, Lib. 3. Ca. 18. de Gestis Longobard.*

so

42 so he that thought to vndermine Christ Iesus, was vndermined himselfe most deseruedly, in the yeare of our Lord 593.

Euagrius li. 5. cap. 34. When *Arcadius* the Emperor, through the persuasion of certaine enuious fellowes and his wife *Eudoxia*, had banished *Iohn Chrysostome* Bishop of Constantinople, into Bosphorus; the next night there arose such a terrible earthquake, that the Empresse and the whole citie was sore affrighted therewith: so that the next morrow messengers after messengers were sent without ceasing, till they had brought him backe againe out of exile, and his accusers were all punished for their wrongfull accusation. Thus it pleased God to testifie the innocencie of his seruant, by terrifying his enemies.

Mandat. 9. Calumniation, Li. 2. ca. 44.

Smaragdus an Exarch of Italie was transported by a Diuell, for tyrannising ouer Christians in the first yeare of the Empire of *Mauritius*.

Paul. Diacon. Lib 3 Cap. 12. de Gestis Longab. Cent. 6. cap. 3. Anton. Lib. 15. cap. 15. *Mamucha* a Saracen being equall to *Pharaoh* in persecuting the Church of God, God made him equall to him also in the manner of his destruction: for as he returned from the spoile of the Monasterie of Cassime and Messana, and the slaughter of many Christians, the Lord caused the sea to swallow vp his whole Armie, euen an hundred ships, so that few or none escaped.

Paul Diacon. Li. 21. Another time, euen in the yeare 719, they were miraculously consumed with famine, sword, pestilence, water, and captiuity, and all for their infestuous rancour and tyrannie towards Christians: for whom the famine spared, the sword deuoured; whom both these touched not, the pestilence ate vp; and they that escaped all three, yet perished in the waters; and ten Ships that escaped the waters, were taken by the Romans and the Syrians: surely an egregious signe of Gods heauie wrath and displeasure.

To conclude, there was neuer any that set themselues against the Church of God, but God set himselfe against them by some notable judgement: so that some were murthered by their Subiects, as *Bluso* King of the Vandales: others by their enemies,

as

as *Vdo* Prince of Sclauonia: some by their wiues, as *Cruco* another Sclauonian Prince: others discomfited in warre, as *Abbas* the King of Hungaria: some destroyed by their own horses, as *Lucius* the Emperor, who had first cast his owne daughter, because she was a Christian, amongst the same horses. And generally few persecutors escaped without some euident and markable destruction. 43

Helmold. ca. 24. Sclauon. & cap. 34. Bonfinius.

CHAP. XI.

Of the Iewes that persecuted Christ.

BY how much the offence of the Iewes was more hainous, not only in despising and rejecting the Lord of glorie, whome God had sent amongst them for their saluation, but also in being so wicked as to put him to death; by so much the more hath God shewed his fearefull indignation vpon them: as at many other times, so especially by that great calamitie and desolation which they abid at their last destruction, begun by *Vespasian*, and perfected by *Titus*: which was so great and lamentable, as the like was neuer heard of vntill this day: for if the sacking and ouerthrow of Ierusalem, then when *Ieremie* the Prophet made his booke of Lamentations ouer it, was reputed more grieuous than the subuersion of Sodome, which perished suddenly, how much more then is this last destruction without all comparison, by reason of those horrible and strange miseries, which were there both suddenly and in continuance of time committed? Neither truly is there any Historie which containeth a description of so many miseries as this doth: as it may appeare by *Iosephus* record of it. For after that they had bin afflicted in diuers countries, and tossed vp and downe by the Deputies a long while, there were slaine at Cæsarea in one day twentie thousand: At Alexandria another time fiftie thousand:

at

at Zabulon and Ioppe eight thouſand and foure hundred, beſides the burning of the two townes: at Damaſcus ten thouſand that had their throats cut. As for Ieruſalem, when it had a long time endured the brunt of the war both within and without, it was pinched with ſo ſore a famine, that the dung of Oxen ſerued ſome for meat: others fed vpon the leather of old ſhooes and buckles; and diuers women were driuen to the extremitie to boyle and eat their owne children: Many thinking to ſaue their liues by flying to the enemie, were taken and ſlit in pieces, in hope to finde gold and ſiluer in their guts: in one night two thouſand were thus pittiouſly dealt withall: and at laſt the whole citie was by force taken, and the holy Temple conſumed by fire. And this in general was the miſerable iſſue of that lamentable war: during which, foureſcore and ſeuenteene thouſand Iewes were taken priſoners, and eleuen hundred thouſand ſlaine; for within the Citie were encloſed from the beginning to the ending, all thoſe that were aſſembled together from all quarters of the earth, to keepe the Paſſeouer, as their cuſtome was. As touching the priſoners, ſome were carried to Rome in triumph; others were here and there maſſacred at their conquerors wils: ſomes lot it was to be torne in pieces and deuoured of wilde beaſts: others were conſtrained to march in troupes againſt their fellowes, and kill one another as if they had beene Enemies. All which euils came vpon them for the deſpight and furie which they vſed towards the Sonne of God and our Sauiour: and that was the cauſe why he foreſeeing this deſolation, wept ouer Ieruſalem, and ſayd, *That it ſhould be beſieged on euery ſide, and raſed to the ground, and that not one ſtone ſhould be left vpon another, becauſe it knew not the time of her viſitation.* Likewiſe ſaid he to the women that bewailed him as he was led to the Croſſe, *That they ſhould not weepe for him, but for themſelues and their children*, becauſe of the dayes of ſorrow which were to come, wherein the barren and thoſe that had no children, and the dugs that neuer ſuckled ſhould be counted happie. So horrible and pittifull

Ioſeph. of the Warres of the Iewes, *Lib.* 2. *cap.* 19, 21, 22, 23.
Lib. 6. *Cap.* 16.
Lib. 7. *Ca.* 7, 8.
Lib. 6. *Cap.* 16.

was

was the destruction of this people, that God would not suffer any of his owne Children to be wrapped in their miseries, nor to perish with this peruerse and vnbeleeuing Nation: for (as *Eusebius* reporteth) they were a little before the arriuall of these mischiefes, aduertised from heauen by the especial prouidence of God, to forsake the Citie, and retyre into some farre Countrey where none of these euils might come neere them. The reliques of this wretched people that remained after this mightie tempest of Gods wrath, were dispersed and scattered throughout all nations vnder heauen, being subject to them with whom they sojourned, without King, Prince, Iudge, or Magistrate to leade and guide them, or to redresse their wrongs, but were all togither at the discretion and commandement of the Lords of those Countries wherein they made their abode: so that their condition and kind of life is at this day so vile and contemptible (as experience sheweth) that no Nation in the world is halfe so miserable: which is a manifest badge of Gods vengeance yet abiding vpon them.

This Example belongeth also to the contempt of the Word; *Lib.* 1. *cap.* 34.

And yet for all this, these dispersed Reliques ceased not to vomit out the foame of their malice against Christ, it being so deepe rooted an euill, and so inueterate, that time nor reason could reuoke them from it. And no marueil, seeing that God vseth to punish the greatest sinnes with other sinnes, as with the greatest punishment: so they hauing shut their eyes to the light when it shined among them, are now giuen ouer to a reprobate and hardened sence; otherwise it were not possible they should remaine so obstinate. And albeit (God be thanked) wee haue many conuerts of them, yet I dare say for the most part, they remaine in malicious blindnesse, barking against, and despighting both our Sauior himselfe and all that professe his Name, although their punishments haue beene still according to their deserts: as by these examples following shall appeare.

The Iewes of Inmester, a Towne lying betwixt Calchis and Antioch, being vpon a time celebrating their accustomed

46 med playes and feasts, in the middest of their jolitie, as their vse is, they contumeliously reuiled not onely Christians, but euen Christ himselfe: for they got a Christian childe and hung him vpon a Crosse, and after many mocks and taunts, making themselues merrie at him, they whipt him to death. What greater villanie could there bee than this? Or wherein could these diuels incarnate shew foorth their malice more apparantly, than thus; not content once to haue crucified Christ the Sauiour of the World, but by imitation to performe it againe; and as it were to make knowne, that if it were vndone, they would doe it; So also handled they a boy called *Simeon*, of two yeres and an halfe old, in the yere of our Lord 1476: and another in Fretulium fiue yeares after that. But aboue all, they massacred a poore Carpenters sonne in Hungary in hatred of Christ, whom they falsly supposed to be a Carpenters son: for they cut in two all his veines, and suckt out his bloud with quils. And beeing apprehended and tortured, they confessed that they had done the like at Thirna foure yeres before; and that they could not be without Christian bloud, for therewithall they annointed their Priests. But at all these times they suffered just puuishment; for being still taken, they were either hanged, burned, murthered, or put to some other cruell death, at the descretion of the Magistrates. Moreouer, they would at diuers times buy the holy Host of some Popish Priest, and thrust it through with their kniues, and vse it most despightfully. This did one *Eleazarus* in the yeare of our Lord 1492, the 22 of October, but was burnt for his labor: and eight and thirrie at another time for the same villanie, by the Marquesse *Ioachinus*: for the caitiues would suffer themselues to be baptised for none other end, but more securely to exercise their villanies.

Iob. Fincel. li. 3.

Casp. Hedius, lib. 3. cap. 6.

Another Iew is recorded in the yeare of our Lord 147 to haue stolne the picture of Christ out of a Church, and to haue thrust it through many times with his sword, whereout, when bloud miraculously issued, hee amazed, would haue burned it; but being taken in the manner, the Christians stoned him to death. The truth of which storie, though I will not stand to a-

uow, yet I doubt not but it might bee true, considering that either the Diuell might by his cunning so foster and confirme their superstition: or rather that seeing Christ is the subject of their religion as well as of ours, though after a corrupt and sacrilegious forme, and that the Iew did not so much aime at their Religion, as at Christ the subject of it, the Lord might shew a miracle, not to establish their errour, but to confound the Iewes impietie, especially in those young yeares of the Church.

In our English Chronicles are recorded many histories of the malicious practises of the Iews against Christians, in hatred of Christ Iesus our Sauior, whom they in contempt call our crucified God: and especially this diueliſh practise was most frequent amongst them here in England, as in Germanie, France, and other places where they were suffered to inhabite: namely, euerie yeare to steale some Christian mans childe from the parents, and on good Friday to crucifie him in despight of Christ and Christian religion. Thus they serued a childe at Lincolne named *Hugo*, of nine yeares of age, in the yeare **1255**, in the reigne of *Henrie* the third: and another at Norwich about the same time; hauing first circumcised him and detained him a whole yeare in custodie. In which two facts they were apprehended; and at Lincolne 32 of them put to death, and at Norwich twentie. But this was not all the punishment that they endured: as they proceeded and encreased in their malice against Christ and his Religion, so hee proceeded in vengeance and indignation against them: First therefore at the coronation of *Richard* the first, whereas some of them presumed to enter into the Court gate contrarie to the kings expresse commandement, a great tumult arising thereupon, a number of them were slaine, and their houses fired in the Citie of London, by the raging multitude: and from thence the example spred into all other Countries of the Land: for they following the example of the Londoners, hanocked, spoyled, killed, and fired as many Iewes as they could come by; vntill by the Kings Writs vnto the Shirifes of euery Countie the tumult was appeased, and some few

Nich. Triuit.

Cestrens.

Flores histor.

of

of the principal authors and stirrers of this outrage punished. And it is to be noted, that this yeare the Iewes held for their Iubilie, but it turned to them a yeare of confusion. Neither were they thus massacred only by the Christians, but they became butchers of themselues also: For in the Citie of Yorke, when as they had obtained the occupying of a certaine Castle for their preseruation, and afterward were not willing to restore it to the Christians againe, being readie to be vanquished, and offering much mony for their liues, when as that would not be accepted, by the counsell of an old Iew among them, euery one with a sharpe rasor cut anothers throat, whereby a thousand and fiue hundred of them were at that present destroyed. At North-Hampton a number of them were burnt, for enterprising to fire the city with wilde-fire, which they had prepared for that purpose; besides many grieuous impositions and taxes which were layed vpon them. At last by King *Edward* the first they were vtterly banished this Realme of England, in the yeare 1291: for which deed the Commons gaue vnto the King a Fifteene. And about the same time also they were banished out of France for the like practises: and still the wrath of God ceaseth not to punish them in all places whersoeuer they inhabit.

Io. Fincel. li. 3. de Miracul.

But that their impietie may be yet more discouered, I will here set downe the confession of one of their owne Nation, a Iew of Ratisbone conuerted to the Faith, one verie skilfull in the Hebrew tongue. This man being asked many questions about their superstition and ceremonies, answered very fitly: and being demanded, Why they thirsted so after Christian mens bloud? He sayd it was a mysterie onely knowne to the Rabbines and highest persons; but that this was their custome, hee knew, When any of them was readie to die, a Rabbine annointed him with this bloud, vsing these or such like words: *If hee that was promised in the Law and Prophets hath truly appeared, and if this Iesus crucified be the verie Messias, then let the bloud of this innocent man that died in his Faith, clease thee from thy sinnes, and helpe thee to eternall life.* Nay, *Epiphanius* affirmeth,

meth, That the Iewes of Tyberias did more confidently affirme it than thus: for they would whiſper into a dying mans eare, *Beleeue in Ieſus of Nazareth whom our Princes crucified for he ſhal come to iudge thee in the latter day*: All which declareth how impious they are to go againſt their owne conſcience, and vpon how fickle ground all their Religion ſtandeth.

CHAP. XII.

Of thoſe that in our age haue perſecuted the Goſpell in the perſon of the Faithfull.

AS the Religion of Chriſt hath beene hitherto cruelly croſſed and beſieged by the mightieſt Captaines of this World, (as hath beene partly declared) ſo it hath not beene any better entertained by the Potentates of this age, that ceaſed not to diſturbe the quiet, and purſue to death the liues of Gods children for their profeſſions ſake, and to bring them vtterly to ruine: to addreſſe all the engines and ſubtilties of their malicious and wicked Counſels, without leauing any one deuice vnthought of that their wit could imagine, or their power affoord; they joyned craft with force, and vile treaſon with horrible cruelty, thereby to ſuppreſſe the truth, and quench that faire and cleere light which God, after long time of blindeneſſe and ignorance, had cauſed of his infinite mercie to ſhine vpon vs. Their fires were kindled euery where with the bones of Martyrs, whileſt for the ſpace of 40 yeares or thereabouts they neuer ceaſed to burn thoſe that were followers of that way. Now when they ſaw that all their butcheries and burnings were not able to conſume this holy ſeed, but that the more they went about to choke it, the more it grew vp and encreaſed, they tooke another courſe, and raiſed vp troubles and ſeditions in all quarters, as if by that meanes they

50 ſhould attaine the end of their purpoſe. Hell vomited vp all her Furies of warre, the whole earth was in a tumult, yong and old with tooth and naile were employed to root out the Church of Chriſt: but God ſtretching forth his arme againſt all their practiſes, ſhewed himſelfe not onely a Conqueror, but alſo a moſt ſharpe reuenger of all his aduerſaries. This is moſt apparant in that which happened to *Thomas Arondel* an Engliſh man, Archbiſhop of Canterburie, an enemie and perſecutor of the Truth of Chriſt: who hauing put to death diuers holy and vpright men, thinking that all he did was gaine, was rooted out at laſt himſelfe, by a moſt ſtrange and horrible death; for he that ſought to ſtop the mouth of God in his Miniſters, and to hinder the paſſage of the Goſpell, had his owne tongue ſo ſwolne, that it ſtopped his owne mouth, that before his death he could neither ſwallow nor ſpeake, and ſo through famine died in great diſpaire.

Hiſtorie of Martyrs firſt booke.

Illiricus.

Fœlix Earle of Wartemberg, one of the Captaines of the Emperor *Charles* the fift, being at ſupper at Ausbourg with many of his companions, where threats were blowne out on euery ſide againſt the Faithfull, ſwore before them all, That before he died he would ride vp to his ſpurres in the bloud of the Lutherans. But it hapned in the ſame night, that the hand of God ſo ſtroke him, that he was ſtrangled and choked with his owne bloud: and ſo he rode not, but bathed himſelfe, not vp to the ſpurres, but vp to the throat; not in the bloud of the Lutherans, but in his owne bloud, before he died.

Hiſtorie of France.

In the raigne of *Francis de Valois* of late memorie, the firſt King of France of that name, thoſe men that ſhewed themſelues frowardeſt, ſharpeſt, and moſt cruell in burning and murthering the holy Martyrs, were alſo forwardeſt examples of the vengeance of God prepared for all ſuch as they are. For proofe whereof, the miſerable end of *Iohn Roma* a Monke of the Order of the White Friers, may ſerue; who although in regard of his hood and habit ought not to be placed in the number of men of note, yet by reaſon of the notable example of

Gods

Gods vengeance vpon him, we may rightly place him in this ranke. This man therefore, at that time when the Christians of Cabrier and Merindol began to suffer persecution, hauing obtained a Commission from the Bishop of Prouence and the Embassador of Auignion, to make inquisition after and seise vpon the bodies of all them that were called Lutherans; ceased not to afflict them with the cruellest torments he could deuise: Among many of his tortures this was one, To cause their boots to be filled with boyling grease, and then fastening them ouerthwartwise ouer a bench, their legs hanging ouer a gentle fire, to seeth them to death. The French king aduertised of this his crueltie, sent out his letters Patents from the Parliament of Prouence, charging, That the said *Iohn de Roma* should be apprehended, imprisoned, and by processe of law condemned. Which newes when the Caitife heard, hee fled backe as fast as he could trot to Auignion, there purposing to recreate and delight himselfe with the excrements of his oppression and robberie which hee had wrung out of the purses of poore people: but see how contrarie to his hope it fell out; for first hee was robbed of his euill gotten goods, by his owne seruants; and presently vpon the same he fell sicke of so horrible and strange a disease, that no salue or medicine could be found to assuage his paine; and beside it was withall so loathsome, that a man could not endure his companie for the stinke and corruption which issued from him. For which cause the white Friers (his Cloysterers) conueyed him out of their Couent into the hospitall, where encreasing in vlcers and vermine, and being become now odious, not only to others, but to himselfe also, he would often crie, either to be deliuered from his noysomenesse, or to be slaine, being desirous, but not able to performe the deed vpon himselfe. And thus in horrible torments and fearefull dispaire hee most miserably died. Now being dead, there was none found that would giue Sepulture to his rotten carkasse, had not a Monke of the same Order dragged the carrion into a ditch, which he prouided for the purpose.

51

52 The same.

The Lord of Reuest, who a while supplied the place of the chiefe President in the Parliament of Prouence, by whose means many of the Faithfull were put to death, after he was put beside his office, and returned home vnto his owne house, was attached with so grieuous a sickenesse, and such furious and mad fits withall, that his wife and neerest allyance not daring to come neere him, he like a frantick bedlam, enraged and solitarily ended his life.

A Counsellor of the same Court called *Bellomont* was so hot and zealous in proceeding against the poore prisoners for the Word of God's sake, that to the end to packe them soone to the fire, he vsually departed not from the Iudgement Hall from morning to euening, but caused his meat and drinke to be brought for his meales, returning not home but onely at night to take his rest. But whilest he thus strongly and endeauourously employed himselfe about these affaires, there began a little sore to rise vpon his foot, which at the first being no bigger than if a waspe had stung the place, grew quickely so red and full of paine, and so encreased the first day by ranckeling ouer all his foot, and inflaming the same, that by the judgement of Physitians and Chirurgions, through the contagious fire that spred it selfe ouer his whole bodie, it seemed incurable, except by cutting off his foot, the other members of the bodie might be preserued: which he in no case willing to yeeld vnto, for all the medicines that were applied vnto it, found the second day his whole leg infected, and the third his whole thigh, and the fourth day his whole bodie, in so much that he died the same day, his dead bodie being all partched as if it had beene rosted by a fire. And thus hee that was so hot in burning poore Christians, was himselfe by a secret flame of Gods wrath, as by slow and soft fire, burned and consumed to death.

Historie of Martyrs second book.

Lewes de Vaine, brother in law to *Menier* the President of the said Parliament of Prouence, with the brother and sonne of *Peter Durand*, chiefe butcher of the citie Ajax, the euening before

their

their horrible crueltie was executed at Merindoll, fell at debate amongst themselues, and the morrow, as instruments of Gods iudgements slew one another. 53

The Iudge of the Citie Aix (one of that wretched crew) drowned himselfe in his returne, as hee passed ouer the Riuer Durance. The same.

As for the chiefe Iudge that was principall in that murtherous action, touching the condemnation of those poore soules of Merindoll and Cabrieres, hee likewise suddenly died before hee saw the execution of that decree which himselfe had set downe. The same.

Iohn Mesnier Lord of Oppede, another chiefe officer of the aforesaid Parliament, that got the leading of that murthering armie against the poore Christians aforesaid, committed such excesse of crueltie, that the most barbarous heathen n the World would haue yearned to doe. For which cause hee was also summoned to appeare personally at the Parliament of Paris, there to answere to those extortions, robberies, and oppressions, which were layed to his charge: and being conuinced and found guiltie thereof, was neuertheless released and set at libertie; and that which is more, restored to his former state. Howbeit, though hee escaped the hands of men, yet was hee ouertaken by the hand of God, who knew well enough the way how to entrap and abate his proud intents: for euen then when hee was in the heighth of worldly prosperitie, and busier than euer, in persecuting Christians, euen then was hee pulled downe by a flux of bloud, which prouoking his priuie parts, engendered such a carnositie and thicknesse of flesh therein, and withall a restraint of vrine, that with horrible outcries and rauing speeches hee dyed; feeling a burning fire broyling his entrailes, from his nauell vpwards, and an extreame infection putryfying his lower parts, and beginning to feele in this life, both in bodie and soule, the rigour of eternall fire, prepared for the diuell and his angels. The same.

54

2. Booke of Martyrs.

Iohn Martin Trombant of Briqueras in Piemont, vaunting himselfe euerie foot in the hinderance of the Gospell, cut off a Ministers nose of Angrogne in his brauerie: but immediately after was himselfe assayled by a mad Wolfe, that gnawed off his nose as hee had done the Ministers, and caused him like a mad man to end his life: Which strange judgement was notoriously knowne to all the country thereabout: and beside, it was neuer heard that this Wolfe had euer harmed any man before. *Gaspard* of Renialme, one of the magistrates of the Citie of Anuers that adjudged to death certaine poore faithfull soules, receiued in the same place, ere hee remooued, a terrible sentence of Gods judgement against himselfe; for hee fell desperate immediately, and was faine to be led into his house halfe beside himselfe, where crying that he had condemned the innocent bloud, he forthwith died.

CHAP. XIII.

Other examples of the same subiect.

ABout the same time there happened a verie strange judgement vpon an antient Lawyer of Bourges, one *Iohn Cranequin*, a man of ripe wit naturall, and a great practitioner in his profession, but verie ignorant in the law of God, and all good literature, and so enuiously bent against all those that knew more than himselfe, and that abstayned from the filthie pollutions of Poperie, that hee serued in stead of a Promotor, to informe *Ory* the Inquisitor, of them: but for his labour, the arme of God stroke him with a maruellous strange phrensie, that whatsoeuer his eyes beheld, seemed in his judgement to be crawling serpents: In such sort, that after he had in vaine experienced all kinde of medicines, yea and vsed the helpe of wicked sorcerie

sorcerie and conjuration, yet at length his sences were quite be- 55
nummed, and depriued him, and in that wretched and miserable estate he ended his life.

Iohn Morin, a mightie enemie to the professours of Gods truth, one that laboured continually at Paris in apprehending and accusing the faithfull, insomuch that hee sent dayly multitudes that appealed from him to the high Court of the pallace; died himselfe in most grieuous and horrible torment. The Chauncellour of Prat, hee that in the Parliaments of Fraunce put vp the first bill against the faithfull, and gaue out the first Commissions to put them to death, dyed swearing and blaspheming the name of God, his stomacke beeing most strangely gnawne in pieces, and consumed with wormes.

The Chauncellour *Oliuer* beeing restored to his former estate, hauing first (against his conscience) renounced his Religion; so also now (the same conscience of his, checking and reclayming) hee spared not to shed much innocent bloud, by condemning them to death. But such a fe refull judgement was denounced against him (by the verie mouthes of the guiltlesse condemned soules) that stroke him into such a feare and terror, that presently hee fell sicke, surprised with so extreame a melancholy, that sobbing forth sighes without intermission, and murmurings against God, he so afflicted his halfe dead bodie, like a man robbed and dispossest of sence and reason, that with his vehement fits he would so shake the bed, as if a young man in the prime of his yeares with all his strength had assayed to doe it. And when a certaine Cardinall came to visit him in this extremitie, hee could not abide his sight, his paines encreasing thereby, but cryed out as soone as he perceiued him departed, That it was the Cardinall that brought them all to damnation. When he had beene thus a long time tormented, at last in extreame anguish and feare he died.

Referre this among Apostataes, *Lib.* 1. *c.* 18.

Sir *Thomas More* L. Chancellour of England, a sworne enemie to the Gospell, and a profest persecutor, by fire and sword, of all the faithfull, as if thereby hee would grow famous and

Sleidan lib.

56 get renowne, cauſed to bee erected a ſumptuous Sepulchre, and thereby (to eternize the memorie of his prophane crueltie) to be engrauen the commendation of his worthie deeds: amongſt which the principall was, That hee had perſecuted with all his might the Lutherans; that is, the faithfull: but it fell out contrarie to his hope; for being accuſed, conuicted, and condemned of high treaſon, his head was taken from him, and his body found no other ſepulchre to lie in but the gibbet.

Cardinall *Creſcentius*, the Popes Embaſſadour to the Councell of Trent, in the yeare of our Lord 1552, beeing very buſie in writing to his maſter the Pope, and hauing laboured all one night about his letters; behold as he raiſed himſelfe in his chaire, to ſtir vp his wit and memorie, ouerdulled with watching; a huge blacke dogge with great flaming eyes, and long eares dangling to the ground, appeared vnto him: which comming into his chamber, and making right towards him, euen vnder the table where he ſate, vaniſhed out of his ſight: whereat hee amazed, and a while ſenceleſſe, recouering himſelfe, called for a candle, and when he ſaw the dogge could not be found, hee fell preſently ſicke with a ſtrong conceit, which neuer left him till his death; euer crying that they would driue away the black dog which ſeemed to climbe vp on his bed: and in that humour he died.

17. Booke of his hiſtorie.

Albertus Pighius, a great enemie of the truth alſo (in ſo much that *Paulus Iouius* calleth him the Lutherans ſcourge) beeing at Boloigne at the coronation of the Emperour, vpon a ſcaffold, to behold the pompe and glorie of the ſolemnization, the ſcaffold burſting with the weight of the multitude, hee tumbled headlong amongſt the guard that ſtood below, vpon the poynts of their Halbeards, piercing his bodie cleane through, the reſt of his companie eſcaping without any great hurt: for though the number of them which fell with the ſcaffold was great, yet verie few found themſelues hurt thereby, ſaue onely this honourable *Pighius*, that found his deaths wound, and loſt his hearts bloud, as hath been ſhewed.

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Poncher, Archbishop of Tours pursuing the execution of the burning chamber, was himselfe surprised with a fire from God, which beginning at his heele, could neuer be quenched, till member after member being cut off, he died miserably. 2. Booke of Martyrs. The burning chamber was a Court in France, which adiudged the Christians to be burned.

An Augustine Frier named *Lambert*, doctor and Prior in the city of Liege, one of the troupe of cruell inquisitors for religion, whilest he was preaching one day with an open mouth against the faithful, was cut short of a sudden in the midst of his sermon, being bereaued of sense and speech, insomuch that he was faine to be caried out of the pulpit to his cloister in a chaire, and a few daies after was drowned in a ditch.

In the yeare of our Lord 1527, there was one *George Hala* a Saxon, Minister of the Word and Sacraments, and a stout professour of the reformed Religion, who beeing for that cause sent for to appeare before the Archbishop of Mentz at Aschaffenburge, was handled on this fashion: they tooke away his own horse, and set him vpon the Archbishops fooles horse, and so sent him backe homewards, conducted by one appointed for the purpose: who not suffering him to ride the common and beaten way, but leading him a new course thorough vncoth pathes, brought him into an ambush of theeues placed there by the Bishops appointment, who set vpon him and murthered him at once; but it is notoriously knowne, that not one of that wicked rabble came to a good end, but were consumed one after another. *Luther.*

In a citie of Scotland called Fanum Ianius, the chiefe mart towne of that Countrey, foure of the chiefest citisens were accused by a Monke before the Cardinall, for interrupting him in a Sermon, and by him condemned to be hanged like heritickes, when no other crime could be layed to their charge, saue that they desired the monke to tie himselfe to his text, and not to roue vp and downe as he did, without any certain scope or application of matter. Now as they went to execution, their wiues fell downe at the Cardinals feet, beseeching and intreating pardon for their husbands liues: which he was so farre from granting, that hee accused them also of heresie: and especially Historie of Martyrs part. 7.

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one of them (whose name was *Helene*) for hee caused her young infant to be pulled out of her armes, and her to be put to death with her husband, for speaking certaine words against the Virgine *Marie*, which by no testimonies could be proued against her. Which doome the godly woman taking cheerefully, and desiring to hang by her husbands side, they would not doe her that last fauour, but drowned her in a riuer running by, that it might truly be said, that no jot of mercy or compassion remained in them. But ere long the cruell Cardinall found as little fauor at another butchers hands, that slew him in his chamber, when hee dreamed of nothing lesse, and in his Cardinals robes hanged him ouer the wall to the view of men. And thus God reuenged the death of those innocents, whose blouds neuer ceased crying for vengeance against their murtherer, vntill he had justly punished him in the same kind, and after the same fashion which hee had dealt with them.

Of this Cardinall, called *Dauid Beton*, *Buchananus* reporteth many strange acts of crueltie, both in the Commonwealth of Scotland, in matters of State, as also in the Church, in questions of Religion: how hee suborned a false testament in the dead kings name, whereby he would haue created himselfe chiefe Gouernour of the whole Kingdome, had not his knauerie beene soone detected: and how hee set many together by the eares, of the chiefest sort, not caring which of them soonest perished, so that they perished; glutting himselfe thus with bloud: But amongst all his cruelties, the least was not extended towards the professours of the Gospell, whom hee endeuoured by all meanes possible, not to suppresse onely, but euen vtterly to extinguish: Many hee put to death with fire, diuers he forced to reuolt with extreame torments; and many hee punished with banishment: among whome was *George Buchanan*, the reporter of this historie; who beeing taken and imprisoned, escaped through a window whilest his keepers slept, out of this Lyons jawes. Amongst the rest there was one *George Sephoeard*, a most learned and sincere Preacher of the word of God, in whome his sauage crueltie was most imminent: This man abiding at one *Iohn Cockburnes*

burnes houſe, a man of no ſmall reckoning and account, about ſeuen miles from Edenborough, was firſt ſent for by the Cardinall, and after beeing not deliuered, hee together with the Vicegerent, beſet all the paſſages that hee might not eſcape; ſo that *Cockburne* was conſtrained to deliuer him into their hands, vpon the aſſurance of Earle *Bothuel*, who promiſed to protect him from all injuries: Howbeit notwithſtanding the Earles promiſe, and the countermaund of the Vicegerent, who refuſed to meddle with that innocent man, yea and gaue commandement, That no proceedings ſhould be made againſt him; yet the bloudie tyran condemned him to be put to death, and alſo cauſed the condemnation to be executed: and that which doth more aggrauate his crueltie, hee cauſed a place to be prepared for him and his companie, hung with tapeſtrie and ſilke, verie ſumptuouſly, that hee might be a joyfull ſpectator, and eye-witneſſe of his torments. But marke how the juſt judgement of God ſhewed it ſelfe euen in that place: for, as it is in the former ſtorie, not long after, this vile butcher was murthered in his own houſe, by the conſpiracy of *Normanus Leſlius*, ſon to the Earle of Rothuſia, who early in a morning ſurpriſed his porters, and all his ſeruants, in their ſleep, and murthered him in his bed that had murthered ſo many Chriſtians: and to ſtop the rage and furie of his friends, hung out his body for a ſpectacle vnto them in the ſame place where a little before he had with ſuch triumph beheld the tortures of that guiltleſſe Martyr. Inſomuch that almoſt all did not only acknowledge the juſt view of Gods judgement herein, but alſo remembred the laſt words of that conſtant Saint, who being readie to giue vp the ghoſt, vttered this ſpeech in effect: *He that ſitteth and beholdeth vs ſo proudly in that high place, ſhall within few daies as reprochfully lie, as now arrogantly he ſitteth.*

A ſtorie not much vnlike in manner of puniſhment, happened in the raigne of king *Henry* the eighth, to one *Sir Raph Ellerker*, Knight marſhall in the towne of Calice, who when as *Adam Damlip*, otherwiſe called *George Bucker*, a ſincere Preacher of the word of God, was condemned to be executed as a traitour

60 in pretence, though indeed for nothing but defending the truth, against the dregges of poperie; would not suffer the innocent and godly man to declare either his faith, or the cause he died for: but said to the Executioner, Dispatch the knaue, haue done: not permitting him to speake a word in his owne defence to cleare himself from the treason which was obiected, not proued against him: but this cruell tyran swore hee would not away before hee saw the traitours heart cut. Now this sayd Sir *Rafe* in a skirmish or road betweene the French and vs at Bulloine, was amongst other slaine, whose onely death sufficed not the enemies, but after that they had stripped him starke naked, they cut off his priuie members, and pulled the heart out of his bodie, and so left him a terrible example to all bloudie and mercilesse men: for no cause was knowne why they should vse him so rather than the rest: but that it is written, *Faciens iustitias dominus, & iudicia omnibus iniuria pressis.*

Acts and Monuments page 1225.

Theatrum historicum.

Thomas Blauer, one of the priuie Counsellours of the King of Scots, was a sore persecutor of the faithfull in that land: for which cause, lying on his death bed, hee fell into despaire, and said, hee was damned, and a cast-away; and when the monkes came about him to comfort him, hee cryed out vpon them; saying, that their Masses and other trash would do him no good, for hee neuer beleeued them, but all that hee did was for loue of lucre, and not of religion, not respecting or beleauing there was either a God or a Diuell, or a Hell, or a Heauen, and therefore hee was damned, there was no remedie. And in this miserable case, without any signe of repentance, hee died.

Refer this also to hypocrisie, *Lib. 1. cap. 22.*

But let vs come to our homebred Englisb stories, and consider the judgements of God vpon the persecutors of Christs Gospell in our owne Countrey. And first to begin with one Doctor *Whittington*, vnder the raigne of King *Henrie* the seseuenth, who by vertue of his office beeing Chancelour to the Bishop had condemned most cruelly to death a certaine godly woman in a towne called Chippingsadberrie for the profession

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on of the truth, which the Papists then called Heresie. This woman being adjudged to death by the wretched Chancellour, and the time come when shee should be brought to the place of her martyrdome, a great concourse of people both out of towne and countrey was gathered to behold her end: Among whom was also the foresaid Doctor there present, to see the execution performed. The godly woman and manly Martyre with great constancie gaue ouer her life to the fire, and refused no paines or torments to keepe her conscience cleere and vnreproouable against the day of the Lord. Now the Sacrifice being ended, as the people began to returne homeward, they were encountered by a mightie furious Bull, which had escaped from a Butcher that was about to kill him, (for at the same time as they were slaying this sillie Lambe at the Townes end, a Butcher was as busie within the Towne in slaying of this Bull. But belike not so skilfull in his art of killing of Beasts, as the Papists bee in murthering Christians, the Bull broke loose, as I sayd, and ranne violently through the throng of the people, without hurting either man or childe, till he came to the place where the Chauncellour was, against whome, as pricked forward with some supernatural instinct, hee ranne full butt, thrusting him at the first blow through the paunch, and after goaring him through and through, and so killed him immediately, trailing his guts with his hornes all the street ouer, to the great admiration and wonder of all that saw it. 61

Behold here a plaine demonstration of Gods mightie power and judgement against a wretched persecutor of one of his poore flocke: wherein (albeit the carnal sence of man doth often impute to blinde chance that which properly pertaineth to the onely power and prouidence of God) yet none can be so dull and ignorant, but must needs confesse a plaine miracle of Gods almightie power, and a worke of his owne finger.

Stephen

62 *Stephen Gardiner* also, who was one of the grand butchers in this land, what a miserable end came he vnto? euen the same day that B. *Ridley* and M. *Latimer* were burned at Oxford: he hearing newes thereof, rejoiced greatly, and being at dinner ate his meat merrily: but ere he had eaten many bits, the sudden stroke of Gods terrible hand fell vpon him, in such sort, that immediatly he was taken from the boord, and brought to his bed, where he continued fifteene dayes in intollerable anguish, by reason he could not expell his vrine; so that his body being miserably inflamed within (who had enflamed so many godly martyrs) was brought to a wretched end, with his tongue all blacke and swolne, hanging out of his mouth most horribly: a spectacle worthie to be beholden of all such bloudie burning persecutors.

Acts and Monuments, pag. 1733.

Pag. 2114. *Bonner* Bishop of London, another arch-butcher, though he liued long after this man, and died also in his bed; yet was it so prouided of God, that as he had been a persecutor of the light, and a childe of darkenesse, so his carkasse was tumbled into the earth in obscure darkenesse at midnight, contrarie to the order of all other Christians: and as he had been a most cruel murtherer, so was he buried among theeues and murtherers; a place by Gods judgement rightly appointed for him.

2099. *Morgan* Bishop of S. *Dauids* sitting vpon the condemnation of the blessed Martyr Bishop *Farrar*, whose roome he vnjustly vsurped, was not long after stricken by Gods hand after such a strange sort, that his meat would not go downe, but rise and picke vp againe, sometime at his mouth, sometime blowne out of nis nose, most horrible to behold, and so continued vnto his death. Where note moreouer, that when Master *Leyson* (being then Sherife at Bishop *Farrars* burning) had fetcht away the cattell of the said Bishop, from his seruants house into his owne custodie, diuers of them would neuer eat meat, but lay bellowing and roaring, and so died. Adde vnto this Bishop *Morgan*, Iustice *Morgan* a Iudge that sat vpon the death of the Ladie *Iane*: this Iustice, not long after the execution of the said Ladie,

Ladie, fell mad, and being thus bereft of his wits, died, hauing euer in his mouth, Ladie *Iane*, Ladie *Iane*.

Biſhop *Thornton* Suffragan of Douer, another grand perſecutor, comming vpon a Saturday from the Chapter-houſe at Canterburie, and there vpon the Sunday following looking vpon his men playing at bowles, fell ſuddenly into a palſey, and died ſhortly after. And being exhorted to remember God in his extremitie of ſickeneſſe: So I do (ſaid he) and my Lord Cardinall too, &c.

After him ſucceeded another Suffragan, ordained by the foreſaid Cardinal, and equall to his predeceſſor in cruel perſecuting of the Church; who enjoying his place but a ſhort time, fel down a paire of ſtaires in the Cardinals chamber at Greenwich, and broke his necke, and that preſently (let it be noted) after he had receiued the Cardinals bleſſing.

The like ſudden death hapned to Doctor *Dunning* the bloudie and wretched Chancellor of Norwich, who after he had moſt rigorouſly condemned and murthered a number of ſimple and faithfull ſeruants of God, was ſuddenly ſtricken with death euen as he was ſitting in his chaire.

The like alſo fell vpon *Berry*, Commiſſarie in Norfolk, another bloudie perſecutor; who foure dayes after Queene *Maries* death hauing made a great feaſt, whereat was preſent one of his concubines; as he was comming home from the Church, where he had miniſtred the Sacrament of Baptiſme, fell downe ſuddenly to the ground with a heauie groane, and neuer ſtirred after, thus ending his miſerable life without any ſhew of repentance.

So Doctor *Geffrey* Chancellor of Salisburie, another of the ſame ſtampe, was ſuddenly ſtricken with the mightie hand of God in the midſt of his buildings, where he was conſtrained to yeeld vp his life, which had ſo little pittie of other mens liues before: and it is to be noted, that the day before he was thus ſtricken, he had appointed to call before him nineteene poore Chriſtians, to examine them by inquiſition, but the goodneſſe of God and his tendel prouidence preuented him.

Doctor

64 Doctor *Foxford*, Chancellor to Biſhop *Stockeſley*, died alſo ſuddenly. So did Iuſtice *Lelond* the perſecutor of one *Ieffery Hurſt*.

Alexander the Keeper of Newgate, a cruell enemie to thoſe that lay in that priſon for Religion, died verie miſerably, being ſo ſwollen, that he was more like a monſter than a man, and ſo rotten within that no man could abide the ſmell of him. His ſon called *Iames*, after he had ſpent all his fathers ſubſtance riotouſly, fell downe ſuddenly in Newgate market, and there wretchedly died. *Iohn Peter* ſonne in law to the ſaid *Alexander*, and no leſſe cruell to the poore Chriſtians, rotted away and ſo died.

Cox an earneſt Proteſtant in King *Edwards* dayes, and in Queene *Maries* time a Papiſt, and a Promoter, going well and in health to bed (as it ſeemed) was dead before the morning.

All theſe almoſt, with many more which I could recite, died ſuddenly, being moſt cruell and horrible perſecutors of the flocke of Chriſt. Many there were, which though they eſcaped ſudden death, yet did not auoid a moſt miſerable and wretched end. In the number whereof I may place firſt *Alexander* the Keeper of Newgate, together with his ſonne in law *Iohn Peter*, of whom mention was made before: Alſo Maſter *Woodroofe* the Sherife of London, who vſed to rejoice at the death of the poore Saints of Chriſt, and would not ſuffer Maſter *Rogers*, going to his martyrdome, to ſpeake with his children: this man lay ſeuen or eight yeares bid-rid, hauing one halfe of his bodie all benummed, and ſo continued till his dying day. Alſo one *Burton* the Baylife of Crowland in Lincolneſhire, who hauing beene a Proteſtant in outward ſhew in King *Edwards* dayes, as ſoone as Queene *Mary* was quietly ſeated in the kingdome, became verie earneſt in ſetting vp the Maſſe againe, and conſtrained the Curat by threats, to leaue the Engliſh Seruice, and ſay Maſſe. This blinde Bailife not long after, as he was riding with one of his neighbours, a Crow flying ouer his head, let her excrements fall vpon his face, the poyſoned ſtinke and ſauour whereof ſo annoyed his ſtomacke, that he neuer left vomiting vntill he came home, and there after certaine dayes, with

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extreame paine of vomiting, crying and curſing the Crow, deſperately he died without any token of repentance. Alſo one *Robert Bauldwine*, who being ſtricken with lightning, at the taking of *William Seaman*, pined away and died. *Robert Blomfield* alſo, Bailife to Sir *Iohn Ierningham*, after he had proſecuted one Maſter *Browne*, pined away both in his goods and bodie, by a conſumption of both. 65

William Swallow the cruell tormentor of *George Egles*, was ſhortly after ſo plagued of God, that all the haire of his head, and nailes of his fingers and toes went off; his eyes were well neere cloſed vp, that he could ſcant ſee; his wife alſo was ſtricken with the falling ſickneſſe, with the which maladie ſhe was neuer infected before.

Laſtly (to omit many other) one *Twiford* is not to be forgotten; who in King *Henries* dayes was a buſie doer in ſetting vp ſtakes for the burning of poore Martyrs: and ſeeing the ſtakes conſume ſo faſt, prouided a big tree cutting off the top, and ſet it vp in Smithfield; ſaying, *I will haue a ſtake that ſhall hold.* But behold Gods hand; before euer that tree was conſumed, the ſtate of Religion turned, and he fell into a horrible diſeaſe, rotting aliue aboue the ground before he died.

Beſides theſe, many there were that hanged themſelues. As for example, one *Clarke* an open enemie to the Goſpel in King *Edwards* dayes, hanged himſelfe in the Tower. So did *Pauier* the Towne-Clerke of London, another bitter enemie to the Goſpell. So did the ſonne of one *Leuar* a husbandman, that mockt and ſcorned at the holy Martyr Maſter *Latimer*, being dead; and that at the ſame houre, as neere as could be gathered, whileſt his father was railing vpon the dead Martyr. So did *Henrie Smith* a Lawyer, who hauing bin a Proteſtant, became a Papiſt. Others drowned themſelues, as namely *Richard Long* at Calice, in king *Henrie* the eights dayes. *Iohn Plankney* a Fellow of New Colledge in Oxford, in the yeare of our Lord 1566: And one *Lanington* a Fellow of the ſame Colledge, in a wel at Padua, or as ſome thinke, at Rome.

Others were ſtricken with madneſſe: in which ranke place

66 firſt Iuſtice *Morgan*, of whom we made mention a little before: Then, a Sherifes ſeruant that railed vpon *Iames Abbes* a godly Martyr, as he was going to be burned: ſaying, That hee was an Heretique and a mad man: but as ſoone as the fire was put to the Martyr (ſuch was the fearefull ſtroke of Gods juſtice vpon him) he was there preſently in the ſight of all the people ſtricken with a frenzie, crying out aloud, that *Iames Abbes* was ſaued, but he was damned; and ſo continued till his dying day. So likewiſe one *Williams* a Student in the inner Temple, in the midſt of his railing againſt the Goſpell of Chriſt and the profeſſors thereof, fell ſtarke mad.

Many other examples of the like kinde I could here adde, but he that deſireth to read and know more thereof, let him haue recourſe vnto the latter end of the Acts and Monuments of the Engliſh Church, where he ſhall finde a whole catalogue of ſuch like examples.

The ouerthrow of many mightie ones in our age, ſerue for a looking-glaſſe to repreſent the high exploits of the wonderfull judgements which the King of Kings hath ſent vpon thoſe that haue in any place or countrey whatſoeuer, reſiſted and ſtroue againſt the Truth: whereof ſome after great victories, which by their ſingular dexteritie and worldly wiſedome in the managing of their affaires, haue atchieued, by a peruerſe and ouerthwart end, contrarie to their former proſperitie, haue darkened and obſcured the renowne and glorie of all their braue deeds, their good report dying with their bodies, and their credit impaired and buried with them in their graues. Others in like manner hauing addreſſed all their forces, and layed their batterie, and placed all their pieces and canons againſt the walls of Sion, and thinking to blow it vp and conſume it to aſhes, haue made many breaches into the ſides thereof, yea they haue ſo bent all their ſtrength againſt it, and afflicted it with ſuch outragious cruelty, and vnmercifull effuſion of bloud, that it is pittifull and lamentable to remember: howbeit after all their policies and practiſes, their courage hath beene at length abated, and themſelues raked one after another out of this world, with manifeſt markes

of the just vengeance of God vpon them. For though it may seeme for a time that God sleepeth, and regardeth not the wrongs and oppressions of his seruants, yet he neuer faileth to carrie a watchfull eye vpon them, and in his fittest time to reuenge himselfe vpon their enemies.

CHAP. XIIII.

A Hymne of the persecution of Gods Church, and the deliuerance of the same.

ALong the verdant fields all richly dy'd
With Natures paintments, & with Flora's *pride:*
Whose goodly bounds are liuely Chrystal streames
Begirt with bow'rs to keepe backe Phœbus *beames;*
Euen when the quenchlesse torch, the Worlds great eye,
Aduanc't his rayes orethwartly from the skie,
And by his power of heauenly influence
Reuiu'd the seeds of Springs decay'd essence:
Then many Flocks vnite in peace and loue,
Not seeking ought but natural behoue,
Past quietly vncharg'd with other care,
Saue of their feed within that pasture fare.
These Flocks a Sheepeard had (of power and skill)
To fold and feed, and saue them from all ill:
By whose aduice they liu'd; whose wholesome voice
They heard and fear'd with loue, and did rejoyce
Therein with melodie of song and praise,
And dance, to magnifie his Name alwaies.
He is their Guide, they are his Flocke and Fold,
Nor will they be by any else controld.
Well knowing, that whom he takes care to feed,
He will preserue and saue in time of need;

68 Thus liu'd this holy Flocke at hearts content,
Til cruel Beasts all set on rauishment,
Broke off their peace, and ran vpon with rage,
Themselues, their Young, and all their heritage;
Slitting their throats, deuouring Lambes and all,
And dissipating them that scap't their thrall.
Then did the joilie feast to fast transforme,
(So ask't the furie of that ragefull storme)
Their joyfull song was turn'd to mournfull cries,
And all their gladnesse chang'd to welladyes.
Whereat Heau'n grieuing, clad t selfe in blacke;
But Earth in vprore triumph't at their wracke.
What profits then the sheephooke of their Guide?
Or that he lyes vpon a beacons side,
With watchfull eye to circumscribe their traine,
And hath no more regard vnto their paine?
To saue them from such dangers imminent
(Some say) as are so often incident.
'Tis not for that his arme wants strength to breake
All proud attempts that men of might do make:
Or that he will abandon vnto death
His Owne, deere bought with exchange of his breath.
Nor must we thinke, that though they die they perish;
Death dyes in them, and they in death reflourish:
And this lifes losse, a better life renues,
Which after death eternally ensues.
Though then their passions neuer seeme so great,
Yet neuer comfort wants to swage their heat:
Though strength of torments be extreame, in durance,
Yet are they quencht by Hope's and Faith's assurance.
For thankefull Hope, if God be grounded in it,
Assures the heart, and pacifies the spirit.

To them that loue and reuerence his Name,
Proſperitie betides, and want of ſhame.
Thus can no Tyran pull them from the hands
Of mightie God, that for their ſafetie ſtands:
Who euer ſees, and euer can defend;
Them whom he loues, he loues vnto the end:
So that the more their furie ouerfloweth,
The more each one his owne deſtruction ſoweth.
And as they ſtriue with God in policie,
So are they ſooner brought to miſerie.
Like as the ſauage Boare diſlodg'd from den,
And hotly chaſed by purſuit of men,
Run's furiouſly on them that come him neere,
And gores himſelfe vpon the hunters ſpeare:
The gentle puiſſant Lambe, their Champion bold,
So help's to conquer all that hurt's his fold,
That quickely they and all their Progenie
Confounded is, and brought to miſerie.
This is of Iudah the couragious Lion,
The conquering Captaine, and the Rocke of Sion;
Whoſe fauour is as great to Iacobs *Line,*
As is his fearefull frowne to Philiſtine.

CHAP. XV.

Of Apoſtata's and Backſliders, that through infirmitie and feare haue fallen away.

IT is a kinde of Apoſtaſie and Backſliding condemned by the firſt commaundement of the Law, when as he that hath been once enlightened by the Word of God in the knowledge of ſaluation, and nouriſhed and inſtructed therein from the cradle, doth afterward caſt behinde his backe the grace

70 of Gods ſpirit, or diſallow thereof, and exempt himſelfe from the ſeruice of God, to ſerue Idols, or make any outward ſhew to do it: which kinde of ſinne may be committed after two ſorts; either through infirmitie and feare, or willingly and with deliberation: when not being preſſed or conſtrained thereto by any outward meanes, a man doth cleerely and of himſelfe abandon and forſake the true Religion, to march vnder the banner of Satan and Antichriſt. And this is alſo of two ſorts: either when a man doth ſimply forſake the profeſſion of the Truth, to follow ſuperſtition and Idolatrie, without attempting any thing beſide the meere denial of his Faith; or when after his reuolt hee profeſſeth not onely the contrarie Religion, but alſo endeauoureth himſelfe by all meanes poſſible to aduance it, and to oppreſſe and lay ſiege to the doctrine of Gods Truth in thoſe that maintaine the ſame. By this it appeareth that there are three kindes of Apoſtacie: one as it were enforced and compelled, the ſecond voluntarie, the laſt both voluntarie and malicious: which though they be all verie hainous and offenſiue in the ſight of God, yet the ſecond and third ſort are moſt dangerous, and of them alſo one more hurtfull and pernicious than the other, as wee ſhall perceiue by that which followeth. Now as all theſe kindes are different one from another, ſo I will refer the examples of each ſort to his ſeuerall place, that the efficacie thereof may be the better perceiued. And firſt of thoſe which haue fallen away through feare and infirmitie, and afterward in order of the reſt. Although that they who by the conceit and feare of tortures preſented before their eyes, or of ſpeedie and cruell death threatened againſt them, do decline and ſlide backe from the profeſſion of the Goſpell, may pretend for excuſe the weaknes & feeblenes of the fleſh, yet doubtles they are found guilty before the throne of God, for preferring the loue of this tranſitory & temporary life before the zeale of his glory, and the honor which is due to his onely begotten Son, eſpecially at that time when they are called out of purpoſe, by their Martyrdome to witnes his ſacred truth before men, & he deſireth moſt to be glorified by their free & conſtant perſeuerance therin: to the which

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perſeuerance they are exhorted by many faire promiſes of eternall life and happineſſe: and from the contrarie terrified by threats of death and confuſion, and vpon paine to be diſcarded from the preſence of Chriſt before God, becauſe they haue denied him here before men: which is the miſerie of all miſeries, and the greateſt that can happen to any man; for what ſhall become of that man whom the Sonne of God doth not acknowledge? Now to prooue that God is indeed highly offended at this faint-hearted cowardlineſſe, hee himſelfe hath made knowne vnto vs, by the puniſhments which diuers times hee hath ſent vpon the heads of ſuch offendors. As in the time of the Emperour *Valerian* the eighth perſecutor of the Church, vnder whoſe perſecution albeit that many Champions beſtirred themſelues moſt valiantly in that combat of Faith; yet there wanted not ſome, whoſe hearts failing them, and who in ſtead of maintaining and ſtanding for their cauſe to the death, as they ought to haue done, retyred and gaue vp themſelues to the Enemie at firſt aſſault. Amongſt the number of which doubtie ſouldiers, there was one that went vp into the Capitoll at Rome, in that place where *Iupiters* Temple in old time ſtood, to abjure and recant Chriſt and his profeſſion: which hee had no ſooner done, but hee was preſently ſtrucke dumbe; and ſo was juſtly puniſhed in that verie member wherewith he had offended. *Cyprian* in his Sermons *de Lapſu multarum.*

A woman likewiſe hauing renounced her profeſſion, and feeling in her ſelfe no remorſe of conſcience for her fall, went as ſhee was woont to do in the time of her reſt and proſperitie, to the Bathes and Hot-houſes to refreſh her ſelfe, as if all had gone well with her: but ſhee was ſo ſeiſed vpon and poſſeſſed by an euill Spirit, that in ſtead of pleaſure, which ſhe ſought for, ſhee fell to lamenting, and tormenting her owne fleſh, and chopt in pieces with her daintie teeth her rebellious tongue, wherewith ſhee had ſpoken wicked words, and diſhonoured God, and taſted meates offered to Idols: and ſo this poore wretch, whereas ſhe ſhould haue waſhed her ſelfe in teares of true repentance, and in the true bath of grace and mercie, be- *Cyprian.*

72 cause she had more care of cleansing her bodie from filth, than her soule from sin, became corrupt and filthie both bodie and soule, by the meanes of that vncleane spirit which God had giuen power to afflict her: and armed her own mouth, which had tasted, chewed, and swallowed that cursed food, furiously to rise against her selfe to destroy her: so that she became her owne murtherer, for she suruiued not long, by reason that her bowels and entrails were choked vp to the throat with paine.

Cyprian. Another woman well stricken in yeares, that in like manner had reuolted from the Truth, thrust her selfe notwithstanding into the assemblie of the Faithful, as they were receiuing the holy Sacrament. But that holy food which nourished the soules of them that beleeued, turned to her bane; for she found there in stead of a peace, a sword; in stead of nourishment, deadly and mortall poyson: in such sort, that immediately after the receit of that holy Supper, she began to be meruailously troubled and vexed in soule, and felt the hand of God so heauie vpon her for her offence committed in denying her Sauiour, to shun her persecution, that trembling and stamping she fel downe dead.

Contempt of Word and Sacrament, *Lib. 1. cap. 34.*

Cyprian. There was also in like manner a certaine man, that hauing renounced his faith, did notwithstanding present himselfe at the celebration of the holy Supper, presuming to come and eat at his Table, whom he had a little before denied; but receiuing into his hand part of the Sacrament as well as the rest, and thinking to put it into his mouth, it was turned into ashes: whereupon he stood amased and confounded in himselfe, God manifesting in him, that he that reuoked his faith, and recoiled from Christ Iesus, Christ Iesus would recoile from him, and giue him ouer to death, by depriuing him of his grace, and spoiling him of the power of his quickening and sauing Spirit.

Contempt of Sacraments, *Lib. 1. cap. 34.*

These are the fearefull examples of Gods Iudgements, which S. *Cyprian* reporteth to haue light vpon Backesliders in his time; adding moreouer, that besides these, many were possessed with diuels, robbed of their wits, and enraged with furie and madnes, and all for this offence of Apostasie.

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Amongſt all the examples of our age, of Gods ſeuere Iuſtice vpon Apoſtates, the example of *Francis Spiera* an Italian Lawyer, a man of credit and authoritie in his Countrey, is moſt pittifull and lamentable: who hauing embraced the true Religion with meruailous zeale, and made open profeſſion of the ſame, feared not freely to declare his opinion of euery point of Doctrine that came in queſtion, and grew in knowledge euerie day more and more. But it was not long ere he was complained of to the Popes Embaſſadour: which when hee vnderſtood, and ſaw the danger wherein he was like to fall, after hee had long debated and diſputed the matter in his owne conſcience, the counſell of the fleſh and worldly wiſedome preuailing, hee reſolued at laſt to go to the Embaſſadour, to the entent to appeaſe his wrath, and do whatſoeuer he ſhould command. Thus comming to Venice, and ouer-ruled with immoderate feare, he confeſſed that he had done amiſſe, and craued pardon for the ſame, promiſing euer after to be an obedient Subject to the Popes Lawes: and that which is more, when it was enjoyned him, that at his returne home he ſhould in his owne Countrey openly recant his former profeſſion, hee refuſed not, but performed his recantation in due ſort. But it chanced verie ſoone after, that this miſerable man fell ſicke of bodie and ſoule, and began to deſpaire of Gods mercie towards him. His Phyſitian perceiuing his diſpoſition, judged, that the cauſe of his bodies diſeaſe, was a vehement conceit and thought of minde; and therefore gaue aduice to miniſter counſell to his troubled minde verie carefully, that the cauſe being taken away, the effect alſo might ſurceaſe. To this end many learned men frequented him euery day, recalling into his minde, and laying open before him many expreſſe places of Scripture touching the greatneſſe of Gods mercie. Which things he auouched to be true, but ſayd, that thoſe promiſes pertained not to him, becauſe hee had renounced Chriſt Ieſus, and forſworne the knowne truth, and that for this cauſe nothing was prepared for him but hell fire, which alreadie in ſoule he ſaw and felt: I would (ſaid he) willingly, if

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Sleiden li. 21.

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74 it were poſſible, loue God, but it is altogether impoſſible. I only feare him without loue. Theſe and ſuch ſpeeches vſed hee with a ſtedfaſt countenance; neither did his tongue at any time runne at randome, nor his anſwers ſauour of indiſcretion or want of memorie; but aduiſedly warned all that ſtood by to take heed by his example, how to liſten too much to worldly wiſedome, eſpecially when they ſhould be called before men to profeſſe the Religion of Chriſt. And lying in this extremitie, he refuſed all manner of ſuſtenance, rebuking and being angrie with his ſonnes that opened his mouth to make him ſwallow ſome food to ſuſtaine him; ſaying, Since he had forſaken his Lord and Maſter, all his creatures ought to forſake him; I am afeard of euery thing, there is not a creature that hath not conſpired to worke my deſtruction: let me die, let me die, that I may go and feele that vnquenchable fire, which alreadie conſumeth mee, and which I can by no meanes eſcape. And thus he died indeed, pined to death in deſpaire and horrible torment of conſcience.

Centur. 3. ca. 12 *Nichomachus* a man that ſtoutly profeſſed Chriſt Ieſus in proſperitie, being brought to his trial at Troas, and put into torments, he denied him; and being deliuered by that means, conſented to offer ſacrifice vnto Idols. But as ſoone as he had finiſhed his ſacrifice, he was hoiſted vp by the Spirit of darkeneſſe, whoſe darling now he was, and daſhed againſt the earth: ſo that his teeth biting his profane tongue (wherewith he had denied his Sauiour) in two, he died incontinently.

Theatrum hiſtoricum. *Tamerus* a profeſſor of the true Religion, was ſeduced by his brother to cleaue vnto Poperie, and to forſake his firſt loue: but for his defection from the truth, the Lord gaue him vp into a reprobate ſence, ſo that falling into diſpaire he hung himſelfe.

Richard Denton a Blackeſmith dwelling at Wels in Cambridge-ſhire, hauing beene a profeſſor of the Goſpell before time; when *William Woolſey* Martyr (whom the ſaid *Denton* had firſt conuerted vnto the Truth) ſent him certaine mony out of priſon at Ely, with this commendations, That he maruelled he

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tarried so long behinde him, seeing he was the first that deliuered him the booke of Scripture into his hand, and told him that it was the truth: his answer was this, I confesse it is true, but alas I cannot burne. But he that could not burne in the cause of Christ, was afterward burned against his will; for in the yeare 1564 his house was set on fire, and whilest he went in to saue his goods, he lost his life. Acts and Monuments, pag. 1717.

There was also one *Burton* Bailife of Crowland in Lincolneshire, who pretending an earnest friendship to the Gospel in king *Edwards* time; after the Kings death began lustily to set vp the Popish Masse againe, and would haue beaten the poore Curat, if he had not settled himselfe thereto: but see how the Lords iudgement ouertooke him; as he came riding from Fennebanke one day, a Crow flying ouer his head, let fall her excrements vpon his face, so that it ran from the top of his nose down to his beard, the poysoned sent and sauour whereof so annoyed his stomacke, that he neuer ceased vomiting vntill he came home: and after falling deadly sicke, would neuer receiue any meat, but vomited still, and complained of that stinke, cursing the Crow that had poysoned him: to be short, within few dayes he died desperatly, without any token of repentance of his former life. Acts and Monuments, pag. 2101.

Hither may we adde the examples of one *Henrie Smith* a Lawyer of the middle Temple, and *Arnoldus Bomelius* a Student of Louvaine; both which hauing professed the Truth a while, and after being seduced by euill companie, the one of *Gilford*, the other of Master *Tileman*, *Smith* afterward hanged himselfe in his chamber in the Temple, in the yere of our Lord, 1569. *Bomelius* murthered himselfe with his owne dagger. And thus these two Apostata's felt the heauie scourge of Gods wrath, for reuolting from the Truth which they once professed. Acts and Monuments.

CHAP.

CHAP. XVI.

Of thoſe that haue willingly fallen away.

THeſe kinde of Apoſtata's which we are now to ſpeake of, are ſuch as without any outward compulſion, threats, or likelyhood of danger, forſake freely Gods true Religion, and giue themſelues ouer to all Idolatrie: Againſt whome there is a Decree ordained in the thirteenth of *Deuteronomie*, by the Law-giuer of Heauen: which is this; *If the inhabitants of any Citie haue turned from the Lord, to follow after ſtrange gods, let them be deſtroyed with the edge of their ſword, and their Citie conſumed with fire, that they may be vtterly raſed out and brought to nothing.* This was the ſinne of *Salomon* King of Iſrael (a braue and mightie kingdome in his time) a man ſubject to none for power, nor fearing any for authoritie: yet for all this, ſo filthily recoyling from the Truth which he knew and had profeſſed, that in ſtead of ſeruing the true God, hee became a ſetter vp of falſe Idols, and that of his owne free will and pleaſure: he that had beene ſo wel brought vp and inſtructed from his childhood in true religion by his Schoolemaiſter the Prophet *Nathan*, into whoſe charge hee was committed; and ſo often and earneſtly admoniſhed by his father *Dauid*, to obſerue diligently the law of God, to direct his wayes thereby: and whom God vouchſafed this honour, to appeare twice vnto, and to enrich and adorne with ſuch excellent wiſdome, that the Queene of Saba hearing his report, came to Ieruſalem to be his auditor: euen this *Salomon* in his old age, when hee ſhould haue been moſt ſtedfaſt and conſtant, ſuffered himſelfe to be ſeduced by the enticements of his ſtrange wiues and concubines, to offer ſeruice vnto ſtrange gods, & to forſake the God of heauen, to worſhip the idols of the Gentiles,

1. King. 11.

tiles. And as his renowne was great and famous before for building that ſumptuous and beautifull Temple at Ieruſalem; ſo was his obloquie and reproch the greater, for erecting Altars and Chappels for the Idols of his wiues and concubines, euen for euerie one of their Idols, to the intent to flatter and pleaſe their humours: it was therefore juſt and equall, that the Lord (his wrath being prouoked againſt him) raiſed vp two ſtrong enemies that wrought him and his people much ſcath. Yea moreouer, *Ieroboam* one of his owne ſeruants (whileſt hee yet liued) was by the ordinance of God deſigned King ouer ten Tribes: and ſo God puniſhed him for his Idolatrie and backeſliding, leauing him but a ſmall portion of the Kingdome to continue to his Succeſſors: which, had it not beene for his father *Dauids* ſake, had beene alſo taken away. It is true, That wee read not that he euer hindered the ſeruice of the Temple, or compelled or perſuaded any man to worſhip an Idoll: yet he did enough to make him culpable before God of a grieuous ſinne, in that he being the head and Soueraigne Magiſtrate of the people, committed ſuch wickedneſſe and ſuch Apoſtaſie in Iſrael: beſide, it is a meruailous ſtrange thing, that in all his Hiſtorie there is not ſo much as any token mentioned, or to be gathered, of his true repentance after this notable fall. And he that well weigheth the nature and qualitie of this ſinne, ſhall perceiue that it ſomewhat reſembleth that which is ſpoken of in the ſixth Chapter to the Hebrewes, verſe 4, 5, 6: for *Salomon* was not ſo ignorant and deſtitute of the knowledge of God, but rather had the treaſure of wiſedome in fulneſſe and aboundance, and was endowed with the gifts and graces of Gods Spirit, that hee was able to inſtruct others, and to diſcharge a Doctors place in the Church, as he alſo did both by word and writing. And although that the Sonne of God was not as then yet manifeſted in the fleſh, yet the power and efficacie of his death being euerlaſting, and from the beginning, whereof the Law with the ceremonies and ſacrifices thereof, was as it were a Schoolemaiſter, could not be hidden from him. Therefore ſo

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soone as he addicted himselfe to his idolatrie, he forthwith abandoned the holy ordinances and sacrifices of Gods Law, and quitted himselfe of the promise of saluation therein contained; disannulling and making of none effect, as concerning himselfe, the grace of the Mediator, ordained from the beginning: so that his downefall was terrible and perillous. Yet there be that thinke that after all this he wrote the booke of *Ecclesiastes*, as a declaration of his repentance; whose opinion I purpose not to contradict.

It is manifest, that *Salomon* did repent: first because it is said, that God loued him. Secōdly, because he was a penman of some part of the Scripture: and thirdly, Because he was a Type of Christ.

2 Chron. 12.

Roboam his sonne succeded him, as well in the likenesse of his sinne, as of his kingdome: for after that the Priests and Leuites forsaking the part of *Ieroboam* because of his idols, and leauing their houses and possessions to strangers, had made repaire to him, for feare of God, and loue of his holy seruice, and that he had disposed and put in order his publique affaires, for the ratifying and confirming of his kingdome; presently hee and all his people forsooke the law of God, and gaue themselues ouer to Idolatrie and other grieuous sinnes: wherefore the Lord also forsooke and gaue them ouer to the hands of *Cæsac* King of Ægypt, that raised vp a mightie power of men, euen a thousand and two hundred Chariots, threescore thousand horsemen, with an infinite multitude of footmen to make warre against him: so that all the strong cities and fortresses of Iudah, no nor Ierusalem it selfe, was strong enough to repulse him from sacking and taking them, and robbing the Temple of their treasures, and despoyling the Kings palaces of his riches, and carrying backe into Ægypt a rich prey of the best and beautifullest things that were therein. And this was the first shake that euer this Kingdome receiued since it was a Kingdome, whereby it began to waine and decline. Notwithstanding all this, yet the Lord had compassion and pittie of him and his people, and would not suffer his dignitie to be troden vnder foot and quite suppressed, but restored him once againe into an honorable estate, because when he was reprooued by *Semeia* the Prophet, he humbled himselfe before the Lord, and his

his Princes alſo: which is a manifeſt ſigne, that his ſinne was not an vniuerſal Apoſtaſie, wherby he was wholly turned aſide from God and all hope of grace; but it was a particular reuolt, ſuch as was that of his forefathers, the children of Iſrael, when they immagined that God would be preſent with them in the Idolatrous golden Calfe, and in that figure to worſhip him, ſo croſſe and ſenceleſſe were they: although yet *Roboams* ſin ſeemeth to exceed theirs in greatneſſe and guiltineſſe. 79

The Iewes that in the time of *Ptolomey Philopater* abode in Ægypt, and willingly renounced the law and ſeruice of God, in hope thereby better to prouide for their worldly commodities, enioyed not long their eaſe and proſperitie: for the other Iewes which had couragiouſly ſtucke to their profeſſion, and had been miraculouſly deliuered from their enemies, being grieued and chafed at their ercoyle, made their ſupplications to the King (whoſe heart God inclined to fauor their ſuit) that he would permit them to reuenge Gods quarrell vpon thoſe Apoſtates as they had deſerued: alledging, that it was hard for them to be true Subjects to the King, who for their bellies ſake had rebelled a- Machab. 7. gainſt the commandements of God. The King ſeeing their requeſt reaſonable, and their reaſons which they alledged likelie, not onely commended them, but gaue them full authoritie to deſtroy all thoſe that could be found in any place of his dominion, without ony further enquirie of the cauſe, or intelligence of the Kings authoritie: inſomuch that they put to death all thoſe that they knew to haue defiled themſelues with filthie Idols, doing them before, all the ſhame they could deuiſe. So that at that time there were diſpatched aboue three hundred perſons: which when they had accompliſhed they rejoiced greatly.

CHAP.

CHAP. XVII.

Of the third and worst sort of Apostates, those that through malice forsake the Truth.

IF so be that they of whom we haue spoken in the two former Chapters, are in their reuoltings inexcusable (as indeed they are) then much more worthie condemnation are they, who not onely in a villanous contempt cast away the grace of Gods Spirit, and his holy worship; but also of a purposed malice set themselues against the same, yea and endeauour with all their power, vtterly to race and root it out, and in stead thereof to plant the lies, errors, and illusions of Satan by all meanes possible. Against this kind of Monsters sentence is pronounced in the thirteenth of *Deuteronomie*; to wit, That justice should be executed vpon them with all extremitie, and no mercie and compassion shewen vpon him, be he Prophet or what else, that goeth about to seduce others from the seruice of the Almightie, to follow false gods. This is the pitfall wherein *Ieroboam* the first King of Israel slipped by the peruersenesse of his owne conscience; who as he had by his rebellion against *Reboboam* and the House of *Dauid*, vpreared a new kingdome; so by rebellion against God and his House (in hope by that meanes to retaine his vsurped state and people in subjection) vpreared also a new Religion: for distrusting the promises of God, which were made him by the Prophet *Ahias* as touching the Realme of Israel, which he was alreadie in possession of, and despising the good counsell of God, in respect of his owne inuentions, hee was so besotted and bleared with them, that just after the patterne of his Idolatrous forefathers, who by their Ægyp-

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cian trickes had prouoked the wrath of God againſt themſelues, he ſet vp golden calues, and cauſed the people to worſhip them, keeping them ſo from going to Ieruſalem to worſhip God: nor yet content with this, he alſo erected high places to ſet his Idols in; and hauing reſtrained the Prieſts and Leuites from the exerciſe of their charge, he ordained a new order of Prieſts to ſacrifice and miniſter vnto his gods, and proclaimed a newer feaſt than that that was in Iuda; euen the ſeuenth day of the eight moneth: wherein hee not onely exiled the pure and ſincere ſeruice of God, but alſo peruerted and turned vpſide downe the Eccleſiaſtical diſcipline and policie of Gods Church, which by the Law had beene inſtituted. And that which is yet more, as he was offering incenſe on the Altar at Bethel, when the Prophet cryed out againſt the Altar, and exclaimed againſt that filthy Idolatrie, by denouncing the vengeance of God againſt it, and the maintainers thereof, he was ſo deſperate and ſenceleſſe, as to offer violence to him, and to command that he ſhould be attached: but the power of Gods diſpleaſure was vpon him by and by; for that hand which he had ſtretched out againſt the Prophet, dried vp, ſo that he could not draw it backe againe: and at the verie inſtant, for a more manifeſt declaration of the wrath of God, the Altar rent in pieces, and the aſhes that were within were diſperſed abroad. And although at the prayer of that holy man, his dried hand was reſtored to his former ſtrength and ſoundneſſe, yet returned not hee from his vnjuſt and diſloyal dealing, but obſtinately continued therein till his dying day. Wherefore alſo the fierce wrath of God hunted and purſued him continually: for firſt of all, he was robbed of his ſonne *Abia*, dying through ſickeneſſe: then he was ſet vpon by *Abia* King of Iuda, with an armie of foure hundred thouſand men of war: and though his power was double in ſtrength and number, ariſing to eight hundred thouſand perſons, yet was he and his vaſt armie quite diſcomfited: for he loſt at that field fiue hundred thouſand of his men, beſide certaine Cities which were yeelded to *Abia* in the purſuit of his victory:

1 King. 13.

Contempt of Gods Word, *Lib. 1. ca. 34.*

1 King. 14.

2 Chron. 3.

82 his courage was so abated and impouerished euer after this, that he could neuer recouer strength to resist the King of Iudah any more: And so God reuenged at once the Apostacie both of the King and people of Israel, and last of all so strucke him after, that he died.

2 Chron. 21. *Ioram* King of Iuda, although his father *Iosaphat* had instructed him from his childehood with holy and wholesome precepts, and set before his face the example of his owne zeale, in purging the Church of God from all Idolatrie and superstition, and maintaining the true and pure seruice of God; yet did he so foulely runne astray from his fathers steps, that allying himselfe by the marriage of *Athalia*, to the House of *Achab*, he became not only himselfe like vnto the Kings of Israel in their filthie idolatrie, but also drew his people after him, causing the Inhabitants of Ierusalem, and men of Iuda, to runne a whoring after his strange gods: for which cause *Elias* the Prophet most sharpely reprooued him by Letters; the contents whereof in summe was this: That because he rebelled against the Lord God of his Fathers, therefore the people that were in his subjection should rebell against him. Presently the Arabians and Philistims rose vp against him, wasted his Countrey, robbed him of his treasures, tooke away his wiues, and put all his children to the sword, except little *Ochozias* his youngest sonne that was preserued: And after all these miseries, the Lord smote him with so outragious and vncurable a disease in his bowels, that after two yeares torment he died thereof, his guts being fallen out of his bellie with anguish.

2 Chron. 22. *Ioas* also King of the same Countrey, was one to whome God had beene many wayes beneficial from his infancie: for he was euen then miraculously preserued from the bloudie hand of *Athalia*, and after brought vp in the house of God, vnder the tuition of that good Priest *Iehoiada*: yet he was no sooner lifted vp into his royal dignitie, but by and by he and his people started aside, to the worship of stockes and stones, at that time

time when he had taken vpon him the repaire of the Houſe of God. But all this came to paſſe after the deceaſe of that good Prieſt his Tutor, whoſe good deeds towards him in ſauing his life, and giuing him the Crowne, he moſt vnthankfully recompenced, by putting to death his ſonne *Zacharias*; whom hee cauſed (for reprouing and threatening his Idolatrie in a publique aſſemblie, incited thereto by the Spirit of God) to be ſtoned to death in the porch of the Temple. But ſeeing hee did ſo rebelliouſly ſet himſelfe againſt the holy Spirit, as if hee would haue quite oppreſſed and extinguiſhed the power thereof, by the death of this holy Prophet, by whom it ſpake; God hiſſed for an armie of Syrians, that gaue him battell, and conquered his ſouldiors, who in outward ſhew ſeemed much too ſtrong for them. His Princes alſo that had ſeduced him, were deſtroyed, and himſelfe vexed with grieuous diſeaſes; till at length his owne ſeruants conſpired againſt him for the death of *Zacharias*, and ſlew him on his bed: yea and his memorie was ſo odious, that they could not affoord him a burying place among the Sepulchres of their Kings. 2 Chron. 24.

Amazias the ſonne of this wicked father, carried himſelfe alſo at the firſt vprightly towards God in his ſeruice; but it laſted not long: for a while after, he was corrupted and turned aſide from that good way which he had begun, to tread in the by-paths of his father *Ioas*: for after he had conquered the Idumæans, and ſlaine twentie thouſand men of warre, and ſpoyled diuers of their Cities; in ſtead of rendring due thankes to God, who (without the aid of the Iſraelites) had giuen him that victorie, hee ſet vp the gods of the Edomites, which he had robbed them of, to be his gods, and worſhipped aud burned incenſe to them; ſo void of ſince and reaſon was hee. And being rebuked by the Prophet, of his aduerſe dealing, he was ſo farre from humbling and repenting himſelfe thereof, that quite contrarie, hee proudly withſtood and rejected the Prophets threatenings, menacing him with death if he ceaſed not. Thus by this means hauing aggrauated his ſinne, and growing more and more 2 Chron. 25.

84 obſtinate, God made him an inſtrument to haſten his owne deſtruction; for being proud, and puffed vp with the ouerthrow which he gaue the Edomites, he defied the King of Iſrael, and prouoked him to battell alſo: but full euill to his eaſe; for hee loſt the day, and was carried priſoner to Ieruſalem, where before his face (for more reproch) foure hundred cubits of the wall was broken downe, the Temple and palace ranſackt of his Treaſures, and his children carried for hoſtages to Samaria. And not long after, treaſon was deuiſed againſt him in Ieruſalem, ſo that he fled to Lachiſh, and being purſued thither alſo, was there taken and put to death.

2 Chron. 28. Likewiſe King *Ahaz* for making molten Images for *Baalim*, and walking in the Idolatrous wayes of the Kings of Iſrael, and burning his ſonnes with fire, after the abhomination of the heathen, in the vally of Ben-Hinnon, was forſaken of the Lord, and deliuered into the hands of the King of Syria, who carried him priſoner to Damaſcus: and not onely ſo, but was alſo ſubdued by *Pekah* King of Iſrael, in that great battell, wherein his owne ſonne, with foureſcore thouſand men at armes, were ſlain; yea and two hundred thouſand of all ſorts, men, women, and children, were taken priſoners: for all theſe chaſtiſements did he not once reforme his life, but rather grew worſe and worſe. To make vp the number of his ſinnes, he would needs ſacrifice to the gods of Damaſcus alſo, thinking to finde ſuccour at their hands: ſo that he vtterly defaced the true ſeruice of God at Ieruſalem, broke in pieces the holy Veſſels, lockt vp the Temple doores, and placed in their ſteads his abhominable Idols, for the people to worſhip, and erected Altars in euery corner of the Citie to do ſacrifice on. But as he rebelled on euery ſide againſt his God, ſo God raiſed vp enemies on euery ſide to diſturbe him: the Edomites and Philiſtims aſſaulted him on one ſide, beat his people, tooke and ranſackt his Cities: on the other ſide, the Aſſyrians whom he had hired with a great ſumme for his helpe, turned to his vndoing and vtter ouerthrow and confuſion.

What

What ſhall we thinke of *Manaſſes?* who re-edified the high places and altars, which the zeale of *Ezechias* his father had defaced and throwne downe, and adored and worſhipped the planets of Heauen, the Sunne, the Moone, and the Starres, prophaned the porch of Gods Temple with altars dedicated to ſtrange gods, committing thereon all the abhominations of the Gentiles; yea, and cauſed his ſonnes to paſſe through the valley of Ben-Hinnon, and was an obſeruer of times and ſeaſons, and gaue himſelfe ouer to Witchcraft, Charming, and Sorceries, and vſed the helpe of familiar ſpirits and Soothſayers: and that which is more, placed a carued Image in the houſe of God, flat againſt the ſecond commaundement of the Law: So that hee did not onely goe aſtray and erre himſelfe, in giuing ouer his minde to moſt wicked and damnable hereſies, but alſo ſeduced the people by his pernicious example and authoritie to doe the like miſchiefe. And that which is yet more, and worſt of all, hee made no account nor reckoning of the admonitions of the Prophets, but the rather and the more hardened his heart, to runne out into all manner of crueltie and wickedneſſe, that his ſinnes might haue their full meaſure. For the verie ſtones of the ſtreets of Ieruſalem were ſtained from one corner to another with the guiltleſſe and innocent bloud of thoſe, that either for diſſuading him from, or not yeelding vnto his abhominable and deteſtable idolatrie, were cruelly murthered: Amongſt the number of which ſlaine innocents, many ſuppoſe that the Prophet *Eſayas* (although he was of the bloud royall) was with a ſtrange manner of torment put to death. Wherefore the flame of Gods ire was kindled againſt him and his people: ſo that hee ſtirred vp the Aſſyrians againſt them; whoſe power and force they being not able to reſiſt, were ſubdued, and the king himſelfe taken and put in fetters, and bound in chaynes, carried captiue to Babylon: but beeing there in tribulation, hee humbled his ſoule, and prayed vnto the Lord his God; who for all his wicked, cruell, and abhominable Apoſtaſie was intreated of him, and receiued him to mercie; yea and brought him againe to

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2. Chron. 33.

Lib. 1. cap. 26. Idolatry.

2. King. 12.

86 Ieruſalem into his vnhoped for kingdom. Then was he no more vnthankefull to the Lord for his wonderfull deliuerance, but being touched with true repentance for his former life, aboliſhed the ſtrange gods, broke downe their Altars, and reſtored againe the true Religion of God, and gaue ſtrait commandement to his people to do the like. Wherein it was the pleaſure of the Higheſt, to leaue a notable memorial vnto all poſteritie, of his great and infinite mercie towards poore and miſerable ſinners, to the end that no man (be his ſinnes neuer ſo hainous) ſhould at any time diſpaire: for, *Where ſinne aboundeth, there grace aboundeth much more.* Admit that this reuolt of *Manaſſes* was far greater and more outragious than was *Salomons*, yet his true repentance found the grace to be raiſed vp from that wofull downfall: for, *God hath mercie on whom he will haue mercie, and compaſſion on whom he will haue compaſſion. O the profound riches of the wiſedome and knowledge of God! How vnſpeakeable are his iudgements? and his wayes paſt finding out.*

Rom. 5.

Rom. 9. 15.

Rom. 11. 33.

2 Chron. 33. *Amon* the wicked ſonne of this repentant father, committed alſo the like offence in ſeruing ſtrange gods, but recanted not by like repentance; and therefore God gaue his owne ſeruants both will to conſpire, and power to execute his deſtruction, after he had ſwayed the kingdome but two yeares.

Idolatrie. *Lib. 1. ca. 26.*

CHAP. XVIII.

Of the third and worſt ſort of Apoſtata's.

BY how much the more God hath in theſe later dayes poured forth more plentifully his graces vpon the ſonnes of men, by the manifeſtations of his Sonne Chriſt Ieſus in the fleſh, and ſent forth a more cleere light by the preaching of his Goſpell into the world than was before times; by ſo much the more culpable before God, and guiltie of eternal damnation

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are they, who being once enlightened and made partakers of 87
those excellent graces, come afterwards either to despise or make light account of them, or go about to suppresse the truth, and quench the spirit which instructed them therein. This is the sin against the holy Ghost, which is mentioned in the sixt and tenth chapter to the Hebrewes, and in the twelfth of *Luke*, and in another place, it is called a *Sinne vnto death*, because it is impardonable, by reason that no excuse of ignorance can be pleaded, nor any plaister of true repentance applied vnto it. The Apostata's of the old Testament vnder the Law were not guiltie of this sin: for although there were many that willingly and maliciously reuolted and set themselues against the Prophets of God, making warre as it were with the holy Ghost; yet seeing they had no such cleere testimonies of Christ Iesus, and declaration of Gods Spirit as wee haue, their sinne cannot be properly said directly to be against the holy Ghost, and so neuer to be remitted: according to the description of this sinne in those passages of Scripture which were before recited: as it may manifestly appeare by the former example of King *Manasses*. The Apostle himselfe likewise doth auerre the truth hereof, when he saith, *If we sinne willingly after that we haue receiued the knowledge of the Truth, there remaineth no more sacrifice for sinnes, but a fearefull looking for of iudgement, and violent fire, which shall deuoure the aduersaries. If any man despised* Moses *Law, he died without mercie, vnder two or three witnesses: of how much sorer punishment suppose yee shall he be worthie, which treadeth vnder foot the Sonne of God, and counteth the blood of the new Testament as a prophane thing, whereby he was sanctified, and doth despight the Spirit of grace?* Here we may see that this sinne is proper to those only that liued vnder the Gospell, and haue tasted of the comfort and knowledge of Christ. Heb. 10. 26, 27 28, 29.

Iudas Iscariot (that wicked and accursed Varlet) committed the deed, and feeles the scourge of this great sinne: for he (being a Disciple, nay an Apostle of Christ Iesus) mooued with couetousnesse, after he had deuised and concluded of the manner and

88 complot of his treaſon with the enemies, ſold his Lord and Maſter, the Sauior of the World, for thirtie pieces of ſiluer, and betrayed him into the hands of theeues and murtherers, who ſought nothing but his deſtruction. After this vile traitour had performed this execrable purpoſe (by reaſon whereof hee is called *the ſonne of perdition*) he could find no reſt nor repoſe in his guiltie conſcience, but was horribly troubled and tormented with remorſe of his wickedneſſe, judging himſelfe worthie of a thouſand deaths, for betraying that innocent and guiltleſſe bloud. If hee looked vp, he ſaw the vengeance of God readie to fall vpon him and enſnare him: if he looked downe, he ſaw nothing but hell gaping to ſwallow him vp: the light of this world was odious to him, and his owne life diſpleaſed him, ſo that beeing plunged into the bottomeleſſe pit of deſpaire, he at laſt ſtrangled himſelfe, and burſt in twaine in the middeſt, and all his bowels guſhed out.

Math. 27. Acts 1.

There is a notable example of *Lucian*, who hauing profeſſed Chriſtianitie for a ſeaſon vnder the Emperour *Traian*, fell away afterwards, and became ſo prophane and impious, as to make a mocke at religion and diuinitie; wherupon his ſirname was called *Atheiſt*. This wretch, as he barked out (like a foule mouthed dog) bitter taunts againſt the religion of Chriſt, ſeeking to rend and aboliſh it, ſo he was himſelfe, in Gods vengeance, torn in pieces and deuoured of dogs.

Suid.

Porphyrie alſo (a whelpe of the ſame litter) after he had receiued the knowledge of the truth, for deſpight and anger that hee was reproued of his faults by the Chriſtians, ſet himſelfe againſt them, and publiſhed books full of horrible blaſphemies, to diſcredit and ouerthrow the Chriſtian faith. But when he perceiued how fully and ſufficiently he was confuted, and that hee was reputed an accurſed and confounded wretch for his labor, in terrible deſpaire and anguiſh of ſoule he died.

Iulian the Emperour, ſyrnamed the *Apoſtate*, caſt himſelfe headlong into the ſame gulfe: for hauing beene brought vp and inſtructed from his childe hood in the Chriſtian faith, and

afterward

afterward a while a profeſt reader thereof to others in the Church, as ſoone as hee had obtayned the Empire, maliciouſly reuolted from his profeſſion, and reſiſted with all his power, the Faith and Church of Chriſt, endeauouring by all meanes poſſible, either by force to ruinate and deſtroy it, or by fine ſleights and ſubtilties to vndermine it. And becauſe his purpoſe was to doe what hurt hee could to Chriſtains, therefore hee ſtudied by all hee could to pleaſe, content, and vphold the contrarie partie, I meane the Painims: hee cauſed their temples firſt to bee opened, which *Conſtantine* his predeceſſour had cauſed to bee ſhut vp: hee tooke from the Chriſtian Churches and their miniſters thoſe priuiledges, liberties, and commodities which the ſaid *Conſtantine* had beſtowed vpon them: and not content with this, hee confiſcated the Church reuenues, and impoſed great taxes and tributes vpon all that profeſſed the name of Chriſtians, and forbad them to haue any ſchooles of learning for their children. And yet more to vex and grieue them, hee tranſlated many orders of the Church diſcipline and policie into Paganiſme. After hee had thus by all meanes ſtriuen to beat downe the Scepter of Chriſts kingdome, it turned quite contrarie to his expectation; for in ſtead thereof, the ſcepter of his own Kingdome was broken and brought to nought: at that time when making warre vpon the Perſians, hee was wounded with an arrow, which pierced his armour, and diued ſo deepe into his ſide, that hee died thereof. When he vndertooke this voyage, hee was furniſhed with ſuch brauerie both of apparell and all things elſe, as it might ſeeme it appertained to him and none elſe to ouerwhelme and ouerſway the world; ſtill belching out threats againſt poore Chriſtians, whome hee had determined at his returne from Perſia vtterly to deſtroy, and leaue none aliue, as was afterwards reported by one of his Counſell. The number of his ſouldiers was ſo innumerable, and his ſtrength ſo impregnable, that he made no other reckoning, but to be lord of Perſia in a very ſhort ſpace. But loe how the lord ouerturneth the attempts of his enemies: This great armie (as *S. Chryſoſtome* reporteth againſt the Heathen) in which he put ſo much confi-

Socrat. Theod. Sozom.

Atheiſme, lib. 1. cap. 25.

Socrat lib. 3. hiſt. Eccleſiaſt. cap. 20.

90 confidence, seemed ere long to be rather a vast and weake multitude of women and infants, than an host of Warriours: for by euill and foolish conduct and gouernment, there rose so great a famine amongst them, that their horses which were prouided for the battell, serued for their bellies, yea and for want of that too, many hundreds died for hunger and thirst. Euen when he skirmished, his owne side came to the worst, doing more scath to themselues, than to their enemies: and lastly, (leading them so vndiscreetly) they could not by any meanes escape, but were constrained after he was slaine, to entreat the Persians to suffer them to retyre; and so as many as could, escaped and fled away to saue their liues. And thus this braue army was thus miserably dismembred and discomfited, to the euerlasting shame of that wicked Apostate.

Theodor. lib.3. Cap.13. Sozom. lib.5. Cap.8. Contempt of the Word, *Lib.1. Cap.34.*

One of the Treasurers of this wicked Emperor (who to please his Master, forsooke also the Religion of Christ) being on a time mocking and deriding the ministrie of the holy Word, died miserably on a sudden, vomiting his owne bloud out of his mouth, and (as *Chrysostome* saith) his priuie parts being rotten and putrified, and consumed with lice, for all that euer he could do to remedie the same.

It is recorded of *Trebellius* the first King of the Bulgarians, that being conuerted with his people to the faith of Christ, to the end to giue himselfe more quieter to the meditation and exercise of Religion, resigned ouer his kingdome to his eldest son: whom when he perceiued to renounce the Faith, and to follow strange gods, hee not onely depriued of all his Royal dignitie, but also caused his eyes to be put out, for a punishment of his Apostacie, and bestowed the kingdome vpon his other sonne: shewing thereby, that he that abandoneth the true light of saluation, is not worthie to enioy the comfortable light of the world.

Beda Eccl.hist. lib.3. Cap.1.

During the heptarchie of the Saxons here in England, there raigned in Northumberland two Kings; one called *Ostrich*, who was King of the Deirians, and the other *Eanfride* King of the Bernirians (for into those two Prouinces was that countrey anciently

tiently diuided.) These two Kings before they came to their Crownes, were by the preaching of *Paulinus* conuerted to the Faith of Christ, and baptised into the same faith; but as soone as God aduanced them to their kingly dignities, presently they expelled the King of Glorie out of their hearts, and renouncing Christ, betooke themselues againe to their filthie Idols. But they joyed not long in this their Apostacie, for within one yeare they were both slaine by *Cedwalla* King of the Britaines, the one in battell, the other comming to sue for peace: And so they forsaking Christ in their prosperitie, were forsaken by him in their aduersitie, and giuen ouer to be a prey into the hands of their enemies. This yeare wherein these two Kings thus reuolted and were slaine, hath vpon it the marke of vengeance to this day: for by the common consent of all Chronicles, that the memorie of these Apostates might be vtterly defaced and blotted out, it was reckoned in the account of the next Kings raigne, to wit *Osiuold* a holy and religious man; and so both the name of the Kings, and the time of their raigne, is, in detestation of the Apostacie, vtterly left out of our English Stories, as if they were vnworthie to haue a place amongst men, much more among Kings, that forsooke Christ of their owne accord, without any constraint or compulsion thereunto. 91

A Diuine at Louvaine, one *Iames Latomus*, who was well instructed at the first in the knowledge of the Truth: afterwards renouncing the same, endeauoured with all his power to impugne and oppresse it. This man being on a time mounted into a pulpit, to preach before the Emperour *Charles* the fifth, was at the verie instant so amased and astonished, that no man could perceiue what he said, and so made himselfe a laughing stocke to all that audience. Seeing himselfe thus disgraced, hee returned from Brussels to Louvaine, where he fell into such griefe and sorrow of minde, for the dishonour which hee had gotten, that it turned at length into despaire: and in his dayly Lectures these or like words oftentimes escaped him after that goodly Sermon, That he had impugned the truth of God: which when diuers of his owne Coat heard, they caused him to be shut vp fast in a

house,

92 house, where in desperation hee died, telling euerie man hee was damned, and that he could not hope for saluation or remission of his sinnes, because that of meere malice he had resisted and made warre with God.

Cardinall *Poole* an Englishman, had also sometimes professed himselfe to be well seene in the sinceritie of the Gospell, yet contarie to his conscience he sent into his countrey the trophies and Ensignes of Antichrist the Pope, which before had beene rased out and abolished the realme: but he died two or three daies after queene *Marie*, in horrible griefes, terrors, and fearefulnesse, without any shew of repentance.

Stephen Gardiner Bishop of Winchester, and afterward Chancellor of England, shewed in his young yeares some forwardnesse to withstand the Popish abuses and superstitions: but as soone as he was exalted to honor, he turned ouer a new leafe, and began freshly and furiously to afflict and to rend the poore and faithfull seruants of Christ, putting them to the cruellest deaths hee could deuise. And yet more to discouer his prophanenesse and rebellion, he wrot many bookes against the pure religion of God: and being thus swolne with venemous spight against the sonne of God, beside the extreame couetousnesse, whoredomes, and extortions which raigned in him, behold the Lord layed his hand of wrath vpon him, and stroke him with so strange a maladie, that before his death such horrible stinke issued from him, that none of his friends and seruants, no not himselfe, could endure the sauour thereof: his bellie was swolne like a taber, his eyes distracted and sunke into his head, his cheekes thin, and the appearance of his whole face verie terrible: his breath sauoured of a filthie and intollerable stinke, and all his members were rotten, with continuall griefes & swoonings: yet this vile wretch in the middest of all these torments ceased not to yell out continuall blasphemies, and infamous speeches, and so despighting and maugring God, died.

Peter Castellan Bishop of Maston, hauing attained to great riches and renowne by the meanes of the Gospell, turned notwithstanding his backe to Christ, and mightily inueyed in his ser-

ſermons at Orleance againſt the profeſſion of his Religion; ſeeking to make it knowne, that he had not onely abjured and denied it, but alſo that he was a profeſt aduerſarie vnto it. This man ſitting at a time in his chaire, fell into a ſtrange diſeaſe, which no Phyſitian had euer ſeene, or could ſearch out the cauſe of; for one halfe of his bodie was extreame hot, and burned like fire, the other extreame cold, and frozen like yce; and in this torment with horrible cries and gronings he ended his life.

A grey Frier called *Picard*, who once was not aſhamed of the Goſpell, afterwards ſet himſelfe to preach againſt that which he had profeſſed, and being in the pulpit at Orleance, after infinite blaſphemies which he diſgorged againſt the Truth, at laſt ſayd, That he proteſted before God and the holy aſſembly, that hee would neuer preach more after that day, becauſe he was an Apoſtate: which ſaying he by and by impudently and conſtantly denied, to the perill and damnation of his owne ſoule; thinking by his horrible curſes and forſwearings, to abuſe the poore ignorant and ſuperſtitious people: but hee no ſooner came into the field, but the puiſſant hand of God ouer-reached him, and ſtroke him ſpeechleſſe, ſo that he was carried thence halfe dead, and within ſhort ſpace died, altogether without any appearance of repentance.

Among many other Iudges which ſhewed themſelues hot and rigorous in perſecuting and proceeding againſt the faithfull priſoners of Valence in Daulphine, and other Romanes, at that ſeaſon when two Miniſters of the ſame citie ſuffered Martyrdome, one *Lanbeſpin* a Counſellor, and *Ponſenas* the Kings Atturney at the Parliament of Grenoble, both two hauing been profeſſors in times paſt, were not the backwardeſt in that action: but God made them both ſtrange examples of his wrath; for *Lanbeſpin* falling in loue with a young Maide, was ſo extreamely paſſionate therein, that he forewent his owne eſtate, and all bounds of ciuile honeſtie, to follow her vp and downe whither ſoeuer ſhe went: and ſeeing his loue and labour deſpiſed and ſet at nought, he ſo pined away with verie thought, that making no reckoning of himſelfe, ſuch a multitude of lice ſo fed vpon him,

and

94 and tooke ſo good liking of their paſture, that by no meanes he could be clenſed of them; for they encreaſed & iſſued out of euerie part of his bodie in ſuch number, as maggots are wont to engender in a dead and rotten carrion. At length a little before his death ſeeing his owne miſerie, and feeling Gods heauie vengeance vpon him, he began to diſpaire of all mercie; and to the end to abridge his miſerable days, he reſolued to hunger-ſtarue himſelfe to death. Which purpoſe the lice furthered; for they ſtucke ſo thicke in his throat, as if they would haue choked him euery moment: neither could he ſuffer any ſuſtenance to paſſe downe by reaſon of them. They that were eye-witneſſes of this pitiful ſpectacle, were wonderouſly moued with compaſſion, and conſtrained him to eat whither he would or not. And that they might make him take cullisſes and other ſtewed broaths, becauſe he refuſed and ſtroue againſt them, they bound his armes, and put gagges into his mouth, to keepe it open whileſt others poured in the food. And in this wiſe being gagged, he died like a mad beaſt, with aboundance of lice that went downe his throat: in ſo much that the verie Papiſts themſelues ſtucke not to ſay, That as he cauſed the Miniſters of Valence to haue gagges thruſt into their mouthes, and ſo put to death, ſo likewiſe he himſelfe died with a gagge in his mouth.

Perſecution, *Lib.* 1 *cap.* 15.

As touching *Ponſenas*, commonly called *Bourrel*, (a verie Butcher indeed of poore Chriſtians) after he had ſould his owne patrimonie, and his wiues and friends alſo, to the end to buy out his office, and had ſpent that which remained in houſe-keeping, hoping in ſhort ſpace to rake vp twice as much as he had ſcattered, fel ſuddenly into a ſtrange and vnknowne diſeaſe, and ſhortly grew in diſpaire of Gods ſuccour and fauour towards him, by a ſtrong remembrance of thoſe of Valence, and the other Romanes which he had put to death, which would neuer depart out of his minde, but ſtill preſented themſelues before him: ſo that as one beſtraught of reaſon and ſence, he denied his Maker, and called vpon his deſtroyer the Diuel, with moſt horrible and bitter curſings: which when his Clerke perceiued, he layed

Perſecution, *Lib.* 1. *cap.* 15.

out before him the mercies of God, out of all places of the Scripture, to comfort and restore his decayed sence. But in stead of returning to God by repentance and prayer, he continued obstinate, and answered his Clerke (whose name was *Stephen*) in this wise; *Stephen, Stephen,* thou art blacke: So I am and it please you (quoth he) but I am neither Turke nor Moore, nor Bohemian, bnt a Gascoigne of red haire. No, no, (answered he) not so, but thou art blacke; but it is with sinne. That is true (quoth he) but I hope in the bountifull mercie of God; that for the loue of Christ who died for me, my blacke sinnes shall not be imputed to me. Then he redoubling his choler, cried mainly after his Clerke, calling him Lutheran, Huguenot, Villaine. At which noise his friends without rushed in to know what the matter was. But he commanded, that *Stephen* his Clerke should presently haue a paire of bolts clapt on his heeles, and to be burned for an Heretique. In briefe, his choler and rage boyled so furiously in him, that in short space he died a fearefull death, with horrible howling and outcries. His creditors scarce gaue them respite to draw his carkasse out of his bed, before they seised vpon all his goods, not leauing his poore wife and children so much as a bed of straw to lye in: so grieuous was the curse of God vpon his house.

Another great Prince hauing in former time vsed his authoritie and power to the aduancing of Gods Kingdome, afterwards being seduced by the allurements of the world renounced God, and tooke part with the enemies of his Church, to make warre against it; in which warre he was wounded to death, and is one notable example of Gods just vengeance, to all that shall in like manner fall away.

CHAP.

CHAP. XIX.

Of Heretiques.

AS it is a matter neceſſarily appertaining to the firſt Commandement, That the puritie and ſincerietie of the doctrine of Gods word be maintained, by the rule whereof he would haue vs both know him, and vnderſtand the holy myſteries which are reuealed to vs therein: ſo alſo by the contrarie, whatſoeuer tendeth to the corrupting or falſifying of the ſame Word, riſing from fooliſh and ſtrange opinions of humane reaſon, the ſame tranſgreſſeth the limits of this commandement: of which ſort is Hereſie, an euill of it owne nature verie pernitious and contagious, and no leſſe to be feared and ſhunned than the heat of perſecution: and by meanes whereof the whole nation of Chriſtendome hath beene heretofore toſſed with many troubles, and the Church of God grieuouſly vexed. But as Truth got euer the vpper hand, and preuailed againſt Falſhood; ſo the broachers and vpholders of falſhood came euer to the worſe, and were confounded as well by the ſtrength of Truth, as by the ſpeciall judgements of God ſent downe vpon the moſt part of them.

Act. 5. 36. 39. Euſeb. Eccleſi. Hiſt. li. 2. c. 10. Ioſeph. Antiq. lib. 18. ca. 1. & lib. 20. cap. 2.

Theudas and *Iudas Galilæus* were two that ſeduced the Iewes before Chriſt: for the firſt of them ſaid he was a Prophet ſent from God, and that he could diuide the waters of Iordan by his word, as *Ioſhuah* the ſeruant of the Lord did. The other promiſed to deliuer them from the ſeruitude and the yoke of the Romanes. And both of them by that means drew much people after them: ſo prone is the common multitude to follow noueltries, and to beleeue euery new fangle that is but yeſterday ſet on broach. But they came both to a deſerued deſtruction: for *Fatus* the Gouernour of Iurie ouertooke *Theudas*, and ſending his trunke

drunke to the graue, carried his head as a monument to Ierusalem. As for *Iudas*, he perished also, and all his followers were dispersed, manifesting by their ends, that their workes were not of God, but of men, and therefore must needs come to naught.

After Christ, in the Apostles time there was one *Elimas* a Sorcerer, that mightily withstood the doctrine of *Paul* and *Barnabas*, before *Sergius Paulus* the Deputie, and sowed a contrarie heresie in his minde: but *Paul* full of the Holy-Ghost, set his eyes on him, and said, *O full of all subtilty and mischiefe, the childe of the Diuell, and enemie of righteousnes, wilt thou not cease to peruert the straight wayes of the Lord? Now therefore behold, the hand of the Lord is vpon thee, and thou shalt be blinde for a season. And immediately there fell vpon him a mist and darkenesse, and he went about to seeke some to leade him by the hand.* And this recompence gained he for his erronious and heretical practise. Act. 13.

A while after him, vnder the Empire of *Adrian*, arose there another called *Benchochab*, that professed himselfe to be the Messias, and to haue descended from heauen in the likenesse of a Star, for the safetie and redemption of the people: by which fallacie he drew after him a world of seditious Disciples; but at length he and many of his credulous rout were slaine, and was called by the Iewes *Bencozba* (that is) the Son of a lye. And this was the goodly redemption which this Heretique brought vpon his owne head and many of his Fellowes. *Euseb. lib. 4. cap. 6. Philip. M. Chron.*

It is reported of *Cerinthus* an Heretique, that he denying and going about to darken the doctrine of Christs euerlasting kingdome, was ouerwhelmed by the sudden fall of an hot-house which fell vpon him and his associates, as soone as S. *Iohn* was departed from it: for *Irenæus* saith, That he heard *Polycarpus* often report, how S. *Iohn* being about to enter into the baths at Ephesus, when he perceiued *Cerinthus* alreadie within, departed verie hastily; saying to those that bore him companie, that he feared that the house would fall vpon their *Euseb.*

98 heads, because of *Cerinthus* the heretique, that was therein at that instant.

Euseb. Socrat. *Manes*, of whom the Maniches tooke their name and first original, forged in his foolish braine a fiction of two gods, and two beginners, and rejecting the old Testament, and the true God which is reuealed in the same, published a fift Gospell of his owne forgerie, yea and was so besotted with follie (as *Suidas* testifieth of him) that he reported himselfe to be the Holy-Ghost: when he had thus with his diuellish heresies and blasphemies infected the world, and was pursued by Gods just iudgement, at last for other wicked practises he had his skinne plucked ouer his eares aliue, and so died in miserie.

Montanus that blasphemous caitife, of whom came the Montanists, or Pepuzian heretiques, of a towne in Phrygia called Pepuza, denied Christ our Sauiour to be God, and said he was but a man onely like other men, without any participation of diuine essence: he called himselfe the Comforter and holie Spirit which was forepromised to come into the world; and his two wiues *Priscilla* and *Maximilla*, he named his Prophetesses, and their writings prophecies: howbeit all their cunning could not foretell nor preuent a wretched and desperat end which befell him; for he hung himselfe, after he had deluded the world a long season, and proued by his end, his life to haue been vile and damnable, according to the Prouerbe, *Qualis vita, finis ita*, A cursed life, and a cursed death.

Niceph. lib. 4. cap. 22. Centur. 2. ca. 8.

Of all Heretiques that euer troubled and afflicted Gods Church, the Arrians were the chiefe: the author and ringleader of which crue, as by his vainglorious pride and ambition he sought to extoll himselfe aboue the clouds, boasting and vaunting in his damnable error; so by the just vengeance of God he was abased lower than hell, and put in euerlasting shame and opprobrie: for he had long time as it were entered the list, and combated with Christ, and was condemned for an heretique by the Nicene Councell, and his books burned:

Socrat. Theod. Sozom.

and

and then afterwards making shew before *Constantine* the Emperour, with a solemne oath to recant his old errors, and approue the profession of faith, which the Councel of Nice had set forth concerning Christs Diuinitie, whereunto also hee subscribed his name: but all that he did was in hypocrisie, to the end to renew and republish the more boldly his false and pernitious doctrine. But when hee thought himselfe neerest to the attainment of his purpose, and braued it most with his supporters and companions, euen then the Lord stroke him with a sudden feare in the open street, and with such horrible pangs in his guts, and vehement desire of disburthening nature, that he was faine to come vnto the publique houses appointed for that purpose, taking them which were next at hand for a shift: but he neuer shifted from them againe; for his breath went out of his mouth, and his guts ran out of his fundament, and there lay he dead vpon his owne excrements. 99

As the Emperour *Constantius* was a great fauourer and supporter of this sect, and maintained it against, and in despight of true Christians, and by that meanes stirred vp schismes and dissentions throughout all Christendome: so the Lord to requite him, stirred vp one *Iulian*, whom he himselfe had promoted to honour, to rebell against him: whose practises as he went about to suppresse, and was euen ready to encounter, a grieuous Apoplexie suddenly surcharged him so sore, that he died of it, before he could bring his purpose to passe. *Socrat. lib. 2. cap. 17.*

The Emperour *Valence* was infected also with this poison, wherewith likewise hee infected the Gothes, who by his meanes were become the greater part Arrians and not Christians: but neither went he vnpunished; for when hee marched forth to represse the rage of the furious Gothes who were spread ouer all Thracia, and had giuen them battell, he lost the day, and being shamefully put to flight, was pursued so fiercely, that hee was faine to hide himselfe in a little house, which being set on fire by the Gothes, he was burnt therein. *Ruff. li. 2. c. 13. Iornand.*

100

As for *Nestorius*, which would maintaine by his fooliſh and dangerous opinions, that the diuinitie of Chriſt was diuided from his humanitie, making as it were two Chriſts of one, and two perſons of one, and ſo turned vpſide downe the whole groundwork of our ſaluation, eſcaped nō more the juſt vengeance of God than all other Heretiques did: for firſt, he was baniſhed into a far countrey, and there tormented with a ſtrange diſeaſe; the very wormes did gnaw in pieces his blaſphemous tongue, and at length the earth opened her mouth, and ſwallowed him vp.

Nicephor. Li. 14. ca. 36.

Concerning the Annabaptiſts, which roſe vp about fiue hundred yeares ſince, it is euidently knowne how diuers ways God ſcourged and plagued many of them: ſome of them were deſtroyed by troupes and by thouſands; others miſerably executed and put to death in diuers places, as wel for their monſtrous and damnable hereſies, as for many miſchiefes and outrages which they committed. By all which things God doth exhibit and ſet before our eyes, how deere and precious in his ſight the pureneſſe of his holy Word, and the vnitie of his Church is; and how carefull and zealous euery one of vs ought to be in maintaining and vpholding the ſame: when as he reuengeth himſelfe ſo ſharpely vpon all thoſe that go about to peruert and corrupt the ſinceritie thereof, or which be breeders of new ſects and diuiſions among his people.

Olympius (by office Biſhop of Carthage, but by profeſſion a fauourer and maintainer of the Arrian hereſie) being vpon a time in a Bath waſhing himſelfe, hee vttered with an impious mouth, blaſphemous words againſt the holy Trinitie: but a threefold thunderbolt came from aboue, and ſtroke him dead in the ſame place; teaching him by his paine, and all other by experience, what it is to blaſpheme the Lord of Heauen, or with polluted lips to mention his ſacred Majeſtie. This happened in the yeare of our Lord God fiue hundred and ten.

Paul. Diac. in Anaſt. Hiſt. Sabel. lib. 5. ca. 4.
Blaſphemie, *Lib. 1. cap. 31.*
Atheiſme, *Lib. 1. cap. 25.*

Cyril hath recorded vnto vs of his owne knowledge, a more wonderful and admirable wonder of God vpon an Heretique

retique than all the reſt, and ſuch an one indeed, as the like (I dare ſay) was neuer heard of. The hiſtorie is this; After the deceaſe of Saint *Hierome*, there ſtood vp one *Sabinianus* a peruerſe and blaſphemous fellow, that denied the diſtinction of perſons in the Trinitie, and affirmed the Father, the Son, and the Holy Ghoſt, to be but one indiſtinct perſon: and to giue credit to his hereſie, hee wrot a booke of ſuch blaſphemies, tending to the confirmation of the ſame, and fathered it vpon Saint *Hierome*, as being the Author of it. But *Siluanus* the Biſhop of Nazaren mightily withſtood and reproued him, for deprauing ſo worthie a man now dead; and offering his life for the truth, made this bargaine with *Sabinianus*, That if Saint *Hierome* the next day did not by ſome miracle teſtifie the falſeneſſe of his cauſe, he would offer his throat to the hangman, and abide death: but if he did, that then hee ſhould die. This was agreed vpon by each partie, and the day following, both of them accompanied with great expectation of the people, reſorted vnto the Temple of Ieruſalem to decide the controuerſie. Now the day was paſt, and no miracle appeared, ſo that *Siluanus* was commanded to yeeld his necke to that puniſhment which himſelfe was Author of: which as hee moſt willingly and confidently did, behold, an Image like to Saint *Hierome* in ſhew, appeared and ſtayed the hangmans hand, which was now readie to ſtrike: and vaniſhing forthwith, another miracle ſucceeded; *Sabinianus* head fell from his ſhoulders, no man ſtriking at it, and his carkaſſe remained vpon the ground dead and ſenceleſſe. Whereat the people amaſed, praiſing God, claue vnto *Siluanus*, and abjured *Sabinianus* hereſie. Whence we may obſerue the wonderfull wiſedome of God, both in puniſhing his enemies, and trying his children whither they will ſtand to his Truth or no: and learne thereby, neither raſhly to meaſure and limit the purpoſes of God, nor yet timerouſly to diſpaire of helpe in a good cauſe, though we ſee no meanes nor likelihood thereof.

Grimoald King of Lombardie was infected with the Ar-

102 rian hereſie, for which cauſe the Lord puniſhed him with vntimely death; for hauing beene let bloud, the eleuenth day after as he ſtroue to draw a bow, he opened the vaine anew, and ſo bled to death.

Caſp. hed. lib. 3. cap. 10. & 11. *Cabades*, king of Perſia, when he ſaw his ſonne *Phorſuaſa* addicted to the Maniches, hee aſſembled as many as he could of that ſect into one place, and there ſetting his ſouldiers on them, ſlew them till there was not one left.

Platina ſub. Siricio. 7. *Photinus* a Gallogræcian, or renuing the hereſie of *Hebion*, and affirming Chriſt to be but an excellent man born naturally by *Mary*, after the manner of other men, excelling in juſtice and morall vertues; was by the Emperour *Valentinianus* juſtly baniſhed.

Nicephor li. 27 cap. 31. The Emperour *Iuſtinian* fauouring the hereſie of the Apthardocites, when as he gaue out one Edict whereby *Anaſtaſius* the Biſhop, and all other that maintained the truth, ſhould

Zon. com. 3. be baniſhed; ſuddenly he was ſtroken with an inward and inuiſible plague, which tooke away his life, and foreſtalled his wicked and cruell determination from comming to the deſired effect. In all which examples we may ſee how God doth not onely puniſh heretikes themſelues, but alſo their fauourers and ſupporters, yea the verie places and cities wherein they

Paul. Diac li. 5 liued and broached their blaſphemies: as by the deſtruction of Antioch is ſeene, which beeing a verie ſinke of heretikes, was partly conſumed with fire from heauen aboue, in the ſeuenth yeare of *Iuſtinus* the Emperor, and partly ouerthrowne with earthquakes below, wherein *Euphraſius* the Biſhop, and many other were deſtroyed.

Moreouer, beſides thoſe, there were vnder Pope *Innocent* the third, certaine Heretikes called *Albigenſes*, or *Albiani*, which beeing poſſeſſed with the ſame ſpirit of furie that the Maniches were, affirmed that there were two Gods; one good, and another euill: they denied the reſurrection, deſpiſed the

Contempt of the word, *Lib. 1. cap. 34.* Sacraments, and ſaid that the ſoules of men after their ſeparation, paſſed either into hogs, oxen, ſerpents, or men, according to their merits: they would not ſpare to pollute the temples

appointed

appointed for the seruice of God, with their excrements, and other filthie actions, and to defile the holy Bibles with vrine, in despight and contumely. This heresie like an euill weed, so grew and encreased, that the branches thereof spread ouer almost all Europe; a thousand cities were polluted therewith; so that it was high time to cut it short by violence and the sword, as it was: for they were oppressed with so huge a slaughter, that an hundred thousand of them were slaine, partly by war, partly by fire, at one time.

Gregorie of Tours hath recorded the life and death of an hereticall Monke of Bourdeaux, that by the helpe of Magicke wrought miracles, and tooke vpon him the name and title of Christ, saying hee could cure diseases, and restore those that were past help by physick, vnto their healths: he went attired with garments made of goats haire, and an hood, professing an austeritie of life abroad, whereas hee plaid the glutton at home: but at length his cousenage was discouered, and he was banished the citie, as a man vnfit for ciuill societie.

In the yeare of our Lord God 1204, in the Empire of *Otto* the fourth, there was one *Almaricus* also that denied the presence of Christ in the Sacrament, and said, that God spake as well in prophane *Ouid*, as holy *Augustine*: hee scoffed at the doctrine of the resurrection, and esteemed heauen and hell but as an old wiues fable. Hee beeing dead, his disciples were brought forth into a large field neere Paris, and there in the presence of the French King, degraded and burnt: the dead carkasse of *Almaricus* being taken out of the Sepulchre and burnt amongst them, it fell out that whilest they were in burning, there arose so huge a tempest, that heauen and earth seemed to moue out of their places; wherein doubtlesse the soules of these wicked men felt by experience, that hell was no fable; but a thing, and such a thing as waited for all such rebels against God, as they were.

Atheisme. *Li. 1. ca. 25.*

Anastasius, Emperor of Constantinople, being corrupted with the heresie of *Eutiches*, published an Edict, wherein all men were commanded to worship God not vnder three per-

104 sons as a trinitie, but as a quaternitie, containing in it foure persons: and could not by any counsel be brought from that diuelliſh error, but repelled from him diuers Biſhops with great reproach, which came to perſuade him to the contrary: for which cauſe not long after, a flaſh of lightening from heauen ſuddenly ſeiſed vpon him, and ſo he periſhed when hee had raigned twentie eight yeares.

Iuſtinus the ſecond alſo, who after the death of *Iuſtinian* obtained the Imperial Crowne, was a man of exceeding pride and crueltie, contemning pouertie, and murthering the Nobilitie for the moſt part. In auarice his deſire was ſo inſatiate, that he cauſed yron cheſts to be prepared, wherein hee might locke vp that treaſure which by vnjuſt exactions hee had extorted from the people. Notwithſtanding all this, he proſpered well enough vntill he fell into the hereſie of *Pelagian*, ſoone after which, the Lord bereft him of his wits, and ſhortly after of his life alſo, when he had raigned eleuen yeares.

Mahomet, by birth an Arabian, and by profeſſion one of the moſt monſtrous Heretiques that euer liued, began his hereſie in the yeare 625. His off-ſpring was but out of a baſe ſtocke; for being fatherleſſe, one *Abdemonoples* a man of the houſe of *Iſmael*, bought him for his ſlaue, and loued him greatly for his fauour and wit: for which cauſe he made him Ruler ouer his merchandiſe and other buſineſſe. Now in the meane while one *Sergius* a Monke (flying for hereſie into Arabia) inſtructed him in the hereſie of *Neſtorius*: a while after, his Maſter died without children, and left behinde him much riches, and his wife a widow of fiftie yeares of age, whom *Mahomet* married, and when ſhee died, was made heire of all her riches. So that now (what for his wealth and cunning in Magicke) he was had in high honor among the common people. Wherefore (by the counſel of *Sergius*) he called himſelfe the great Prophet of God. And ſhortly after (when his fame was publiſhed) hee deuiſed a Law and kinde of Religion called Alcaron, wherein he borrowed ſom-

thing

thing almoſt of all the hereſies that were before his time: with the Sabellians he denied the Trinitie: with the Manichees he ſaid there was but two perſons in the Deitie: he denied the equalitie of the Father with the Sonne, with *Eunomius*: and ſaid with *Macedone*, that the holy Ghoſt was a creature; and approued the communitie of women with the Nicholaits: he borrowed of the Iewes circumciſion; and of the Gentiles much ſuperſtition: and ſomewhat he tooke of the Chriſtian veritie, beſides many diueliſh fantaſies inuented of his owne braine: thoſe that obeyed his Law, he called *Sarazins*. Now after hee had liued in thoſe monſtrous abuſes fortie yeares, the Lord cut him off by the falling ſickeneſſe, which hee had diſſembled a long time, ſaying when hee was taken therewith, that the Angel *Gabriel* appeared vnto him, whoſe brightneſſe he could not behold: but the Lord made that his deſtruction, which he imagined would be for his honour, and ſetting forth his Sect. 105

Infinite be the examples of the deſtruction and judgement of priuat Heretiques in all ages, and therefore we wil content our ſelues with them that be moſt famous. In the yeare of our Lord 1561, and the third yeare of the raigne of Queene *Elizabeth*, there was in London one *William Geffery* that conſtantly auouched a companion of his called *Iohn Moore* to be Chriſt our Sauiour, and could not be reclaimed from this mad perſuaſion, vntill he was whipped from Southwarke to Bedlam, where the ſaid *Moore* meeting him, was whipped alſo, vntill they both confeſſed Chriſt to be in heauen, and themſelues to be ſinfull and wicked men. Stow Chron.

But moſt ſtrange it is, how diuers ſenſible & wiſe men were deluded and carried beſide themſelues by the ſubtiltie of Sathan, in the yeare 1591, and of the raigne of Q. *Elizabeth* 33. the memorie whereof is yet freſh in euery mans head and mouth, and therefore I will but briefely touch the ſame. *Edmund Coppinger* & *Henry Arthington*, two gentlemen, being aſſociated with one *William Hacket*, ſometimes a prophane and verie lewd perſon, but now conuerted in outward ſhew, The ſame.

though

106 though not in outward affection, were ſo ſeduced by his hypocriticall behauiour, and the diuels extraordinarie deuices, that from one point to another they came at laſt to thinke, that this *Hacket* was annointed to be the Iudge of the world: and therfore comming one day to *Hackets* lodging in London, he told them that hee had beene annointed of the holy Ghoſt: then *Coppinger* asked him what his pleaſure was to be done: Goe your way (ſaith hee) and proclaime in the citie, that Chriſt Ieſus is come with his fanne in his hand to judge the earth: and if they will not beleeue it, let them come and kill mee if they can. Then *Coppinger* anſwered, it ſhould be done forthwith: and thereupon (like mad men) he and *Arthington* ran into the ſtreets, and proclaimed their meſſage aforeſaid: and when by reaſon of the concourſe of people they could not proceed any further, they got vp into two emptie carts in Cheape, crying, *Repent, repent, for Chriſt Ieſus is come to iudge the world:* and then pulling a paper out of his boſome, he read out of it many things touching the office and calling of *Hacket*, how he repreſented Chriſt by partaking part of his glorified bodie, &c. Beſides, they called themſelues his Prophets, one of Iuſtice, another of Mercie. And thus theſe ſimple men were ſtrangely deceiued by a miraculous illuſion of Sathan, who no doubt by ſtrange apparitions had brought them into this vaine conceit. But let vs obſerue the end of it, it was thus: the whole citie being in amaze, tooke *Hacket*, the breeder of this deuiſe, and arraigning him before the Major and other Iuſtices, found him guiltie as well of this ſeditious practiſe, as of ſpeaking traiterous words againſt the queen: wherefore he was ſhortly after hanged on a gibbet in Cheapſide, counterfeiting to his laſt his old deuiſes, and at length vttering horrible blaſphemies againſt the majeſtie of God. As for his Prophets, *Coppinger* died the next day in Bridewel and *Arthington* was kept in priſon, vpon hope of repentance.

Hypocriſie in regard of *Hacket Lib.* 1. *c.* 22.

CHAP

CHAP. XX.

Of Hypocrites.

AS God is a Spirit and truth, ſo he wil be worſhipped in truth of ſpirit and affection, and not in hypocriſie and diſſimulation: for which cauſe hee commaundeth vs by the mouth of *Moſes* in the ſixt and tenth chapters of Deuteronomie, *To loue and honor him with al our heart, with all our ſoule, and all our ſtrength:* which hypocrites are ſo farre from doing, that they haue nothing in them but a vaine ſhew of coyned religion, and ſo by that meanes breake the firſt commandement; thinking to bleare Gods eyes with their outward ſhewes and ceremonies, as if hee were like men, to ſee nothing but that which is without, and offereth it ſelfe to the view: but it is quite contrarie; for it is hee that deſcry- 1.Sam.16.
eth the heart, and ſearcheth out all the corners thereof, to ſee what truth and ſinceritie is therein, and therefore hateth and deteſteth all hypocriſie, and abhorreth all ſuch ſeruice as is performed onely for faſhion ſake, or in regard of men: as appeareth by the reproofes and checks which the Prophet *Eſay* denounceth againſt the hypocrites of his time: who made ſhew of honouring God, but it was but with their lips and vaine and friuolous ceremonies, not in truth of heart and affection: ſo our Sauiour Chriſt thundered out his curſes a- Math.23.
gainſt the Scribes and Phariſes with the judgements & vengeance of God for their hypocriſie. With this ſinne was *Ba-* Num.22.
laam that wicked Prophet, vpon whom God beſtowed a certain gift of prophecie, infected: for when king *Balac* ſent for him to curſe the Iſraelites, hee made as though he would not enterpriſe any thing contrarie to the will of God, as if hee had had him in great reuerence and eſtimation: neuertheleſſe

be-

108 being allured and enticed by the golden Presents which were sent him, he despised Gods commandement, and discouered his owne secret impietie, and became an hired slaue and enemie to the people of God: but as hee was in journey towards him, there happened a strange and prodigious thing; an Angell met him by the way with a naked sword in his hand readie to hew him in pieces: whom when he himselfe beeing blinded with couetousnesse as with a vaile, could not perceiue, his asse saw and was afraid; and that which was more strange, 2 Pet. 2. 16. the poore brute and dumbe beast speaking in a new language like a man, reproued his masters madnesse. Whereat he being sore amased, and notwithstanding all the asses humbling before the Angell, yet pursued his vnhappie journey, to his eternall shame and confusion, as one of an obstinate and hardned heart; for he was forced by the Spirit of God to blesse those whom he had purposed to curse: and yet further discouering his hypocricie and enuious disposition, he was the cause why the Israelites prouoked the wrath of God against themselues, through the pernicious and deceiuable counsell Num. 25. which he gaue to the Madianites; for which cause he himselfe Num. 3. was in the end slaine.

In this range may we place *Geesie*, *Elizeus* seruant, who being as it were the Disciple and protest follower both of his Masters life and doctrine, the true Prophet of God, by whom 2 King. 5. for the further assurance and confirmation of the grace and blessing of God, he had seene many notable and excellent miracles wrought; yet notwithstanding was not true of heart, but drawne aside by desire of lucre, that caused him secretly (vnwitting to his master) to run after *Naaman* the Syrian in Auarice, his masters name, for the money and apparell which his Ma- *Lib. 2. cap. 35.* ster had before refused: and supposing his knauerie to be so hidden that it could not come to light, God discouered and pulled off his visard, and punished as well the deed, as the manner of doing thereof, vpon him and his posteritie, with a perpetuall leprosie.

Saint

Saint *Luke* in the first chapter of the *Acts* doth at large describe the hypocrisie of *Ananias* and *Saphira*, who that they might seeme zealous to Godward and charitable toward the Saints, hauing sould a certaine possession, vnder pretence of giuing the price thereof among the poore, retained couertly a certaine portion of it to their owne vse, being so impudent as to lye vnto the Holy-Ghost the President of the Church, and founder of all secrets: but being attached by the mouth of *Peter*, a iust and fearefull iudgement of God fel on them both, euen their sudden death at the Apostles feet, one after another.

Nicephorus telleth of one *Philip*, the first Emperour that vndertooke the name and profession of Christ: but by the report of other writers it proceeded not from any zeale of Religion, or feare of God, but onely to the intent to counterfeit a kinde of honestie, and couer his foule vices and cruelties vnder the cloke of Religion. But God quickly espied and punished his deepe hypocrisie; for before he had raigned full fiue yeares, both hee and his sonne were slaine at Verona by his men of war. Let vs learne then this lesson, by these examples to carrie our selues in all pureness, sincerities, and good conscience before God; that our thoughts, words, and deeds beeing estranged from all hypocrisie, and dissimulation, may be agreeable and acceptable in his sight.

Moreouer, euen as hypocrisie can winde and insinuate her selfe into the pure and sincere seruice of God, as hath been declared; so doth she play her part with no lesse brauerie and ostentation in superstition and idolatrie: for the truth whereof (before I proceed further) I will set downe a historie not altogether vnworthie the reading and remembring. Two hundred yeares are not yet past, since there was in the raigne of *Charles* the seuenth, King of France, a certaine preaching Frier of Britaine, called Frier *Thomas*, who by his dissembling customes and brags, vnder ptetence of a certaine reformation

Enguerran de Monstr. & Vol. 2.

110 mation of manners, ſo mightily deceiued the whole world, that euerie where he was reputed for an holie man. This Frier puffed vp with a greedie deſire of vaine-glorie, vſed to goe from Towne to Towne, and from Countrey to Countrey, finding exceeding honourable entertainment in every place; which he tooke verie willingly: and that he might ride at the more eaſe, he got him a little young Mule, that would go verie ſoftly; and in this ſort appointed, he was accompanied with diuers of his owne Order, and many other Diſciples that went for the moſt part on foot by him: the people flocked together from all quarters to ſee him; yea, and many were ſo beſotted, as to forſake their fathers, mothers, wiues, and children, to attend vpon this holy man. Alwayes when hee came neere to any Citie, the Burgeſſes, and Gentlemen, and Clergie, with one conſent came forth to meet him, doing him as much honour and reuerence (ſaith mine Author) as they would haue done to one of Chriſts Apoſtles if hee were aliue. Hee was verie well content, that verie honourable perſonages, as Knights and ſuch others, being on foot, ſhould hold his Mule by the bridle, to be in ſtead of pages and lacquies to lead him into the Townes. His enterance into euery Citie was with great pompe and magnificence, and his lodging prouided at the richeſt and ſtatelieſt Burgeſſes houſe. Now that he might the better play his part, they prepared him in the beſt and conuenienteſt places in the Citie, a ſcaffold richly hung and garniſhed, vpon the which his cuſtome was firſt to ſay Maſſe, then to begin his Sermon; wherein he ripped vp the vices of euerie eſtate, but reproued eſpecially the Clergies enormities, becauſe of their concubines and whores which they maintained: wherein hee did ſay nothing but that which was good and lawfull: but in the ſame hee vſed no diſcretion, but joyned madneſſe and ſacriledge with his Monkiſh nature, in ſtirring vp little children to exclaime vpon women for their attyre, promiſing certaine dayes of pardon to them, as if hee had been a god: ſo

that

that Ladies and Gentlewomen were enforced to lay aſide for a ſeaſon their accuſtomed trinkets. Moreouer alſo, towards the end of his Sermons he commanded to be brought vnto him their Cheſſe-boords, Cards, Dice, Nine-pins, and ſuch other traſh, which he openly threw into the fire, to be burned before them all. And that he might giue more ſtrength and credit to this his paltrie rif-raffe, he cauſed the men and women to be diuided on each ſide, with a line drawne betwixt them, as in a Tennis court: and by this means he drew together ſometimes twentie thouſand perſons; ſo readie and zealous is and euer hath been the world to follow after ſuch hypocritical deceiuers, rather than the true preachers of Gods Word.

But let vs heare the iſſue of this holie hypocrite; it was thus: When he had in the forenamed ſort trauerſed as well France as Flanders; it tooke him in the head to paſſe the mountaines, and viſit Rome; imagining that it was no hard matter to obtaine the Popeſhip, ſeeing that in all places where he went, there was equall honour giuen vnto him: or if hee ſhould faile of that hope, yet at leaſt the Pope and his Cardinals would entertaine him honorably: but it happened farre ſhort of his expectation: for Popes are not ſo prodigal of their honours, to doe any ſuch reuerence to a poore ſillie Monke, but are verie niggards and ſparing thereof euen towards Kings; ſo farre are they from leauing their thrones of Majeſtie to any other: neither muſt we thinke that the Pope cared greatly for all thoſe trickes and quiddities of Frier *Thomas*, ſeeing hee himſelfe is the onely merchant of ſuch traſh. When he was arriued at Rome, Pope *Eugenius* ſeeing that he came not according to cuſtome, to kiſſe his holineſſe feet, ſent for him twice, and vnderſtanding that he refuſed to come, and that hee feigned himſelfe to be euill at eaſe, ſent his Treaſurer, but not to impart to him any treaſure, but to apprehend and attache him. The Frier now perceiuing that enquirie was made for him, and that they were at his chamber doore, leapt

112 out at a window, thinking by that meanes to eſcape; but hee was quickely taken priſoner by the Treaſurers ſeruants, waiting before the doore, and brought before the Conſiſtorie of Cardinals: Law proceeded againſt him, by doome whereof, though no erronious opinions could be prooued againſt him, he was adiudged to the ſtake to be burned for an Heretique: but it was ſufficient to make him guiltie, becauſe he defamed the Prieſts in his Sermons, and had ſpoken ſo broadly of their Goſſips, and had been ſo bold to vſurpe the authoritie of giuing pardons, which the Popes claime for a priuiledge of their owne See; and beſides, had made no more account of him that is a pettie god on earth, but had done all theſe things without his leaue and licence: it was an hard matter to be endured of the Biſhops of Rome, that a ſilly Monke ſhould ſo intermeddle with their affaires, and ſhould derogate any whit from their ſupremacie, ſeeing that they quit themſelues ſo wel with Kings and Emperors, and can at euery ſleight occaſion make them ſtoupe: neither is it to be doubted, but that Pope *Eugenius* was verie jealous of the honour which Frier *Thomas* attained vnto in euery place, and fearefull leaſt his preſence might diſturbe his preſent eſtate. By this meanes God, who vſeth all inſtruments for his owne purpoſe, and can direct euery particular to the performing of his will, did puniſh and correct the hypocriſie of this Monke, that ſeemed to be holie and wiſe, being indeed nothing but fooliſh, ſtubborne, and ambitious.

Stow Chron. Moreouer, moſt notable was the hypocriſie of two counterfeit holy Maids, one of Kent in England, called *Elizabeth Barton*; the other of France, called *Ioane la Pucelle:* the former of which, by the procurement and information of one *Richard Maſter* Parſon of Aldington, and *Edward Bocking* Doctor of Diuinitie, a Monke of Canterburie, and diuers others, counterfeited ſuch manner of trances and diſtortions in her bodie, with the vttering of diuers counterfeit vertues and holie words, tending to the rebuke of ſinne, and reproo-

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uing ſuch new opinions as there began to ſpread, that ſhee woon great credit amongſt the people, and drew after her a multitude of fauourites: beſides, ſhee would prophecie of things to come, as that ſhee ſhould bee helped of her diſeaſe by none but the Image of our Ladie in Aldington; whither beeing brought, ſhee appeared to the people to bee ſuddenly relieued from her ſickeneſſe: by meanes of which hypocriticall diſſimulation ſhee was brought into maruellous eſtimation, not onely with the common people, but with diuers great men alſo, inſomuch that a booke was put in print, touching her fained miracles and reuelations. Howbeit, not content to delude the people, ſhee began alſo to meddle with the King himſelfe, *Henry* the eight; ſaying, That if hee proceeded to be diuorced from his wife Queene *Katherine*, hee ſhould not remaine King one moneth after, and in the reputation of God not one day: for which and many other trickes practiſed by her, ſhe with her complices was arraigned of high treaſon, and after confeſſion of all her knauerie, drawne from the tower to Tiborne, and there hanged; the holy maidens head being ſet vpon London bridge, and the others on certaine gates of the Citie. 113

The other named *la Pucella de Dieu*, maruellouſly deluded with her counterfeit hypocriſie, *Charles* the ſeuenth, King of France, and all the whole French Nation; in ſuch ſort, that ſo much credit was attributed vnto her, that ſhee was honoured as a Saint, and thought to bee ſent of God to the ayd of the French King. By her meanes Orleance was woon from the Engliſh, and many other exploits atchieued, which (to bee ſhort) I will referre the Reader vnto the French Chronicles, where they ſhall finde her admirable knauerie at large diſcouered. But touching her end, it was on this ſort: as ſhee marched on horſebacke to the towne of Champaigne, to remooue the ſiege, wherewith it was girt by the Duke of Burgoine and other of the Engliſh Captaines, Sir *Iohn Leupembrough*, a Burgonian Knight, tooke her aliue, Stow Chron.

114 and conueyed her to the citie of Roan, where she feigning her selfe with childe, when the contrarie was knowne, was condemned and burnt. And thus these two holie women, that in a diuers kinde mocked the people of England and France by their hypocrisie, by the Iustice of God came to deserued destructions.

CHAP. XXI.

Of Conjurers, and Enchanters.

IF God by his first Commaundement hath enioyned euerie one of vs to loue, serue, and to cleaue vnto him alone in the conjunction and vnitie of a true faith and hope vnremoueable, there is no doubt but he forbiddeth on the other side that which is contrarie to this foresaid dutie, and herein especially that acursed familiarity which diuers miserable wretches haue with that lying Spirit, the Father of error, by whose delusions and subtiltie they busie themselues in the studie of sorceries and Enchantments, whereupon it is
Leuit. 19. 31. forbidden the Israelites in the nineteenth of *Leuiticus*, to turne after familiar Spirits, or to seeke to Soothsayers to be defiled by them: and the more to withdraw men from this damnable crime, in the Chapter following there is a threat set downe a-
20, 27. gainst it in manner of a commandement, *That if either man or woman haue a spirit of diuination or soothsaying in them, they should die the death, they should stone them to death, their blood*
Exod. 22. 18. *should be vpon them:* so in the two and twentieth of *Exodus*, the Law of God saith, *Thou shalt not suffer a Witch to liue:* and *Moses* following the same steps, giueth an expresse charge in the
Deu. 18. 10, 11 eighteenth of *Deuteronomie*, against this sinne, saying, *Let none be found among thee that vseth witchcraft, nor that regardeth*

deth the Clouds or times, nor a Sorcerer, or a Charmer, or that counſelleth with a Spirit, or a teller of Fortunes, or that asketh counſell at the dead: for all that do ſuch things are abhomination vnto the Lord. And therefore this ſinne, in the firſt of *Samuel*, verſe 15. is reputed amongſt the moſt hainous and enormous ſinnes that can be: *When they ſhall ſay vnto you,* (ſaith the Prophet) *Enquire at them that hath a Spirit of diuination, and at the Soothſayer, which whiſper and murmure:* anſwer, *Should not a people enquire at their God? from the liuing to the dead? To the Law, and to the Teſtimonie?* Wherefore it was a commendable thing, and worthie the imitation, when they that had receiued the Faith by *Pauls* preaching, hauing before vſed curious Arts, as Magicke and ſuch like, beeing touched with the feare of God, brought their bookes and burned them before all men, although the price thereof amounted to fiftie thouſand pieces of ſiluer, which by *Budeus* his ſupputation ariſeth to fiue thouſand French Crownes. The Councels, as that of Carthage, and that other of Conſtantinople, kept the ſecond time in the ſuburbs, vtterly condemned the practiſes of all Conjurers and Enchanters. The twelue Tables in Rome adiudged to puniſhmeuts thoſe that bewitched the ſtanding corne. And for the Ciuil Law, this kinde is condemned both by the Law *Iulia* and *Cornelia*. In like manner the wiſeſt Emperors (thoſe I meane that attained to the honour of Chriſtianitie) ordained diuers Edicts and Prohibitions, vnder verie ſharpe and grieuous puniſhments, againſt all ſuch villanie: as *Conſtantine* in the ninth booke of the *Cod. tit.* 18. enacted, That whoſoeuer ſhould attempt any action by Art Magicke, againſt the ſafetie of any perſon, or ſhould bring in or ſtirre vp any man, to make him fall into any miſchiefe or riotous demeanour, ſhould ſuffer a grieuous puniſhment: in the fifth Law hee forbiddeth euery man to aske counſell at Witches, ot to vſe the helpe of Charmers and Sorcerers, vnder the paine of death. Let them (ſaith he in the ſixt Law) be throwne to wilde beaſts to be deuoured, that by conjuring

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1 Sam. 15.
Iſa. 8. 19, 20.
Acts 19, 19.

119 or the helpe of familiar Spirits goe about to kill either their enemies, or any other. Moreouer, in the ſeuenth law hee willeth, that not ſo much as his owne Courtiers and ſeruants, if they were found faultie in this crime, ſhould bee ſpared, but ſeuerely puniſhed: yet neuertheleſſe, manie of this age giue themſelues ouer to this filthie ſinne, without either feare of God, or reſpect of law: ſome through a fooliſh and dangerous curioſitie, others through the ouerruling of their owne vile and wicked affections, and a third ſort, troubled with the terrours of an euill conſcience, deſire to know what ſhall befall and happen vnto them in the end.

Thus *Saul* the firſt King of Iſraell beeing troubled in himſelfe, and terrified with the armie of the Philiſtims that came againſt him, would needs foreknow his owne fortune, and the iſſue of this doubtfull warre. Now whereas before whileſt he performed the dutie of a good King, and obeyed the commaundement of God, hee had cleanſed his Realme of Witches and Enchanters; yet is he now ſo mad as to make them ſerue his owne turne, and to vſe their counſels in his extremitie; adding this wickedneſſe to the number of his other great ſinnes, that the meaſure thereof might be full: he went therefore to a Witch to ſeeke counſell, who cauſed a Diuell to appeare and ſpeake vnto him in the ſhape of *Samuel*, and foretell him of (Gods juſt judgement vpon his wickedneſſe) his vtter and finall ruine and deſtruction.

Buchan. rerum Scot. lib. 4. An example not much vnlike vnto this in the euent, but moſt like in practiſe, wee finde recorded of *Natholicus*, the one and thirtieth King of the Scots: who, after hee had vniuſtly vſurped the Crowne and Scepter, and enſtalled himſelfe by much bloudſhed into the Throne of the Kingdome, by open intruſion, and no apparent ſhew of right, ſought by the ſame meanes to confirme and eſtabliſh the Kingdome vnto him: And therefore (as wickedneſſe is alwayes accompanied with ſuſpition

and

and feare) he ſent one of his truſtieſt friends to a Witch, to enquire of things to come, both what ſucceſſe he ſhould haue in his Kingdome. and alſo how long he ſhould liue: the Witch anſwered, That hee ſhould not liue long, but ſhould ſhortly be murthered, not by his enemie, but by his familiar friend: when the Meſſenger vrged inſtantly of whome; ſhee anſwered, Of him: hee deteſting her at firſt, and abhorring the thought of any ſuch villanie, yet at length conſidering that it was not ſafe to diſcloſe the Witches anſwer, and on the other ſide, that it could not be concealed, reſolued for his moſt ſecuritie, rather to kill the Tyran, with the fauour of many, than to ſaue him aliue with the hazard of his owne head. Therefore as ſoone as hee was returned home, being in ſecret alone with the King, to declare vnto him the Witches anſwer, he ſlew him ſuddenly, and gaue him his juſt deſert, both for his horrible crueltie, and wicked ſorcerie. Let all them that make no conſcience of running to Witches, either for their loſt goods, or for recouerie of their owne or friends health, remember this example, either for their inſtruction to amend, or for their terror, if they continue that diueliſh practiſe. 117

Plutarch in the life of *Romulus* reporteth of one *Cleomedes*, a man in proportion of bodie, and cruel practiſes, huge and gyant-like: who for that he was the cauſe of the death of many little children, and was purſued by the parents of thoſe dead infants, who ſought to be reuenged on him for that cruel part, hee hid himſelfe in a coffer, cloſing the lid faſt to him: but when the coffer was broken open, the Conjurer was not therein, neither aliue nor dead, but was tranſported by the malicious Spirit the Diuell, vnto a place of greater torment. *Plutarch. Romulus.*

Antient Hiſtories make mention of one *Piſo*, a man of credit and authoritie among the Romans, whom the Emperour *Tiberius* gaue vnto his ſonne *Germanicus* for an helper and counſellor in the mannaging of his affaires in Aſia; ſo *Tacit.*

118 well was he perſuaded both of his ſufficiencie, courage, and loyaltie towards him. It chanced a while after, that hee was ſuſpected to haue bewitched to death the ſaid *Germanicus*: the ſignes and markes of which ſuſpition were, certaine dead mens bones digged out of the earth with diuers charmes and curſes, and *Germanicus* name engrauen in tables of lead, and ſuch like traſh which Witches vſe to murther men withall, were found with him. Whereupon *Tiberius* himſelfe accuſed him of that crime; but would not haue the ordinarie Iudges to ſit vpon it, but by ſpecial priuiledge committed the enquirie thereof vnto the Senate. *Piſo*, when euery man thought he was preparing himſelfe for his defence againſt the morrow, (like a wiſe man to preuent all miſchiefes) was found dead the day before, hauing his throat cut, and, as moſt likelyhood was, finding himſelf guilty of the fact, and too weake to ouerweigh the other ſide, foreſtalled the infamie of a moſt ſhamefull death, by killing himſelfe; although there be that ſay, that the Emperour ſent one of purpoſe to diſpatch him in this manner.

Lib. 3. *Cap.* 4. Of the Northerne people. *Olaus Magnus* telleth of one *Methotin*, a noble Magitian in old time, that by his deluſions did ſo deceiue and blinde the poore ignorant people, that they accounted him not onely for ſome mightie man, but rather for ſome demie god; and in token of the honour and reuerence they bare him, they offered vp Sacrifices vnto him, which he refuſed not; but at laſt his knaueries and couſenages being layd open, they killed him whom before they ſo much eſteemed: and becauſe his dead carkaſſe with filthie ſtinke infected the approchers, they digged it vp and broached it vpon the end of a ſtake, to be deuoured of wilde beaſts.

Refer this alſo to *Lib.* 1. *ca.* 24.

Another called *Hollere* (as the ſame Authour witneſſeth) played the like trickes in abuſing the peoples mindes as ſtrongly as the other did, inſomuch that he was reputed alſo for a god: for he joyned with his craft, ſtrength and power to make himſelfe of greater authoritie in the world. When he liſted to

Chap. 18, of the foreſayd Booke.

paſſe

passe ouer the sea, he vsed no other ship but a bone figured with certaine charmes, whereby he was transported, as if both sayles and winde had helped and driuen him forwards; yet his inchanted bone was not of power to saue him from being murthered of his enemies.

The same Author writeth, That in Denmarke there was one *Otto* a great Rouer and Pyrat by sea, who vsed likewise to passe the seas without the helpe of ship or any other Vessel, and sunke and drowned all his enemies with the waues, which by his cunning he stirred vp: but at last his cunning practise was ouer-reached by one more expert in his art than himselfe, and as hee had serued others, so was he himselfe serued, euen swallowed vp of the waues. *Olaus Mag.*

There was a Conjurer at Saltzburg, that vaunted that he could gather together all the Serpents within halfe a mile round about into a ditch, and feed them and bring them vp there: and being about the experiment, behold, the old and grand Serpent came in the while, which whilst he thought by the force of his charmes to make to enter into the ditch among the rest, he set vpon and enclosed him round about like a girdle so strongly, that he drew him perforce into the ditch with him, where he miserably died. Marke here the wages of such wicked miscreants, that as they make it their occupation to abuse simple folke, they are themselues abused and cousened of the Diuell, who is a finer jugler than them all.

It was a verie lamentable spectacle that chaunced to the Gouernour of Mascon a Magitian, whom the Diuell snatched vp in dinner while, and hoisted aloft, carrying him three times about the towne of Mascon in the presence of many beholders, to whom he cried on this manner, Helpe, helpe, my friends; so that the whole towne stood amased thereat, yea and the remembrance of this strange accident sticketh at this day fast in the mindes of all the Inhabitants of this countrey: and they say, that this wretch hauing giuen himselfe to the Diuell, prouided store of holy bread (as they call it) which *Hugo de Clun.*

120 he alwayes carried about with him, thinking thereby to keepe himselfe from his clawes; but it serued him to small stead, as his end declared.

About the yeare 1437, *Charles* the seuenth being King of France. Sir *Gyles* of Britaine, Lord of Rais, and high Constable of France, was accused (by the report of *Enguerran de Monstrelet*) for hauing murthered many infants and women great with childe, to the number of eight score or more, with whose bloud hee either writ or caused to be written bookes full of conjurations, hoping by that abhominable meanes to attaine to high matters: but it happened cleane crosse and contrarie to his expectation and practise; for being conuinced of those horrible crimes, (it being Gods will, that such grosse and palpable sinnes should not go vnpunished) hee was adjudged to be hanged and burned to death, which was also accordingly executed at Nantes, by the authoritie of the Duke of Britaine.

Vol. 2.

Iohn Francis Picus of Mirand saith, That he conferred diuers times with many, who being inticed with a vaine hope of knowing things to come, were afterwards so grieuously tormented by the Diuell (with whom they had made some bargaine) that they thought themselues thrice happie if they escaped with their liues. He saith moreouer, That there was in his time a certaine Conjurer that promised a too curious and no great wise Prince, to present vnto him vpon a stage the siege of Troy, and *Achilles* and *Hector* fighting together as they did when they were aliue; but he could not performe his promise for another sport and spectacle more hideous and ougly to his person; for he was taken away aliue by a Diuell, in such sort that he was neuer afterward heard of.

In our owne memorie the Earle of Aspremont and his brother Lord of Orne, were made famous and in euery mans mouth, for their strange and prodigious feats, wherein they were so vnreasonably dissolute and vainglorious, that sometime they made it their sport and pastime to breake downe all

all the windowes about the Caſtle Aſpremont, where they kept (which lyeth in Lorraine two miles from S. *Michael*) and threw them piecemeale into a deepe Well to heare them crie plumpe: but this vaine exceſſe preſaged a ruine and deſtruction to come, as well vpon their houſe, which at this preſent lyeth deſolate and ruinous in many reſpects, as vpon themſelues, that finiſhed their dayes in miſerie one after another; as we ſhall now vnderſtand of the one the Lord of Orne: as for the Earle, how he died, ſhall more at large be declared elſewhere. Now it chanced, that as the Lord of Orne was of moſt wicked and cruel conditions, ſo he had an euill fauoured looke, anſwerable to his inclination and name, to be a Conjurer: the report that went of his crueltie was this; That vpon a time he put the Baker, (one of his ſeruants, whoſe wife hee vſed ſecretly to entertaine) into a tun, which he cauſed to be rowled from the top of a hill, into the bottome, bouncing ſometimes as high as a pike, as the place gaue occaſion; but by the great mercie of God, notwithſtanding all this, this poore man ſaued his life. Furthermore, it was a common report, that when any Gentlemen or Lords came to ſee him, they were entertained (as they thought) very honorably, being ſerued with all ſort of moſt daintie faire and exquiſit diſhes, as if he had not ſpared to make them the beſt cheere that might be: but at their departure, they that thought themſelues well refreſhed, found their ſtomacke emptie and almoſt pined for want of food, hauing neither eaten nor drunke any thing ſaue in imagination onely: and it is to be thought, that their horſes found no better fare than their maſters. It happened one day, that a certaine Lord being departed from his houſe, one of his men hauing left ſomething behinde, returned to the Caſtle, and entering ſuddenly into the hall where they dined but a little before, he eſpied a Munkie beating the Maſter of the houſe that had feaſted them of late, verie ſore. And there be others that ſay, that he hath been ſeen through the chinke of a doore lying on a table vpon his bellie all at length, and a Munky ſcourging him verie ſtrangely; to whom he ſhould ſay, Let me alone,

122 alone, let mee alone, wilt thou alwayes torment me thus? And thus hee continued a long time: but at length after hee had made away all his ſubſtance, hee was brought to ſuch extreamitie, that being deſtitute of maintenance, and forſaken of all men, hee was faine (for want of a better refuge) to betake himſelfe to the Hoſpital of Paris, which was his laſt Manſion houſe, wherein he died. See here to how pittifull and miſerable an end this man fell; that hauing been eſteemed amongſt the Mighties of this world, for making no more account of God, and for following the illuſions of Sathan (the common Enemie of Mankinde) became ſo poore and wretched as to dye in an Hoſpital among Creeples and Beggars.

It is not long ſince there was in Lorraine a certaine man called *Coulen*, that was ouer much giuen to this curſed Art: amongſt whoſe trickes this was one to be wondred at; that he would ſuffer harquebuſes or piſtols to be ſhot at him, & catch their bullets in his hand without receiuing any hurt: but vpon a certaine time one of his ſeruants being angrie with him, hot him ſuch a knock with a piſtol (notwithſtanding all his great cunning) that he killed him therewith.

Moreouer, it is worthie to be obſerued, That within theſe two hundred yeares hitherto, more Monkes and Prieſts haue been found giuen ouer to theſe abhominations and diuelliſhneſſes, than of all other degrees of people whatſoeuer, as it is declared in the ſecond volume of *Enguerran de Monſtrelet* more at large: where hee maketh mention of a Monke that vſed to practiſe his ſorceries in the top of a Tower of an Abbey, lying neere to Longin vpon Marne, where the Diuels preſented themſelues to be at his commandement: and this was in the raigne of *Charles* the ſixt. In the ſame booke it is recorded, That in the raigne of *Charles* the ſeuenth, one Maſter *William Ediline* Doctor in Diuinitie, and Prior of Saint Germaine in Lay, hauing beene an Auguſtine Frier, gaue himſelfe to the Diuell for his pleaſure, euen to haue his will of a certaine woman: he was vpon a time in a place where a Synagogue

gogue of people were gathered together; where to the end that he might quickely be (as he himselfe confessed) hee tooke a broome and rode vpon it. Hee confessed also, that hee had done homage to that enemie of God, the Diuell; who appeared vnto him in the shape of a sheepe, and made him kisse his hinder parts, as he reported. For which causes he was placed vpon a scaffold, and openly made to weare a paper containing his owne faults, and afterwards alotted to liue prisoner all the rest of his life laden with yrons, in the Bishop of *Eureux* his house, which was accordingly executed. This happened in the yeare 1453.

A sweet kisse doubtlesse.

In the raigne of the same King, 1457, there was a certaine Curat of a Village neere to Soissons, who to reuenge himselfe of a Farmer that retained from him the tenths which were appointed to the Knights of the Rhodes, went to a Witch, of whom hee receiued in gift a fat toade in an earthen pot, which shee had a long while fed and brought vp, which shee commanded him to baptise; as he also did, and called it by the name of *Iohn*: albeit I tremble to recite so monstrous and vile a fact; yet that euery man might see how deadly besotted those sort of people are that giue themselues ouer to Satan, and with what power of errour he ouerwhelmeth them, and beside, how full of malice this vncleane Spirit is, that as it were in despight of God, would prophane the holie Sacrament of Baptisme. This good holie Curat after he had consecrated the holy host, gaue it also to the toade to eat, and afterward restored it to the Witch againe, who killing the toade, and cutting it in pieces, with other such like sorceries, caused a young Wench to carrie it secretly into the Farmers house, and to put it vnder the table as they were at dinner; whereupon immediatly the Farmer and his children that were at the table fell suddenly sicke, and three dayes after died: the Witch her selfe being detected, was burned, but the Curat suffered onely a little imprisonment in the Bishop of Paris house, and that not long, for what with friendship and mony he was soon deliuered. *Froissard*, who was Treasurer and Canon of Chymay, reporteth of

Contempt of Sacraments, *Lib.* 1. *ca.* 34.

124 of another Curat in the Countrey of Beare (vnder *Charles* the seuenth) that had a familiar Spirit which hee called *Orthon*: whose helpe he vsed to the disturbance of the Lord of Coraſſe, by causing a terrible noyse to be heard euery night by him and his seruants in his Castle, because the said Lord with-held his tithes from him, and conuerted them to his owne vse.

Wierus. In the yeare 1530, at Nuremberg a certaine Priest studied Art Magicke, and being verie couetous of gold and siluer, the diuell (whom he serued) shewed him through a chrystal certaine treasures hidden in the citie: he by and by (greedy of this rich prey) went to that part of the citie where he supposed it to haue lien buried: and being arriued at the place, with a companion whom he brought to this prettie pastime, fell a searching and digging p a hollow pit, vntill he perceiued a coffer that lay in the bottome of the hole, with a great blacke dog lying by it: whither he was no sooner entered, but the earth fell downe and filled vp the hole, and smothered and crushed him to death. So this poore Priest was entrapped and rewarded by his Master no otherwise than hee deserued; but otherwise than he expected or looked for.

Howbeit they are not onely simple Priests and Friers that deale with these cursed Arts, but euen Popes themselues. *Silnester* the second (as *Platina* and others report) was first a conjuring Frier, and gaue himselfe to the Diuell vpon condition he might bee Pope, as hee was indeed; and hauing obtained his purpose, as it seemed he began earnestly to desire to know the day wherein hee should die: which also his Schoolemaster the Diuell reuealed vnto him, but vnder such doubtfull tearmes, that hee dreamed in his foolish conceit, of immortalitie, and that he should neuer die. It chanced on a time as he was singing Masse at Rome in a Temple called Ierusalem, (which was the place assigned him to die in) and not Ierusalem in Palestina (as hee made himselfe falsely to beleeue, he heard a great noyse of Diuels that came to fetch him away (note that this was done in Masse while) whereat hee beeing terri-

Naucler. vinc. &c.

A note worthie the noting.

terrified and tormented, and seeing himselfe not able any way to escape, hee desired his people to rend his bodie in pieces a ter his death, and lay it vpon a charriot, and let horses draw it whither they would; which was accordingly performed: for as soone as hee was dead the peeces of his carkasse were carried out of the church of Laterane by the wicked spirit, who as he ruled him in life, so he was the chiefe in his death and funerals. 125

By like meanes came *Benedict* the ninth to the Popedome, for hee was a detestable Magitian: and in the ten yeres wherein hee was Pope hauing committed infinit villanies and mischiefes, was at last by his familiar friend the Diuell strangled to death in a forest, whither he went to applie himselfe the more quieter to his coniurings. *Benno Bellem.*

Gregorie the sixth, scholler to *Siluester*, as great a coniurer as his master, wrought much mischiefe in his time, but was at last banished Rome, and ended his life in miserie in Germanie. *Bal.*

Iohn the two and twentieth, beeing of no better disposition than these wee haue spoken of, but following judiciall astrologie, fed himselfe with a vaine hope of long life, whereof hee vaunted himselfe among his familiars, one day aboue the rest at Viterbum, in a chamber which hee had lately builded, saying, that hee should liue a great while, hee was allured of it: presently the floore brake suddenly in pieces, and hee was found seuen daies after crushed to pieces vnder the ruines thereof. All this notwithstanding, yet other Popes ceased not to suffer themselues to bee infected with this execrable poyson: as *Hildebrand*, who was called *Gregorie* the seuenth, and *Alexander* the sixth, of which kinde we shall see a whole legend in the next booke. Doe but marke these holy Fathers how abhominable they were, to bee in such sort giuen ouer to Sathan.

Cornelius Agrippa, a great Student in this cursed Art, and a man famous both by his owne workes and others report, for his Necromancie, went alwayes accompanied with an euill *Iouius in elogiis virorum illustrium.*

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126 ſpirit in the ſimilitude of a blacke dog: but when his time of death drew neere, and hee was vrged to repentance, he tooke off the inchanted collar from the dogs necke, and ſent him away with theſe termes; *Get thee hence thou curſed beaſt, which haſt vtterly deſtroyed me:* Neither was the dog euer after ſeene: ſome ſay hee leapt into Araris, and neuer came out againe. *Agrippa* himſelfe died at Lyons in a baſe and beggarly Inne.

Theat. biſt. *Zeroaſtres* King of Bactria is notified to haue bin the Inuenter of Aſtrologie and Magicke. But the Diuell (whoſe miniſtrie he vſed) when he was too importunate with him, burned him to death.

Fulgoſ. li. 9. c. 1 *Charles* the ſeuenth of France, put *Egedius de Raxa*, Marſhal of his Kingdome, to a cruel and filthie death, becauſe he practiſed this Art, and in the ſame had murthered an hundred and twentie teeming women and young infants: hee cauſed him to be hanged vpon a forke by a hot fire, and roaſted to death.

Bladud the ſonne of *Lud* King of Britaine, now called England, in the yeare of the World 3100, (hee that builded the citie of Bath, as our late Hiſtories witneſſe, and alſo made therein the Bathes) addicted himſelfe ſo much to the diueliſh Art of Necromancie, that hee wrought wonders thereby, inſomuch that hee made himſelfe wings, and attempted to flee like *Dedalus:* but the Diuell (as euer like a falſe knaue) forſooke him in his journey, ſo that hee fell downe and brake his necke.

In the yeare of our Lord 1578, one *Simon Penbrooke* dwelling in Saint *Georges* pariſh in London, being a figure ſetter, and vehemently ſuſpected to be a Conjurer, by the commandement of the Iudge appeared in the pariſh church of Saint *Sauiour* at a Court holden there: where whileſt hee was buſie in entertaining a Proctor, and leaned his head vpon a pew a good ſpace, the Proctor began to lift vp his head to ſee what he ailed, and found him departing out of this life, and ſtraightwayes hee fell downe rattling in the throat, without

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ſpeaking any one word. This ſtrange iudgement happened before many witneſſes, who ſearching him, found about him fiue diueliſh bookes of conjuration and moſt abhominable practiſes, with a picture in tin of a man hauing three dice in his hand, with this writing, *Chance dice fortunately*; and much other traſh: ſo that euery one confeſſed it to be a juſt judgement againſt Sorcerie, and a great example to cauſe others to feare the juſtice of God. Now let euery one learne by theſe examples to feare God, and to ſtand firme and ſteadfaſt to his holie Word, without turning from it on any ſide, ſo ſhall he be ſafe from ſuch like miſerable ends as theſe wicked Varlets come vnto.

CHAP. XXII.

Of thoſe that through pride and vaine-glorie ſtroue to vſurpe the honour due vnto God.

A Forgetfull and vnthankefull minde for the benefits which God beſtoweth vpon vs, is a branch of the breach of this firſt Commaundement, as well as thoſe which went before: And this is when wee aſcribe not vnto God the glorie of his benefits, to giue him thanks for them, but thorough a fooliſh pride extoll our ſelues higher than we ought, preſuming aboue meaſure and reaſon in our owne power, deſire to place our ſelues in a higher degree than is meet. With this fond and fooliſh affection (I know not how) our firſt fathers were tickled and tainted from the beginning, to Gen. 3.
thinke to impaire the glorie of God: and they alſo were puffed vp with the blaſt of ambition, that I know not with what fond, fooliſh, raſh, and proud conceit, went about after the

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128 Gen. 11.

sloud to build a citie and tower of exceeding heighth, by that meanes to winne fame and reputation amongst men: In stead whereof they ought rather to haue prayſed God by remembring his gracious goodneſſe in their miraculous deliuerance in their fathers perſons, from that generall deluge and ſhipwrecke of the World: but forasmuch as with a proud and high ſtomacke they lifted vp themſelues againſt God, to whome onely all glorie appertaineth, therefore God alſo ſet himſelfe againſt them and againſt their ouer bold practiſes, interrupting all their determined preſumptuous purpoſes, by ſuch a confuſion and alteration of tongues which hee ſent amongſt them, that one could not vnderſtand another: ſo that with ſhame they were conſtrayned to leaue their begun worke. And beſides, in ſtead of that ſtrong and ſure habitation which they dreamed on, to maintaine and defend themſelues by, againſt all enemies, and the fortreſſe and caſtle whereby they went about to keepe other in ſubiection to them, they were forced to forſake the place by the juſt judgement of God, who ſcattered and diſperſed them hither and thither, that hee might bring them to that eſtate and condition which they moſt of all feared, and ſtroue to ſhunne. And thus God reſiſteth the proud, and fauoureth the humble: loe here the puniſhment wherewith God puniſhed their ſinne, remaining ſtill vpon them vntill this day, for a chaſtiſement of their proud ſpirits.

With the ſtaine of this ſinne, moſt commonly, the mightieſt Potentates of this world are defiled, who although both by word and writing auouch and confeſſe their power to bee by the grace of God, yet for the moſt part they are verie vnthankfull for the ſame, and ſo proud and high minded, that they ſhew themſelues moſt obſtinat and vngratefull of all men: for oftentimes they rob him of the honour and glorie which is peculiar vnto himſelfe, and attribute it to themſelues, in ſetting foorth their braue and ſumptuous ſhewes and triumphs: this is the ſinne whereof *Nabuchadnezzar* King of Babell was repro-

reproued; for God hauing beſtowed vpon him a kingdome with ſuch pompe and renowne, that he made whole nations to tremble before his face, and putting many people in ſubiection vnder him, he (in ſtead of giuing thankes for theſe great benefits) exalted himſelfe, ſuffering his heart to ſwell, and his vnderſtanding to wax hard with pride, not regarding the Lord who extolled him ſo high: and yet notwithſtanding hee was conſtrained to confeſſe and acknowledge him for the true God, to haue an euerlaſting kingdome, & an infinit power, as well by the forewarning of dreames which *Daniel* interpreted, as by the miraculous deliuerance of three young men out of the burning furnace: therefore as he walked one day in his royall palace at Babylon, and vaunted of his greatneſſe, and magnificence, ſaying to himſelfe, *Is not this great Babell, which I haue built for the houſe of the kingdome, by the might of my power, and for the honour of my Maieſtie?* Now whileſt the word was yet in his mouth, as voyce was heard from heauen; ſaying, *O king, to thee it is ſpoken, Thy kingdome ſhall depart from thee:* and according to the tenour of the voice hee was immediatly depoſed from his royall ſeat, ſpoiled of al his glorie, driuen from the ſocietie of men, deprriued of ſenſe, and made a companion for the bruit beaſts, and wilde aſſes, eating graſſe like oxen, euen ſo long, vntill his haire was grown ſtiffe like Eagles feathers, and his nailes like the clawes of birds. In which eſtate he continued the ſpace of ſeuen yeares; euen he that a little before was ſo proud and arrogant, and he that had conquered ſo many kingdomes and nations, that triumphed ouer Iurie and Ieruſalem, with the Kings thereof. This is a moſt excellent looking glaſſe for Kings to behold the ficklenеſſe and inſtabilitie of all their power and pompe, when it pleaſeth God to humble and bring them vnder: there is neither Scepter, crowne, ſtay, or ſtrength of man, that is able to hinder and turne aſide the hand of the Almightie, the king of kings, from abaſing and weakening the moſt high and ſtrong of this world, let them be neuer ſo braue and jolly, and bring-

Dan. 4.

130 ing them vnto a low, contemptible, and brutish estate.

Besides this which we haue alreadie touched, there is another kinde of pride and presumption most damnable and detestable of all: and it is when a man doth so much forget himselfe, as to seise and take vpon him that honour which appertaineth onely to God, ascribing to himselfe a certaine deitie. One would hardly thinke that there were any such in the world, so proud as to commit this sin, did not experience by certaine examples teach vs the contrarie: As first of all the King of Tyre, whose heart was so exalted with the multitude of riches, and the renowne and greatnesse of his house, that he doubted not to esteeme himselfe a god, and to desire majestie and power correspondent thereunto. For which presumption God by the Prophet *Ezechiel* reproued him, and threatened his destruction, which afterward came vpon him, when by the power of a strange and terrible nation, his goodly godhead was ouercome and murthered, feeling indeed that hee was no god, as he supposed, but a man subject to death and miserie.

Chap. 28. 1, 2, 3, &c.

King *Herod*, surnamed *Agrippa*, which put *Iames* the brother of *Iohn* to death, and imprisoned *Peter*, with purpose to make him taste of the same cup, was puffed vp with no lesse sacrilegious pride; for being vpon a time seated in his throne of judgment, and arrayed in his royal robes, shewing forth his greatnes and magnificence in the presence of the Embassadors of Tyre and Sidon, that desired to continue in peace with him, as he spake vnto them, the people shouted and cried, That it was the voice of God, and not of man: which titles of honor he disclaimed not, and therefore the Angel of the Lord smote him suddenly, because he gaue not the glorie to God: so that he was eaten with wormes, and gaue vp the ghost. *Iosephus* reporteth the same storie more at large on this manner: Vpon the second day of the solemnization of the playes which *Herod* caused to be celebrated for the Emperors health, there being a great number of gentlemen and Lords present, that came from

Acts 12.

Iewish Antiquities, Lib. 19. cap. 7.

from all quarters to this feaſt; he came betime in the morning to the Theatre, clad in a garment all wouen with ſiluer of a maruellous workmanſhip; vpon which, as the Sun riſing caſt his beames, there glittered out ſuch an excellent brightneſſe, that thereby his pernitious flatterers took occaſion to call him with a lowd voyce by the name of God: for the which ſacrilegious ſpeech, he not reproouing nor forbidding them, was preſently taken with moſt grieuous aud horrible dolours and gripes in his bowels, ſo that looking vpon the people he vttered theſe words: Behold here your goodly god, whom you but now ſo highly honored, ready to die with extreame pain. And ſo he died indeed moſt miſerably, euen when hee was in the top of his honor and jollity, and as it were in the midſt of his earthly Paradiſe, being beaten downe and ſwallowed vp with confuſion and ignominie, not ſtricken with the edge of ſword or ſpeare (for that had been farre more honorable) but gnawen in pieces with lice and vermine.

Simon Magus, otherwiſe called *Simon* the Samaritane, borne in a village called Gitton, after hee was curſed of *Peter* the Apoſtle, for offering to buy the gifts of the Spirit of God with money, went to Rome, and there putting in practiſe his magicall arts, and working miracles by the deuill, was reputed a god, and had an image erected in his honour, with this inſcription, *To Simon the holy god:* Beſides, all the Samaritanes, and diuers alſo of other nations accounted him no leſſe, as appeared by the reuerence and honour which they did vnto him: inſomuch, as they called his companion, or rather his whore *Helena* (for that was her profeſſion in Tyre a city of Phenicia) The firſt moouer that diſtilled out of *Simons* boſome. Now he, to foſter this fooliſh and rediculos opinion of theirs, and to eternize his name, boaſted that he would at a certaine time flie vp into heauen, which, as hee attempted to doe by the helpe of the deuill, *Peter* the Apoſtle commaunded the vncleane ſpirit to caſt him downe againe, ſo that hee fell vpon the earth and was bruiſed to death, and proued himſelfe thereby to bee no more

Euſeb. lib. 2. cap. 12. Philip. in Chron. Cent. 1. lib. 2. cap. 11.

132. than a mortall, wicked, and detestable wretch.

Moreouer, elsewhere wee read of *Alexander* the Great, whose courage and magnanimitie was so exceeding great, that hee enterprised to goe out of Greece and set vpon all Asia, onely with an armie of two and thirtie thousand footmen, fiue hundred horse, and an hundred and fourescore ships: and in this appointment passing the seas, hee conquered in short space the greatest part of the World: for which cause he was represented to the Prophet *Daniel* in a vision, by the figure of a Leopard with wings on his backe, to notifie the great diligence and speedie expedition which he vsed in compassing so many sudden and great victories; with pride whereof hee was so soone infected, that hee would brooke no equall nor companion in his Empire; but as heauen had but one Sunne, so hee thought the earth ought to haue but one Monarch, which was himselfe: which minde of his he made knowne by his answere to King *Darius* demanding peace, and offering him the one halfe of his kingdome to be quiet; when hee refused to accord thereunto; saying, He scorned to be a partner in the halfe, and hoped to be full possessor of the whole. After his first victory had of *Darius*, & his entrance into Ægypt (which hee tooke without blowes, as also he did Rhodes and Cilicia) hee practised and suborned the Priests that ministred at the Oracle of *Hammon*, to make him be pronounced and entituled by the Oracle, The son of *Iupiter*: (which kinde of jugling and deceit was common at that time.) Hauing obtained this honour, forthwith he caused himselfe to bee worshipped as a god, according to the custome of the kings of Persia: neither wanted he flatterers about him that egged him forward, and soothed him vp in this proud humor: albeit that many of the better sort endeuored tooth and nayle to turne him from it. It hapned as he warred in India, he receiued so sore a wound, that with paine thereof he was constrained to say, Though he was the renowned son of *Iupiter*, yet he ceased not to feele the infirmities of a weake and diseased bodie: finally, being returned to Babylon, where many Embassadors

Oros. lib. 3.

Iust. lib. 11.

Iust lib 12.
Curt. lib. 8.

of

of diuers far countries, as of Carthage, and other cities in Africa, Spaine, France, Sicilie, Sardinia, and certaine cities of Italie, were arriued to congratulate his good ſucceſſe, for the great renowne which by his worthie deeds he had gotten; as he lay there taking his reſt many dayes, and bathing himſelfe in all kinde of pleaſure, one day after a great feaſt, that laſted a whole day and a night, in a banquet after ſupper, being readie to returne home, he was poyſoned; when before hee had drunke his whole draught, he gaue a deepe ſigh ſuddenly, as if he had been thruſt through with a dart, and was carried away in a ſwoone, vexed with ſuch horrible torment, that had hee not been reſtrained, he would haue killed himſelfe. And on this manner he that could not content himſelfe with the condition of a man, but would needs climbe aboue the clouds, to go in equipage with God, drunke vp his owne death, leauing as ſuddenly all his worldly pompe, as he had ſuddenly gotten it: which vaniſhed like ſmoke, none of his children being any whit the better for it. 133

There was in Syracuſa a citie of Sicilia (which is now called Saragoſſe) a Phyſitian called *Menecrates*, whoſe folly and preſumption was ſo great, that he accounted himſelfe a god, and deſired to be ſo reputed by others; inſomuch that hee required no other wages and recompence of the patients which he tooke in hand, (as *Ælianus* witneſſeth) but that they ſhould only acknowledge him to be *Iupiter*, and call him ſo, and auow themſelues to his ſeruice. Vpon a time *Denis* the tyran, deſirous to make ſome paſtime with him, made a feaſt, and enuited him amongſt others to be his gueſt: but becauſe hee was a god, to do him honor anſwerable to his name, he placed him a table all alone, and ſet before him no diſhes, but only a cenſer with frankincenſe, which was a proper and conuenient ſeruice for the gods. This honorable dutie pleaſed the Phyſitian very wel at the firſt, ſo that he ſnuffed vp the perfume moſt willingly: but when this poore god ſaw the other gueſts eating and drinking indeed, and himſelfe not being able to be

fed with smoke, readie to starue with hunger, arose vp and went away all enraged in himselfe, and derided of others; hauing more need to purge his owne braines of their superfluous humor, than others from their sicknesses.

Caligula the first, Emperour, being become an ordinarie despiser and open mocker of all religion, it came presently in his braine to beleeue (so drunken was he with a draught of his owne foolish conceit) that there was no other God but himselfe: therefore he caused men to worship him, and to kisse his hands or his feet in token of reuerence, (which honor afterwards the Popes tooke vpon them) yea and was so besotted, that he went about by certain engines of art to counterfeit thunder and lightnings: albeit in all this pride and arrogancie, or rather folly, there was none so timerous & fearefull as he, or that would sooner vpon lighter occasion be dismaied. One day as he was by mount Ætna in Sicilie, hearing by chance the violent cracking of the flames which all that season ascended out of the top of the hill, it stroke so sudden and horrible a feare into him, that hee neuer ceased flying all night till he came to Phar in Messina. Euery little thunderclap put him in feare of death, for he would leap vp and down like a mad man when he heard it thunder; finding himself not able by all his godhead to defend himselfe from the power therof: but if there chanced greater cracks than ordinary, then would not his hot bed hold him, but needs must he run into the cold floore vnderneath the bed, to hide himselfe. Thus was he compelled against his wil to feare him whom willingly he would not deigne to acknowledge. And thus it falleth out with all wicked miserable Atheists, whose hearts imagin there is no God, and therefore haue so little assurance in themselues that there need no thunder and lightning to amase them; for the shaking of euery leafe is sufficient to make them tremble. To conclude, this Atheist, voyd of all Religion and feare of God, and full of all prophanenesse, was according to his due desert, murthered by one of his seruants: of the which wil

follow more at large in the next booke.

Domitian likewiſe was ſo blinded with pride, that he would be called a god, and worſhipped: of whom alſo we wil ſpeake in the ſecond booke. *Oroſ lib. 7. ca. 7*

To theſe we may adde them alſo, that to the end to make themſelues feared and reuerenced as gods, haue counterfeited the lightnings and thunders of heauen, as we read of one *Alladus* a Latine King that raigned before *Romulus*: who being a moſt wicked Tyran, and a contemner of God, inuented a tricke whereby to preſent to the eare and eye, the ratling and ſwift ſhine of both thunder and lightning; that by that means aſtoniſhing his ſubjects, he might be eſteemed of them for a god: but it chanced that his houſe being ſet on fire by true lightning, and ouerthrowne with the violent ſtrength of tempeſtuous raine, together with the ouerflowing of a pond that ſtood neere, he periſhed by fire and water, burnt and drowned and all at once. *Dionyſ. Halic Lib. 1. Antiq. Roman.*

Did not the king of Elide the like, and to the ſame end alſo, by the deuice of a charet drawne about with foure horſes, wherein were certaine yron-workes, which with wrinching about gaue an horrible ſound reſembling thunder, and torches and ſquibs which he cauſed to be throwne about like lightenings, in ſuch ſort, that he ottentimes burnt the beholders: and in this manner he went vp and downe brauing it, eſpecially ouer an yron bridge which he had of purpoſe built to paſſe and repaſſe ouer at his pleaſure; vntill Gods long ſuffering could not endure any longer ſuch outragious and preſumptuous madneſſe, but ſent a thunderbolt from heauen vpon his head, that all the world might ſee by his deſtruction, the exceeding follie and vaine pride which bewitched him in his life time: which hiſtorie the Poet in the perſon of *Sibilla*, ſetteth downe to this effect: *Diod lib. 4.*

I ſaw Salmon *in cruell torments lie,*
For counterfeiting thunder of the skie,
And Ioues *cleere lightning: whileſt with torches bright,* *Ænead. 6.*

136 *Drawne with foure steeds, and brandished his light,*
He rode triumphantly through Elis streats,
And made all Grecia wonder at his feats.
Thinking to win the honour of a god,
(Mad as he was) by scattring fire abroad.
With brazen engines, and with courses faigning,
A noyse like that which in the clouds is raigning,
And no where else: but God from thickest skie,
No torch, but such a thunderbolt let flie
At him; that headlong whirld him from his Cel,
And tumbled downe into the deepest Hel.

Thus this arrogant King was punished according to the qualitie of his offence, euen in the same kinde wherein he offended: which thing though it be found written in a Poet, yet ought not be rejected for an old wiues tale, seeing it is not incredible, that a king might make such pastimes and yron-crashing noyses, nor that he might be justly punished for the same: and the rather, because *Caligula* did the like, as wee haue heard before. And we read also, that one *Arthemisius* in the time of the Emperour *Iustinian*, counterfeited by certaine engines and deuices, in his owne house in Constantinople, such earthquakes, lightenings, and thunders, that would astonish a wise braine to heare or behold them on a sudden.

Agath. lib. 5. Bel. Gothis.

But aboue all others that by darkening the glory of God to encrease their own power, haue proudly exalted themselues against him, the Popes are the ringleaders, whose vnbrideled boldnesse hath bin so much the more impudent & pernitious, for that in terming themselues the seruants of the seruants of God, in word, in deed, take vnto them the authoritie and power of God himselfe: as of pardoning and absoluing sins, creating laws & ordinances at their pleasure, in binding or vnbinding mens consciences; which things appertain to God only. Nay they haue bin so brasen faced, as to command angels and diuels, as *Clement* the fift did in one of his buls: so impudent as to be carried like idols vpon their vassals shoulders, and weare

three

three crownes vpon their heads; ſo proud and arrogant, as to conſtraine Kings and Emperors to kiſſe their feet, to make them their vaſſals, to vſurpe lordſhip and dominion ouer them and all their lands and poſſeſſions, and to diſpoſſeſſe whom they like not, of kingdomes, and inſtall in their roomes whom they pleaſe; and all this by the thunder of excommunication, whereby they make themſelues feared and ſtood in awe of. By which dealings of theirs, they verifie in themſelues that which the Scripture ſpeaketh of Antichriſt, which is the man of ſin, the ſonne of perdition, an aduerſarie, and one that exalteth himſelfe againſt all which is called God, or which is worſhipped, till he be ſet as a god in the Temple of God, ſhewing himſelfe that he is God. Wherefore alſo the heauie vengeance of God is manifeſt vpon them, by the great and horrible puniſhments they haue been tormented with: for ſome of them haue had their eyes pulled out, others haue dyed in priſons, a third ſort haue been ſmothered to death, a fourth hath been killed with the ſword, a fiſt hath died with hunger, a ſixt been ſtoned, a ſeuenth poyſoned, and yet there hath not wanted an eight ſort, whom the diuell himſelfe hath ſtifled. 2 Theſ. 2, 3.

This it is to ouer-reach the clouds, and not content with earthly power, to vſurpe a ſupremacie and preheminence ouer Kings: ſuch was the pride of Pope *Boniface* the eighth, when he ſent an Embaſſage to *Philip* the Faire, King of France, to command him to take vpon him an expedition againſt the Sarazens beyond the ſea, vpon paine of forfeiting his Kingdom into his hands; and when hauing his ſword by his ſide he ſhamed not to ſay, that he alone, and none elſe, was Emperor and Lord of all the world: in demonſtration whereof, he beſtowed the Empire vpon Duke *Albert*, together with the Crowne of France: and not content herewith, his inſolencie was ſo importunat, that he charged *Philip* the Fair to acknowledge himſelfe to be his ſubject in all cauſes, as well ſpirituall as temporal, and to leuie a ſubſidie for his holineſſe out of his clergie, diſabling his authoritie in beſtowing Church liuings, which

Sabel. Ænead. 9. lib. 7. John le Maire de Beſges. Nich. Gyles, of the Chronicles of France.

which prerogatiue he challenged to his See: the concluſion of this Bull was in theſe words; *Aliud credentes fatuos reputamus* as much to ſay, as, *whoſoeuer is of another mind than this, we eſteem him a foole.* Whereunto the King anſwered in this wiſe, *Philipus Dei gratia Francorum Rex, Bonifacio ſe gerenti pro ſummo pontifice ſalutem modicam ſiue nullam. Sciat tua maxima fatuitas, in temporalibus nos alicui non ſubeſſe, eccleſiarum & prebendarum vacantium collationem ad nos iure regio pertinere: ſecus autem credentes fatuos reputamus deuiantes.* In Engliſh thus: *Philip by the grace of God king of France, to Boniface bearing himſelfe for Pope, little or no health. Be it known to thy exceeding great fooliſhnes, that we in temporal affairs are ſubiect to none, that the beſtowing of benefices belongs to vs by our royal right: and if there be any that think otherwiſe, we hold them for erroneous fooles.* A memorable anſwer, well beſeeming a true royal and French heart. Immediatly hee aſſembling together a national Councel of all the Barons and Prelats within his dominion, at Paris, wherein *Boniface* beeing pronounced an Heretique, a Symoniſt, and a Manſlayer, it was agreed vpon by a joint conſent, that the King ſhould do no more obeyſance, but reject as nothing worth, whatſoeuer he ſhould impoſe. Wherefore the King to tame his proud and malicious nature, diſpatched ſecretly 200 men at armes vnder the conduct of one captaine *Noguard*, towards Auian in Naples (whither his Holineſſe was fled for feare of diuers whoſe houſes and caſtles hee had cauſed to be raſed downe) there to ſurpriſe him on a ſudden: which ſtratagem they ſpeedily performed, and carried him priſoner to Rome, where hee died moſt miſerably. *Peter Meſie* a Spaniſh gentleman of Seuill, ſaith in many of his Lectures, that he died in priſon enraged with famine. *Nicholas Gilles* in his firſt volume of French Chronicles reporteth, that he died in the caſtle Saint Angelo, through a flux of his bellie, which caſt him into a frenzie, that he gnew off his own hands, and that at the houre of his death there were heard horrible thunders, and tempeſts, and lightnings round about: this is he in whoſe honor this fine epitaph

was

was made; *Intrauit vt Vulpes, regnauit vt Leo, mortuus eſt vt Canis: He entred like a Fox, raigned like a Lyon, and dyed like a dog.* And this was he that on the firſt day of Lent giuing aſhes to the Biſhop of Genes, in ſtead of vſing the ordinarie forme of ſpeech, which is, *Memento homo quòd cinis es, & in cinerem conuerteris, (Remember man that thou art aſhes, and into aſhes thou ſhalt returne)* ſaid in deſpight and mockerie, *Memento homo quia Gibellinus es, & cum Gibellinis in cinerem conuerteris: Remember that thou art a Gibelline, and together with the Gibellines thou ſhalt be turned into aſhes:* and in ſtead of laying the aſhes vpon his forhead, threw them into his eyes, and forthwith depriued him of his biſhopricke, and would haue done worſe, if it had bin in his power: mark what little account this holy father himſelfe made of theſe ceremonies: and therefore it is no maruell if others mock at them, ſeeing the Popes themſelues make them but matters of paſtime. *Sabel. Ænead. 9. lib. 7.*

If it be ſo therefore, that no man ought to arrogate to himſelfe any title of deitie, then conſequently it is no leſſe vnlawfull to giue that diuine honor to any other mortal creature: and therefore the people of Cæſarea faulted greatly, when blaſphemouſly they called King *Herod* a god, as hath beene declared before. Likewiſe it was high and proud preſumption in the Senat of Rome, not to receiue any god to their Commonwealth, without their owne foreapprobation and conſent. As if that God could not maintaine his dignitie, nor ſtand without the good liking and aſſent of men; or as if that man could deifie whom he liſted, which is a moſt ridiculous and abſurd thing. And thus the Romans in time of *Tiberius* conſecrating to themſelues a whole legion, euen thouſands of falſe gods, would not admit of the true God, and his Son Chriſt, but rejected him aboue all others. *Tertullian Apolog.*

Among all the vanities of the Athenians, this was one worthie noting, how they ordained, that *Demetrius, Alexanders* ſucceſſor (for re-eſtabliſhing their popular and antient libertie) with his father *Antigonus*, ſhould be called Kings, and honored with the title of Sauing gods, and to haue a Prieſt that

ſhould

ſhould offer ſacrifice vnto them: and moreouer cauſed their pictures to be drawn in the ſame banner where the pictures of *Iupiter* and *Minerua* (the protectors of their Citie) were drawn, in broidered worke: but this goodlie banner as it was carried about in proceſſion, was rent in pieces by a tempeſtuous ſtorme that aroſe ſuddenly. God thereby manifeſting, how odious and diſpleaſant both this new and old ſuperſtition was in his ſight: beſides that, do but conſider the laudable vertues that ſo commended this new god *Demetrius*, to make them honour him in ſuch ſort; they were violence and cruelties, intemperance, with all inordinate laſciuiouſneſſe, villanies, and whoredoms: ſo that it was no maruell if they had made him a god, being vnworthie altogether of humane ſocietie. This new found god hauing gotten a great victorie by ſea, as he triumphed and braued it with ſhips after the ſame, was ſo ſhattered with a ſudden tempeſt, that the greateſt part of his nauie went to wrecke, and afterwards was vanquiſhed by *Seleuchus* in a battell, wherein his father *Antigonus* was ſlaine: and when he thought to retyre to Athens, they ſhut their gates vpon him, whom a little before they had canonized for a god: for which cauſe he raiſed war againſt them, and ſo wearied them with onſets on each ſide, and ſo incloſed them both by ſea and land, that being brought to extreame famine and neceſſitie, they were compelled to entertaine him againe, and to behold the horrible outrages of their owne made god, to their griefe and confuſion. But not long after, *Seleuchus* once againe damped his courage, inſomuch that hauing liued three yeares in a country of Syria, like a baniſhed outlaw; for feare to be deliuered into his hands, and wearie of his owne life, he ſtuffed himſelfe ſo with food, that hee burſt in pieces. Therefore let euery man learne by theſe examples, not to tranſlate the honour and majeſtie of God to any creature, but to leaue it to him alone, who is jealous thereof, and will not (as the Prophet ſaith) giue his glorie vnto another.

CHAP.

CHAP. XXIII.

Of Epicures, and Atheists.

AS touching voluptuous Epicures and curſed Atheiſts, that denie the prouidence of God, beleeue not the immortalitie of the ſoule, thinke there is no ſuch thing as life to come, and conſequently impugne all diuinitie, liuing in this world like brute beaſts and like dogs and ſwine, wallowing in all ſenſualitie; they doe alſo ſtrike themſelues againſt this commandement, by going about to wipe out and deface the knowledge of God, and if it were poſſible, to extinguiſh his verie eſſence; wherein they ſhew themſelues more than mad and brutiſh, whereas notwithſtanding all the euident teſtimonies of the vertue, bountie, wiſdome, and eternall power of God, which they dayly ſee with their eyes, and feele in themſelues, doe neuertheleſſe ſtriue to quench his light of nature, which enlighteneth and perſuadeth them and all Nations, of this, There is a God, by *whome we liue, moue, and haue our being*; who although in his eſſence is inuiſible, yet maketh hee himſelfe knowne, and as it were ſeene by his works and creatures, & mighty gouernment of the world, that he that would ſeeke after him, may (as one might ſay) handle and feele him. Therefore they that would perſuade themſelues that this glorious heauen and maſſie earth wanted a guider and a gouernour, haue their vnderſtanding blinded from ſight of things manifeſt, and their hearts peruerted from all ſhew of reaſon: for is there any ſubſtance of this world that hath no cauſe of his ſubſiſting? Is there a day without a Sun? Are there fruits and no trees? Plants and no ſeedes? Can it raine without a cloud? Be a tempeſt without wind? Can a ſhip ſaile without a Pilot? Or a houſe be built without a Carpenter or builder? Acts 17. 28.

If

142 If then euery part of this world hath his particular cause of being and dependance, is it likely that the whole is without cause to bee to it a furnishing and gouernement? Say, you hogs and dogs, do you not beleeue that which you see? or if your eyes be bored out that you cannot see, must you thinke there is no Sun nor light, because your eyes are in darkenesse and blindenesse? Can you behold all the secrets of nature? Is there nothing but a voice, a singing of birds, or an harmonious consort of musical instruments in the world? And yet who perceiueth these small things? Can you behold the winde? Can you see the sweet smel of fragrant flowers along the fields? Can you see the secrets of your owne bodies, your entrailes, your heart and your braine? And yet you cease not to beleeue that there are such things, except you be heartlesse and braineless indeed: Why then doe you measure God by your owne sight, and doe not beleeue there is a God, because he is inuisible, since that he manifesteth himselfe more apparently both to vnderstanding and sence, than either voyce, smell, or wind? Do not your owne oathes, blasphemies, and horrible cursings beare witnes against you, when you sweare by, despight and maugre him whom you denie to bee? Doth not euery thunderclap constraine you to tremble at the blast of his voyce? If any calamity approach neere vnto or light vpon you, or if death bee threatned or set before your eyes, do you not then feele, in spight of all your reason, that the seuere judgement of God doth waken vp your dull and sleepie conscience to come to his tryall? There was neuer yet any nation or people so barbarous, which by the perswasion and instinct of nature hath not alwayes beleeued a certaine deitie, and to thinke otherwise is not onely a detestible thing, but also most absurd and so contrary to humane reason, that the very Paynims haue very little tollerated such horrible blasphemy. The Athenians are witnesses hereof, who banished *Protagoras* their city and countrey, because in the beginning of one of his bookes he called in question the deitie, and caused his bookes to bee burned openly. Neither shewed they any

Cic. of the nature of the gods, *lib.* 1.

any lesse seueritie towards *Diagoras*, syrnamed the Atheist: when being (as some say) injuriously and falsely accused of this crime, and for feare of punishment fled away, they proclaimed, that whosoeuer did kill him should haue a talent of siluer in recompence, which in value is as much as six hundred crownes, after the rate of fiue and thirtie shillings French to the crowne. How much more then is the state of Christendome at this day to be lamented, which we see in many places infected with such a contagious pestilence, that diuers men inuenomed with this deadly poyson, are so mischieuous and wretched, as to make roome for Atheisme, by forbidding and hindering by all meanes possible, the course of the Gospell: wherein they make knowne what they are, and what zeale they beare to the Religion and seruice of God, and with what affection they are led towards the good and safety of the commonwealth, and what hereafter is to be hoped of them: for where there is no knowledge nor feare of God, there also is no bridle nor bond to restraine and hold men backe from doing euill: whereupon they grow to that passe to be most insolent and prophane. This is the Diuinitie and goodly instruction that commeth beyond the mountaines, from that scientifical Vniuersitie and Colledge of the right reuerend Masters, and from the excellent holinesse of some of their Popes; whose manner of life is so dissolute, lasciuious, dishoneſt, and Sardanapal like, that thereby their Atheisme is euidently and notoriously knowne and talked of by euery one.

Diodor. 13.

Vide lib 1. *c.* 20 *Lucian, Porphory, Iulian, &c. Bale.*

Hereof Pope *Leo* the tenth, a Florentine by birth, may serue for an example: who as he was a verie effœminate person, giuen to all manner of delights and pleasure, hauing no other care but of himselfe, and his owne filthie carkasses ease; so had he no more taste at all, nor feeling of God and his holy Word, than a dog: he made the promises and threats contained in holy Scripture, and all elſe that we beleeue, matter to laugh at, and things friuolous and of no weight; mocking at the simplicity, the faith, and beleefe of Christians: for one day when

144 when Cardinall *Bembus* (who alſo ſhewed himſelfe to bee none of the beſt Chriſtians in the World, by his Venetian hiſtorie, where as oft as hee ſpeaketh of God he vſeth the plurall number, after the manner of Heathen Writers) alleadged a place out of the Goſpell, his damnable impudencie was ſo great as to replie, That this fable of Chriſt had brought to him and ſuch as hee, no little profit. Oh ſtinking and curſed throat to belch out ſuch monſtrous blaſphemie! do not theſe ſpeeches bewray a villanous and abhominable Atheiſt, if euer any were? Is not this to declare himſelfe openly to bee Antichriſt? For hee is Antichriſt which denieth Ieſus to bee Chriſt, and which denieth *the Father and the Sonne*, according as Saint *Iohn* ſayth. Albeit in the meane while this curſed caitife, that had as much religion as a dog, made ſhew to be the protector and defendor of the Catholicke faith, making warre with all his power againſt Chriſt Ieſus in the perſon of his ſeruant *Luther*. Now after he had by his pardons and indulgences drawne out a world of money, and heaped vp great treaſures by the maintenance of courtizans and whores, and had enriched his baſtards, one day beeing at meat, he receiued newes of the ouerthrow of the French in Lumbardie, whereat hee reioyced out of meaſure, and for that good tidings doubled his good cheare; ſuddenly he was conſtrayned to turne his copie from joy into ſadneſſe, from pleaſure into griefe and gnaſhing of teeth, by a moſt bitter and vnlooked for death, which depriued him at once of all his pleaſures, to make him drinke the cup of Gods fierce wrath, and to throw him downe headlong into euerlaſting paines and torments which were prouided for him. Pope *Leo* (ſaith Saint *Martin* of Belay in his ſecond booke of memorable things) hearing of the great loſſe which the Frenchmen ſuſtained at Milan, tooke ſo great joy thereat, that a catarrhe and an ague enſuing, killed him within three daies after; a happie man indeed to die with joy.

1. Iohn. 2. 22.

Bale. Veag. Pope *Iulius* the third was one of the ſame ſtampe, nothing inferior to the former in al manner of diſſolute and infamous liuing

liuing, and vile and curſed talke, making knowne by his im- 145
pietie, that he had none other god but his bellie, and that hee was none of Chriſts fold, but one of Epicures crew; hee was such a glutton, and ſo paſſionate in his luſts, and ſo prophane a deſpiſer of God and his Word, that once at ſupper being inraged, and blaſpheming becauſe they had not ſerued in a cold Peacocke which he commanded to be kept whole at dinner, though there were other hot on the table; a Cardinal that was preſent, deſired him not to be ſo mooued for ſo ſmall a trifle: What (quoth he) if it pleaſed God to be ſo angrie for eating of an apple, as to thruſt *Adam* and *Eue* out of paradiſe, ſhould not I which am his Vicar be angrie for a Peacocke, which is far more worth than any apple? See how this wicked wretch prophaned the holy Scripture, and like an Epicure and Atheiſt mocked God: but he died of the gout, after he had been long plagued with it, together with other diſeaſes, leauing none other good name behinde him, ſaue the report of a moſt wicked and abhominable man. *Vide lib. 1. ca. 21. Hereſie.*

Philip Strozze, whom *Paulus Iouius* reporteth to haue bin commonly bruited to be an Atheiſt, was an Exile of Florence, and afterwards priſoner there in the time of *Coſimus Medius* the Prince of that Commonwealth, (againſt whom this *Philip* had enterpriſed to make war) and being in priſon, he killed himſelfe with the ſword of a Spaniard his keeper, which by ouerſight he had left behinde, ſetting the point againſt his throat, and falling downe vpon it: ſo may all Atheiſts periſh and come to naught. *Tom. 2. lib. 36.*

Francis Rabelais hauing ſuckt vp alſo this poiſon, vſed like a prophane villaine, to make all Religion a matter to laugh and mocke at: but God depriued him of his ſences, that as he had led a brutiſh life, ſo he might die a brutiſh death; for he died mocking all thoſe that talked of God, or made any mention of mercie in his eares.

How miſerable was the end of *Periers* the author of that deteſtable booke entituled *Symbolum mundi*, wherein hee

146 openly mocked at God and his Religion, euen he fell finally into diſpaire, and notwithſtanding all that guarded him, killed himſelfe.

Iodelle alſo a French tragical Poet, being an Epicure and an Atheiſt, made a very tragical and moſt pittifull end; for he died in great miſerie and diſtreſſe, euen pined to death, after he had riotted out all his ſubſtance, and conſumed his patrimonie. *Ligneroles* the Courtyer, to make himſelfe ſeeme a man of ſeruice, made open profeſſion of Atheiſme; but his end and deſtruction came from thence whence he looked for credit and aduancement.

To bring the matter to an end, I will here ſet downe a notable and ſtrange thing that chanced in the raigne of *Lewis* the ninth (as *Enguerran de Monſtrelet* in his ſecond volume of Hiſtories recordeth it) vpon the fifteenth day of Iune in the yeare of our Lord God 1464, there happened a ſtrange thing in the Palace at Paris: So it was, that there was a matter in law to be tried betwixt the Biſhop of Angiers and a rich citiſen, whom the Biſhop charged to haue ſpoken before many witneſſes, that he beleeued not that there was either God or Diuell, Heauen or Hell. Now whileſt the Biſhops Lawyer layed to his charge theſe things, the place began to tremble verie much wherein they were, and a ſtone fell downe from the roofe amongſt them all, without hurting any; yet euerie man was ſore afraid, and departed out of the houſe vntill the morrow; when the matter was begun againe to be pleaded, which was no ſooner in hand, but the chamber began afreſh to ſhake, and one of the ſummers came forth of his mortiſe-hole, falling downewards two foot, and there ſtayed: ſo that all that were within the hall looking to haue been ſlaine outright, ran out ſo violently, that ſome left behinde them their caps, others their hoods, others their ſlippers: ſummarily, glad was he that could get out firſt; neither durſt they plead any more cauſes in that place vntill it were mended. Thus much reporteth *Enguerran*, without mention of any deciſion

of

of that matter. Now foraſmuch as nothing happeneth by chance, it is moſt likely that God by that accident would giue vs to vnderſtand, both how monſtrous and deteſtible all ſuch ſpeeches are, as alſo how men ought to feare and abhor them, ſeeing that the dumbe and ſenceleſſe creatures, and wood, beames, planks, and ſtones, and the earth it ſelfe (by nature ſtedfaſt and fixed) are ſo far from enduring them, that they are moued withall.

There was a certaine blaſphemous wretch, that on a time being with his companions in a common Inne, carowſing and making merrie, asked them, if they thought a man was poſſeſſed with a ſoule or no? Whereunto when ſome replyed, That the ſoules of men were immortal, and that ſome of them after releaſe from the bodie liued in heauen, others in hell; (for ſo the Writings of the Prophets and Apoſtles inſtructed them) hee anſwered and ſwore, that hee thought it nothing ſo; but rather that there was no ſoule in man to ſuruiue the bodie, but that heauen and hell were meere fables, and inuentions of Prieſts to get gaine by; and for himſelfe, he was readie to ſell his ſoule to any that would buy it: then one of his companions tooke vp a cup of wine and ſaid, Sell me thy ſoule for this cup of wine: Which he receiuing, bad him take his ſoule; and dranke vp the wine. Now Sathan himſelfe was there in a mans ſhape (as commonly hee is neuer farre from ſuch meetings) and bought it againe of the other at the ſame price, and by and by bad him giue him his ſoule; the whole companie affirming it was meet hee ſhould haue it, ſince hee had bought it, not perceiuing the Diuell: but preſently hee laying hold of this ſoule-ſeller, carried him into the aire before them all, toward his owne habitation, to the great aſtoniſhment and amaſement of the beholders; and from that day to this hee was neuer heard of, but tryed to his paine that men had ſoules, and that hell was no fable, according to his godleſſe and prophane opinion.

Diſcipulus de Tempore Sermon. 132.

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Pherecides (by birth a Syrian, a tragical Poet and a Philosopher by profession) boasted impudently amongst his schollers, of his prosperitie, learning and wisedome; saying, that although he offered no sacrifices vnto the gods, yet he led a more quiet and prosperous life than those that were addicted to Religion, and therefore he passed not for any such vanitie. But ere long his impietie was justly reuenged; for the Lord strucke him with such a strange disease, that out of his bodie issued such a slymie and filthie sweat, and engendred such a number of lice and wormes, that his bowels being consumed by them, he died most miserably.

Aeliaaus de Var. hist. li. 4.

At Hambourg not long since there liued an impious wretch, that despised the preaching of the Gospell, and the Ministers thereof, accounting it as a vaine thing not worthie the beleeuing of any man: neither did he thus himselfe only; but also seduced many others, bringing them to all Atheisme and vngodlynesse. Wherefore the Lord justly recompenced him for his impietie: for he that before had no sence nor feeling of God in his conscience, being touched with the finger of the Almightie, grew to the contrarie, euen to too much feeling and knowledge of God, that hee fell into extreame dispaire, affirming now his sinnes to be past forgiuenesse, because hee had withdrawne others from the truth, as well as himselfe; whereas before he thought himselfe guiltie of no sinne; and that God was so just, that hee would not forgiue him, whereas before hee thought there was no God (so mightie is the operation of the Lord when hee pleaseth to touch the conscience of man) finally, continuing in this desperate case, he threw himselfe from the roofe of a house into a Well, and not finding water enough to drowne him, hee thrust his head into the bottome thereof, till he had made an end of his life.

Theatr. histor.

In the yeare of our Lord 1502 there liued one *Hermannus Biswicke*, a grand Atheist, and a notable instrument of Sathan, who affirmed, that the world neuer had beginning, as foo-

Theatr. histor.

foolish *Moses* dreamed: and that there was neither Angels, nor deuils, nor hell, nor future life, but that the soules of men perished with their bodies: besides, that Christ Iesus was nothing else but a seducer of the people; and that the faith of Christians, and whatsoeuer els is contained in holy writs, was meere vanitie. These articles full of impietie and blasphemie, he constantly auouched to the death; and for the same cause was together with his bookes burnt in Holland. 149

A certaine rich man at Holberstadium abounding with all manner of earthly commodities, gaue himselfe so much to his pleasure, that he became besotted therewith: in such sort, that hee made no reckoning of religion, nor any good thing, but dared to say, that if he might lead such a life continually vpon earth, hee would not enuie heauen, nor desire any exchange. Notwithstanding ere long (contrarie to his expectation) the Lord cut him off by death, and so his desired pleasure came to an end: but after his death there appeared such diabolicall apparitions in his house, that no man daring to inhabit in it, it became desolate: for euerie day there appeared the Image of this Epicure sitting at a boord with a number of his ghests, drinking, carousing, & making good cheare; and his table furnished with delicates, and attended on by many that ministred necessaries vnto them, beside with minstrels, trumpetters, and such like. In sum, whatsoeuer he delighted in his life time, was there to be seene euery day. The Lord permitting Sathan to bleare mens eyes with such strange shewes, to the end that others might be terrified from such Epicurisme and impietie. *Theatr. histor.*

Not inferior to any of the former in Atheisme and impietie, & equal to al in maner of punishment, was one of our own nation, of fresh and late memorie, called *Marlin*, by profession a scholler, brought vp from his youth in the Vniuersitie of Cambridge, but by practise a Play-maker, and a Poet of scurrilitie, who by giuing too large a swing to his owne wit, and suffering his lust to haue the full reines, fell (not without just desert) to that outrage and extremitie, that hee denied God, and his sonne Christ, and not onely in word blasphemed the *Marlow.*

150 Trinitie, but also (as it is credibly reported) wrote bookes against it, affirming our Saviour to be but a deceiuer, and *Moses* to be but a conjurer and seducer of the people, and the holy Bible to bee but vaine and idle stories, and all religion but a deuice of policie. But see what a hooke the Lord put in the nostrils of this barking dogge: so it fell out, that as he purposed to stab one whom he ought a grudge vnto, with his dagger, the other party perceiuing, so auoyded the stroke, that withall catching hold of his wrest, hee stabbed his owne dagger into his owne head, in such sort, that notwithstanding all the meanes of surgerie that could bee wrought, hee shortly after died thereof: the manner of his death being so terrible (for hee euen cursed and blasphemed to his last gaspe, and together with his breath an oath flew out of his mouth) that it was not only a manifest signe of Gods judgement, but also an horrible and fearefull terror to all that beheld him. But herein did the justice of God most notably appeare, in that hee compelled his owne hand which had written those blasphemies, to bee the instrument to punish him, and that in his braine, which had deuised the same.

Another also of our owne nation is not to bee ouerpassed, who for an Atheist and an Epicure might compare with any of the former, and for the judgement of God vpon him doth giue place to none. It was a gentleman of Barkshire, whose name I forbeare to expresse, a man of great possessions. This man was an open contemner of God & all Religion, a profest Atheist, and a scorner of the Word of God and Sacraments; insomuch, as I haue heard reported of very credible persons, being a witnesse at the baptising of a childe, he would needs haue it called *Beelzebub*. Besides this, he was giuen ouer to all sensualitie of the flesh, keeping in his house continually notorious strumpets, and that openly without shame: his mouth was so accustomed to swearing, that he could scarce speake without an oath. This miserable man, or rather beast, hauing continued long in this damnable course of life, at last Gods heauie vengeance found him out: for vpon a certaine day riding

ding abroad a hunting with another companion, as they were discoursing of many vaine matters, it pleased Almighty God of a suddaine to strike him with suddaine death: for falling suddenly to the crupper of his horse backeward, he was taken downe starke dead, with his tongue hanging out of his mouth after a fearefull manner, and became a terrible example to all wicked Atheists, of Gods justice.

Hither I might adde the examples of others, who hauing beene in high places of fauour in former times, are fallen like *Lucifer* from their heauen, that is, their worldly felicitie, and liue like him in chaines of imprisonments. These had wont (being in their brauery) to mocke at all religion, and to make themselues merry with scoffing at the holy Scripture, but the Lord hath brought them downe, and plucked the feathers of their pride, to teach them to know there is a God, and that religion is no matter of policy, but Gods owne ordinance, to bring men to blessednesse; and let them be assured, if they repent not, the Lord will yet further execute his vengeance vpon them, and make them more manifest spectacles of his justice.

Many more moderne and home-bred examples I could adde; of some that were hanged, some that died desperate, some that were depriued of their sences, hauing bin notorious Atheists and Epicures in their liues; but I hope these already named are sufficient to proue, that the Lord of heauen obserueth the wayes of men, and rewardeth euery man according to his workes, especially such as striue to denie his essence, or his sonne Christ. I would to God (and I pray it from my heart) that all Atheists in this realme, and in all the world beside, would by the remembrance and consideration of these examples either forsake their horrible impiety, or that they might in like manner come to destruction; and so that abominable sinne which so flourisheth amongst men of greatest name, might either be quite extinguished and rooted out, or at least smothered and kept vnder, that it durst not shew it head any more in the worlds eye.

Touching the transgressors of the second commandement, by Idolatrie.

WE haue hitherto seene how and in what sort they, that either by malice, or impietie, or Apostasie, or heresie, or otherwise haue transgressed the first commandement haue been punished: Let vs now consider the judgements that haue befallen Idolaters, the breakers of the second commaundement. But before wee proceed, we must know, that as it is required of vs by the first commaundement, to hold God for our true and onely God, to repose all our whole trust and confidence in him, and call vpon him, serue and worship him alone; so in the second the contrarie to this is forbidden; which is, to doe any manner of seruice, honour, and reuerence by deuotion to Idols, forasmuch as he is a Spirit (that is to say, of a spirituall nature and essence, which is infinit and incomprehensible) so loueth he a spirituall worship and serue, which is answerable to his nature, and not by Images or pictures, and such other outward and corruptible meanes, which hee hath in no wise commaunded: wherefore *Isaiah* the Pprophet reprouing the folly and vanity of Idolaters, saith, *To whom wil you liken God, or what similitude wil you set vp vnto him?* Therefore if it be not Gods will, that vnder pretence and colour of his owne name any image or picture should be adored (being a thing not only inconuenient, but also absurd and vnseemely) much lesse can he abide to haue them worshipped vnder the name and title of any creature whatsoeuer. And for this cause gaue hee the second commandement, *Thou shalt not make to thy selfe any grauen Image, &c.* which prohibition the Israelites brake in the desart, when they set vp a golden calfe, and bowed themselues before it after the manner of the Paynims, giuing it the ho-

Iohn 4.

Chap. 40. 18.

honor which was onely due to God: whereby they incurred the indignation of Almightie God, who is ſtrong and jealous of ſuffering any ſuch ſlander to be done vnto his name: wherfore he cauſed three thouſand of them to be ſtroken & wounded to death by the hand of the Leuites, at the commaundement of *Moſes*, to make his anger againſt Idolatry more manifeſt, by cauſing them to be executioners of his reuenge, who were ordained for the miniſtrie of his church, and the ſeruice of the Altar and tabernacle. Howbeit for al this, the ſame people not long after, fell backe into the ſame ſinne, and bowed themſelues before ſtrange gods, and through the allurements of the daughters of *Moab*, joyned themſelues to *Belphegor*: for which cauſe the Lord being incenſed, ſtroke them with ſo grieuous a Plague, that there died of them in one day about twentie and foure thouſand perſons. 153 Exod. 32. Num. 25.

And albeit that after all this, beeing brought by him into the land of promiſe, he had forbidden and threatned them, for cleauing to the Idols of the nations whoſe land they poſſeſſed, yet were they ſo prone to Idolatrie, that notwithſtanding all this, they fell to ſerue *Baal* and *Aſtaroth*: wherefore the fire of Gods wrath was enflamed againſt them, and he gaue them ouer to be a ſpoile and prey vnto their enemies on euery ſide, ſo that for many yeares, ſometimes the Moabites oppreſſed them, otherwhiles the Madianites, and euer after the death of any of their Iudges and Rulers which God raiſed vp for their deliuerance, ſome grieuous puniſhment befell them: for then (being without law or gouernment) euery man did that which ſeemed good in his owne eies, and ſo turned aſide from the right way.

Now albeit theſe examples may ſeeme to haue ſome affinitie, with Apoſtaſie, yet becauſe the ignorance and rudeneſſe of the people was rather the cauſe of their falling away from God, than any wilfull affection that raigned in them, therefore we place them in this ranke, as well as they that haue bin alwaies brought vp and nuzled in Idolatrie.

One of this crew was *Ochoſias* King of Iuda, ſonne of *Ioram*, 2. Chron. 22.

154 *Ioram*, who hauing before him an euill president of his wicked father, and a worse instruction and bringing vp of his mother *Athaliah*, who together with the house of *Achab* pricked him forward to euill, joyned himselfe to them and to their Idols, and for that cause was wrapped in the same punishment and destruction with *Ioram* the King of Israel, whom *Iehu* slew together with the Princes of Iuda, and many of his neere kinsmen.

And to be short, Idolatrie hath been the decay and ruine of the kingdome of Iuda, as at all other times, so especially
2 King. 23. vnder *Ioachas* sonne of *Iosias*, that raigned not aboue three moneths in Ierusalem, before he was taken and led captiue into Ægypt by the King thereof, and there died: from which time the whole land became tributarie to the King of Ægypt.

2 King. 24. 25. And not long after, it was vtterly destroyed by the forces of *Nabuchadnezzar* King of Babel, that came against Ierusalem, and tooke it, and carried King *Ioachim* with his mother, his Princes, his seruants, and the treasures of the Temple, and his owne house, into Babylon; and finally tooke *Zedechias* that fled away, and before his eyes caused his sons to be slain: which as soone as he had beheld, commanded them also to be pulled out, and so binding him in chaines of yron, carried him prisoner to Babylon; putting all the Princes of Iudah to the sword, consuming with fire the Temple, with the Kings Palace, and all the goodly buildings of Ierusalem. And thus the whole kingdome (though by an especial prerogatiue, consecrated and ordained of God himselfe) ceased to be a Kingdome, and came to such an end, that it was neuer re-established by God: it is no maruell then if the like hapned to the kingdome of Israel, which was after a sort begun and confir-
Vide li. 1. c. 19. med by the filthy idolatry of *Ieroboams* calues, which as his successors maintained and fauoured more or lesse, so were they exposed to more or lesse plagues and incumbrances.

Nadab, *Ieroboams* sonne, being nuzled and nurtured vp in
1 King. 15. 27. Idoll worship, after the example of his father, receiued a condigne punishment for his iniquity: for *Baasa* the sonne of

Ahijah

Ahijah put both him and all the off-spring of *Ieroboams* house to the sword, and raigned in his stead: who also being no whit better than those whom he had slaine, was punished in the person of *Ela* his sonne, whom *Zambri* also his seruant slew. And this againe vsurping the Crowne, enjoyed it but seuen dayes, at the end whereof (seeing himselfe in danger in the citie of Tirza, taken by *Amri*, whom the people had chosen for their king) went into the palace of the kings house and burned himselfe.

As for *Achab*, he multiplied Idolatrie in Israel, and committed more wickednesse than all his predecessors, wherefore the wrath of God was stretched out against him and his; for he himselfe was wounded to death in battel by the Syrians, his sonne *Ioram* slain by *Iehu*, and threescore and ten of his children put to death in Samaria by their gouernors and chiefe of the citie, sending their heads in baskets to *Iehu*.

Aboue all, a most notable and manifest example of Gods judgement was seene in the death of *Iezabel* his life, that had been his spurre and prouoker to all mischiefe, when by her Eunuchs and most trustie seruants, at the commandement of *Iehu*, she was throwne downe out of a window, and trampled vnder the horse feet, and last of all deuoured of dogs. Moreouer, the greatest number of the kings of Israel that succeeded him, were murthered one after another: so that the kingdome fell to such a low decline, that it became first tributarie to the King of Assyria, and afterward inuaded and subuerted by him, and the inhabitants transported into his land, whence they neuer returned, but remained scattered here and there like vagabonds, and all for their abhominable Idolatrie. Which ought to be a lesson to all people, Princes, and Kings, that seeing God spared not these two Realmes of Iuda and Israel, but destroyed and rooted them out from the earth, much lesse will he spare any other kingdome and Monarchie which continue by their Images and Idol-worship, to stirre vp his indignation against them.

CHAP.

CHAP. XXV.

Of many euils that haue come vpon Christendome for Idolatrie.

IF we consider and search out the cause of the ruine of the East Empire, and of so many famous and flourishing Churches as were before time in the greatest part of Europe, and namely in Greece, wee shall finde, that Idolatrie hath beene the cause of all: for euen as it got footing and increase in their dominions, so equally did the power of Saracens and Turkish tyranny take root and foundation among them, and prospered so well, that the rest of the World trembled at the report thereof; God hauing raised and fortified them, as before time hee had done the Assyrians and Babylonians, as whips and scourges to chasten the people and Nations of the World that wickedly had abused his holy Gospell, & bearing the name of Christians, had become Idolaters: for no other name than this can be giuen them, that in deuotion do any manner of homage to Images & pictures, whatsoeuer may superficially bee alledged to the contrarie. For be it the Image either of Prophet, Apostle, or Christ Iesus himselfe, yet it is necessarie that the law of God stand whole and sound, which saith, *Thou shalt make thy selfe no grauen Image, nor any likenes of things either in heauen aboue, or in earth beneath thou shalt not bow down to them, nor worship them, &c.* Wherefore hee performed the part of a good Bishop, that finding a vaile spread in the entrance of a church dore, wherin the image of Christ or of some other Saint was pictured, rent it in pieces, with these words, *That it was against the authority of the sacred Scriptures to haue any Image of Christ set vp in the Church.* After the same maner, *Serenus* bishop of Marseilla, beat down & banished all images out of his churches, as occasions of Idolatry: & to shun them the more, it was ordained in the Elibertine councel, that no image nor picture should be set

Epiphan. Iohn Bishop of Ierusalem.

vp

vp in any Church: for which cause also the Emperour *Leo* the third, by an open Edict commanded his subiects to cast out of their temples all pictures and statues of Saints, Angels, and whatsoeuer, to the intent that all occasions of Idolatrie might be taken away: yea and he burned some, and punished diuers otherwise, that in this regard were not pliant, but disobedient to his commandement. After which time, when Images were recalled into Greece and into Constantinople (the chiefe citie and seat of the East Empire) it came to passe by a great and dreadfull (yet just) judgment of God, that this famous and renowmed citie, in the worlds eye impregnable, after long siege, and great and furious assaults, was at length taken by the Turks, who hauing woon the breach, and entered with furie, droue the poore Emperor *Paleologus* (euen til then fighting for the cities defence) to that extremitie, that in retyring among the preasse of his owne souldiers, he was thronged and trampled to death; and his slaine bodie being found, was beheaded, and his head contemptuously carried about the Citie vpon a launce Now after the massacre of many thousand men, to make vp a compleat and absolute crueltie, they drew the Empresse with her daughters and many other ladies and gentlewomen to a banquet, where after many vile and horrible wrongs and disgraces, they killed and tore them in pieces in most monstrous maner. In all which, the execution of Gods most just wrath for Idolatrie did most liuely appeare: which sin, accompanied with many other execrable and vile vices, must needs draw after it a grieuous and terrible punishment, to serue for example to others that were to come: neither was it a thing by chance, or hap-hazzard, that the Christians were made a mocking stocke to them in that wofull day, when in their bloudie triumphs they caused a Crucifix to be carried through the streets in contempt, and throwing durt vpon it, cried in their Language, *This is the gallant god of Christians.* And thus did God licence and permit these sauage Turkes to commit euerie day grieuous outrages, and to

Paul. Diacon. lib. 6. cap. 14.

make

make great wasts and desolations in all Christendome, till that they grew so mightie, that it is to be feared lest the saying of *Lactantius* touching the returne of the Empire into Asia, be not verified and accomplished very shortly, if there be no amendment practised: for we see by wofull experience, that almost all the forces which Christian Princes haue mustered from all quarters, in pretence to resist their furie and rage, haue not onely been bootlesse and vnprofitable, but also that which is worse, giuen them further occasion by their bloudie victories, and wonderfull slaughter of so many millions of men, to make them more obstinate in their detestable Mahometisme and Turkish Religion than they were before: for they make their boasts thereof, and reare vp trophies of their cruelties, taking no more pittie of the vanquished, than a Butcher doth of a Sheepe allotted to the slaughter. Whereof we haue a pittifull example in the ouerthrow of the French Armie which *Iohn* the sonne of *Philip* Duke of Bourgondie led against the Turke *Paxaite*, and by the trecherie and cowardise of the Hungarians, who in the time of battell turned their backes and fled, was ouercome: in that this wicked and cruell Tygre expressely charged, That all the prisoners (in number many) should be murthered one after another: which was readily executed before his eyes; so that sauing the chiefe Captaines and certaine few Lords of the company, that were spared in respect of great ransomes, there escaped not one aliue.

Lactant. lib. 1. Institut. ca. 15.

Besides these generall calamities, the Lord hath particularly shewne forth his indignation against priuat persons and places for Idolatrie: as in Spoletium at one time there perished by an earthquake three hundred and fiftie, whilest they were offering sacrifice vnto their Idols. At Rome, vnder the Empire of *Alexander Severus*, after that the left hand of the Image of *Iupiter* was miraculously melted, the Priests going about to pacifie the anger of their gods with Lectisterns and sacrifices, foure of them together with the Altar

Cent. 4. cap. 3.

Cent. 3. ca. 14.

and Idoll were ſtricken in pieces with a thunderbolt, and ſuddenly ſuch a horrible darkeneſſe ouerſpread all the Citie, that moſt of the Inhabitants ran out into the fields all amaſed. Moreouer, did not the Lord ſend lightening from heauen to inflame that notorious Temple of idolatrie, of Apollo, or rather the Diuell of Delphos, in the time of *Iulian* the wicked Apoſtate, whilſt he was exerciſing tortures vpon one *Theodorus* a Chriſtian, and did it not conſume the image of *Apollo* to aſhes? The famous and rich Temple of *Iupiter* at Apamea, how ſtrangely did it come to ruine and deſtruction? For when the Preſident and Tribunes (who had in charge to deſtroy it) thought it a thing almoſt vnpoſſible, by reaſon of the ſtrength of the walls, and matter of it; *Marcellus* the Biſhop vndertooke the labour, and found out a man that promiſed to ſhake and root vp the foundation of it by fire; but when he had put it in practiſe, a blacke diuell appeared and hindered the natural operation of the fire: which when *Marcellus* perceiued, he by earneſt and zealous prayer droue away the Diuell, and ſo the fire rekindled and conſumed it to nothing. In all which examples we may ſee the wonderfull indignation of God againſt Idoll-worſhippers, when by ſuch ſtrange and extraordinarie meanes hee bringeth them to deſtruction. And this doubtleſſe is no new courſe, for euen ſince the beginning of the world (if we conſult Hiſtories) we ſhall finde, that welnigh all the kingdomes, places, perſons, and countries that haue been any wiſe infected with this ſin, haue ſtil come to ſome ruine or other, and to ſome great ouerthrow, and their Idolatry ſuppreſſed by ſome notable and ſtrange accident. Whereof S. *Hierome* may be a witneſſe, who affirmeth, That when Ieſus being a childe was carried into Ægypt for feare of *Herod*, all the Idols of Ægypt fel downe, and all their Oracles became mute; which the Prophet *Iſaias* foreſeeing, ſaith, *Behold, the Lord rideth vpon a ſwift cloud, and ſhall come into Ægypt, and the Idols of Ægypt ſhall melt in the middeſt of her.* Beſides, the general ſilence of the Diuell

Theodor. lib. 3. cap. 9. & 10.

Nicephorus lib. 12. ca. 27.

Iſay 19. 1.

160 uell in all his Oracles throughout the world presently vpon Christs incarnation, is a thing knowne and confessed of all men. Notwithstanding all which, the holy Pope will still maintaine his Idolatrie, albeit the Lord hath made knowne manifest tokens of his indignation against it. As appeareth by that which happened in the yeare 1451, being the Popes Iubile, when such a concourse of people was made from all quarters of the world to honour that superstitious day: for the people being vpon *Adrians* bridge, were so thrust together, that two hundred men and three horses lost their liues, being trampled vpon and [illegible]ed to death: many fell into the water ouer the bridge, and so perished; of whom an hundred and thirty were buried at Saint *Celsus*. And these are the fruits of their Indulgencies, which are so much brought and sought for, and of their Iubilies, proceeding from the Bishop of Rome his impious and sacrilegious zeale. Now to eschew these and such like misfortunes, the true and only means is, an vnfeigned diuersion from all Idolatrie and superstition, and whatsoeuer else contrarieth the pure seruice of God, and a conuersion vnto him, to serue him in spirit and truth, as the Scripture exhorteth.

CHAP. XXVI.

Of those that at any time corrupted and mingled Gods Religion with humane inuentions, or went about to change or disquiet the discipline of the Church.

NOw seeing that God hath set downe a certaine forme of doctrine and instruction, according to which he would haue vs to serue him, and established a kinde of discipline and policie to be obserued and maintained of euerie man inuiolably, it behoueth

hooueth therefore euery Christian to conforme himselfe vnto this order; and not to be guided by euery fickle imagination of his owne braine, or euery rash presumption that ariseth in himselfe, but onely by the direct rule of Gods Word, which onely we ought to follow. By meanes of neglecting which dutie, many vaine and pernitious ceremonies and strange superstitions haue been brought in and swayed mightily: by reason whereof great controuersies and disputations are taken vp at this day. Albeit indeed it be a thing manifest, that being not grounded and propped vpon the anchor of the Scriptures, they ought to be abolished, what braue outward shew in appearance soeuer they beare.

And that they that set abroach such things are not blameless and excusable before God, it appeareth by the punishment of *Nadab* and *Abihu*, who being ordained Priests of God, to sacrifice and offer onely those things which were commanded in the law, yet were so euill aduised as to offer strange incense & perfume vpon the Altar, receiued at the verie instant of the fact condigne punishment for their presumption: for suddenly this their strange fire inuaded them so fiercely and so piercingly, that they were soone burned and consumed therewith: and so they were not spared, albeit they were *Aarons* sons, euen his first born, and *Moses* nephewes; that by them all other might feare and take warning how to enterprise any thing in Gods seruice contrary to his expresse ordinance. Leuit. 10. Num. 3.

This moderation also ought to be obserued in the Church discipline, to wit, that euery man containe himselfe within the precincts of his vocation, and that none intrude themselues into any charge without being called of God therunto: whereof *Corah* greatly faulted, when being not content with the dignitie of a Leuites office which God had bestowed vpon him, he ambitiously aspired to the Priests office, and besides this stirred vp and drew to his faction *Dathan* and *Abiram*, and many others, to the number of two hundred and fiftie persons, against *Moses* and *Aaron*: but he drew withall the vengeance of God downe vpon himselfe and all that tooke Num. 16.

162 his part in most horrible and fearefull manner: for some of them, to wit, the two hundred and fiftie, who notwithstanding *Moses* reproofe, were so hardie and presumptuous as to present themselues the next morrow after the tumult, openly before the Tabernacle, to offer incense, as if they had been true Priests, were for their flame of ambition and pride, set on fire and consumed with the flame of Gods wrath: others, to wit *Dathan* and *Abiram*, for their audacious enterprise against God, in the person of his seruants *Moses* and *Aaron*, and their high mindednesse and rebellion, in not comming out of their tents at the commandment of *Moses*, were thrown downe into the lowest pit, the earth opening her mouth and swallowing them vp aliue with their tents and families, and all that belonged vnto them, to the fearefull amasement of the whole people that were beholders of this spectacle.

2 Chron. 26. *Oziah* king of Iuda carried himself a long while vprightly and modestly in the seruice of God: but after God had giuen him many great victories ouer his enemies the Philistims, the Arabians, the Amorites, and that his renowne and feare was spread not only to his neighbors, but also to strange nations, by and by his heart was puft vp with pride and selfe conceit, that he dared to enter the Temple of God, and burne incense vpon the Altar, which belonged only to the Priests office to do: and not obeying the strong resistance and countermand of the good priests that had charge of the temple, he was stroken with a leprosie, and hastily carried out & sequestred from the society of men all his life time. And so this proud king that foolishly tooke vpon him more than was lawfull and conuenient, was forced to recoile, and to be still, being humbled vnder so grieuous a scourge as neuer forsooke him til his death.

1 Sam. 6. 2 Chron. 13. When the Ark of the Couenant was in bringing from *Abinadabs* house in Kyriathjarim, in a cart guided by *Vzza* and *Ahio*, *Abinadabs* sonnes, it fell out by the way, that it being shaken by the oxen, (vnfit seruitors for such a worke) *Vzza* put forth his hand to hold it; but therein he went beyond his charge, and therefore was punished forthwith with present death,

death, for his inconsiderate rashnesse: for albeit he was both a Leuit, and thought no euill in his heart, yet in no respect was he licenced to touch the Arke, being a thing lawfull for the Priests only. Let therfore euery one be aduised by these examples, to follow that rule in seruing God, that is by him designed, in all simplicitie, modestie, and obedience, without altering or declining, or vndertaking any thing aboue or beside their calling.

CHAP. XXVII.

Of Perjurers.

THe third Commandement (which is, *Thou shalt not take the Name of the Lord thy God in vaine*) is first and especially broken by Perjurie, when God is so lightly esteemed, nay so despised, that without any regard had to his Name, that is to say, to his greatnesse, majesty, power, diuine vertue, and feareful justice, (for these be his names) men by fraud and malice abuse their oathes, either in denying that which is true, or affirming that which is vntrue, or neglecting their promises made and vowed to others: for this is neither to haue respect vnto his presence who is euery where, nor reuerence to his majestie, who is God of heauen and earth, but rather to make him beare witnesse to our lye and falshood; as if he approued it, or had no power to reuenge the injurie and dishonor done vnto him. And therefore against such, in threatening words he denounceth this judgment, that *He will not hold him guiltlesse that taketh his name in vaine.* Howbeit verie many ouer-boldly giue themselues ouer to this sinne, making little or no conscience to couzen one another euen by forswearings: whereby they giue most cleere euidence against them-

164 themſelues, that they haue very little feare of God before their eyes, and are not guided by any other rule ſaue of their owne affections, by which they ſquare out and build their oathes, and pull them downe againe at their pleaſures, for let it bee a matter of vantage, and then they will keep them, but ſtraightway if a contrary perſwaſion come in their braine, they will cancell them by and by: wherein they deale farre worſe and more iniuriouſly with God, than with their knowne enemies: for hee that contrary to his ſworne faith deceiueth his enemie, declareth that therein hee feareth him, but feareth not God; and careth for him, but contemneth God. It was therefore not without good reaſon that all antiquity euer marked them with the coat of infamie that forſwore themſelues. And there-
Diod.li.2.ca.2. upon it is that *Homer* ſo often taunteth the Troians by reaſon of their ſo vſuall perjuries. The Ægyptians had them in deteſtation as prophane perſons, and reputed it ſo capitall a crime, that whoſoeuer was conuinced thereof was puniſhed by death. The ancient Romanes reuerenced nothing more than faith in publike affaires, for which cauſe they had in their citie a temple dedicated to it: wherein for a more ſtrait bond they vſed ſolemnly to promiſe & ſweare to all the conditions of peace, truces, and bargaines, which they made, and to curſe thoſe which went about firſt to breake them: for greater ſolemnity and confirmation hereof, they were accuſtomed at thoſe times to offer ſacrifices to the image of Faith for more reuerence ſake. Hence it was that *Attilius Regulus*, chiefe captaine of the Romane army againſt the Carthaginians, was ſo highly commended of all men, becauſe when hee was ouercome and taken priſoner, and ſent to Rome, hee onely for his oathes ſake which hee had ſworne, returned againe to the enemie, albeit hee knew what grieuous torments were prouided for him at his returne. Others alſo that came with him, though they were intreated, and by their parents, wiues, and allies, inſtantly vrged not to returne to *Hannibals* campe, could in no wiſe bee

moued

moued thereunto: but becauſe they had ſworne to the enemie, if the Romans did not accord to thoſe conditions which were offered, to come againe: they preferred the bond and reuerence of their promiſed faith, though accompanied with perpetuall captiuitie, before their priuat commodities, and neereſt vnke of affection. But two of thoſe ten (for ſo manie were they) falſified their oath, & whatſoeuer miſt they might caſt to darken and diſguiſe their perjurie with, yet were they condemned of all men for cowards, and faint-hearted traytours: inſomuch that the Cenſors alſo noted them with infamie for the fact; whereat they tooke ſuch griefe and inward ſorrow, that being wearie of their liues, they ſlew themſelues. Now what can they pretend that profeſſe themſelues Chriſtians and Catholickes, to excuſe their perjuries, ſeeing that the verie Heathen crie out ſo loud and cleare, That an oath and faith is ſo ſacredly to be kept towards our enemies? This is one of the greateſt vertues and commendations which the Pſalmiſt attributeth to the faithfull man, and him that feareth God, and whom God auoucheth for his owne, *Not to falſifie his oath that hee ſweared, though it be to his dammage*. The Gibeonites although they were ſo execrable a people, that for their great and horrible wickedneſſes and abhominations they might bee well eſteemed for Heretikes, yet the princes of Iſrael, after they had ſworne and giuen their faith vnto them, would in no wiſe retract or goe againſt their oath, albeit therein they were abuſed and deceiued by them, for feare of incurring the wrath of God, that ſuffereth not a perjurer to go vnpuniſhed. Vpon what ground or example of holy ſcripture then may that doctrine of the Councell of Conſtance be founded, the purport whereof is, That a man ought not to keepe his faith with Heretikes? I omit to ſpeake how theſe good Fathers (by Heretikes) meant thoſe men who fearing God, relied themſelues vpon his word, and reiected the fooliſh and ſuperſtitious inuentions of men. And vnder what colour can the Popes vſurpe this authoritie, to quit & diſcharge

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Cic. offic. lib. 1

Pſal. 15.

Ioſh. 9.

166 subjects of their oath wherewith they are bound to their superiors? yet this was the impious audacitie of Pope *Zacharia*, Pope *Boniface* the 8, and Pope *Benedict de la Lune*, who freed the Frenchmen from their duetie and obedience which they ought vnto their kings. In like maner disgorged *Gregory* the 7 his choler and spight against the Emperor *Henrie*, by forbidding his subjects to be his subjects, and to yeeld that obedience vnto him which subjects were bound to do.

Platina.

Enguerran de Monstrelet.

Howbeit if an oath be made either against God, or to the damage and hurt of our neighbor (it being for that cause vnlawfull) it behooueth vs to know that we ought to reuoke it, lest we fall into the sin of *Saul* and *Herod*. Now what punishments God hath laied vpon perjurers, these examples that follow shall make knowne vnto vs. *Osee* the last king of Israel being made (by Gods just judgement for his sins) subject and tributarie to *Salmanazar* king of Ashur; without regard to the bond wherewith he was bound, and to his faith which he had plighted, conspired and entered league with the king of Ægypt, against him: but hee, discouering their seditious and priuie conspiracies, assembled his forces, spoyled his countrey, and bad them warre on all sides; laying siege to the chiefe citie of his kingdome, after three yeres tooke it, together with the forsworne king, whom he put in close prison, and kept verie straitly, leading him and his whole nation captiue into Assyria, to end their daies in miserie: of which euill, as of all others that happened in that war, the disloyaltie and treason of *Osee* was the next and chiefest cause.

1. Sam. 14. Marc. 6.

2. Kings 17.

Among the bedrol of sins which *Zedechias* the last king of Iuda is noted withall in holy Scripture, perjurie is one of the count, for notwithstanding hee receiued his kingdome of *Nabuchadnezzar*, and had sworne fealtie to him, as to his soueraigne, yet brake he his oath in rebelling against him; which was the verie cause of his destruction: for *Nabuchadnezzar* to be reuenged on his disloyaltie, sent a puissant armie against Ierusalem, which tooke, spoyled, and burnt it, and ouertooke

2. Chron. 36.

the

the perjurer in his flight, and first made him a beholder of the slaughter of his owne children, and then had his owne eies bored out, and was carried in chaines to Babylon, seruing for a spectacle to all posteritie, of Cods wondrous judgements vpon periurers. And thus both the kingdomes of Israel and Iuda were for breach and falsifying their oath quite extinguished and rased out.

The greatest deceiuer and most treacherous person, one of them, that euer Greece saw, was *Lisander* the Lacedemonian, a busie-bodie, full of cunning, subtiltie, and craft, and one that performed the most of his acts of war, more by fraud and stratagems, than by any other meanes: this was he that said, That when the Lions skin (meaning Fortitude) would not serue, it was needfull then to sow vnto it the Foxes case (meaning subtilty) he made so little reckoning of forswearing himselfe, that hee would often say, That children were to be cousened with trifles, as dice and cockles, and old men with oathes: but by his deceitfull tricks he was occasion of much euil, and diuers murders: but at last this fox making war against the Thebans, for that they had taken part with the Athenians against him, and giuen them succour and meanes for recouering their libertie, was taken in the trap, and slaine at the foot of their walls. *Plutarch.*

Metius Suffetius, Generall of the Albanes, procured the Fidenates to enter war against the Romanes, contrarie to his oath which he had sworn vnto them; and being called by the Romanes to their succour, & placed in an out wing to help if need were, whilest the rest were fighting, hee droue away the time in ordering his men, and ranging them into squadrons, to see which part should haue the best, that hee might joyne himselfe vnto that side. But *Tullus* the Romane king hauing obtained the victorie, and seeing the cowardise, subtiltie, and treason of this Albane, adjudged him to a most strange and vile death, answerable to his fact: for as hee had in his bodie a double heart swimming betweene two streames, and now readie to go this way, now that, so was his bodie dismembred *Liuie.*

168 and torne in pieces by foure horſes, drawing foure contrarie wayes: to ſerue for an example to all others to be more faithfull and true obſeruers of their oathes than he was.

In old time the Africans and Carthaginians were generally noted for perfidie and falſhood aboue other nations; the cauſe of which bruit was principally that old ſubtill ſouldier *Annibal*, an old deceiuer, and a notorious perjurer, who by his crafts and couſenages which he wrought without religion or feare of God, raiſed vp that euill report. This ſubtile fox hauing made warre in Italie ſixteene yeares, and all that while troubled and vexed the Romanes ſore; after many victories, waſtings of countries, ruines, and ſackings of cities, and cruell bloudſhed, was at length ouercome by *Scipio* in his own countrey; and perceiuing that his countriemen imputed the cauſe of their fall vnto him, and ſought to make him odious to the Romanes, by laying to his charge the breach of that league which was betwixt them, he fled to *Antiochus* king of Syria, not ſo much for his owne ſafeties ſake, as to continue his war againſt the Romans, which he knew *Antiochus* to be in hammering, becauſe they came ſo neere vnto his frontiers: but he found his hope fruſtrate; for king *Antiochus*, for the ſmall truſt he affied in him, and the daily ſuſpition of his treacherie, would not commit any charge of his armie into his hand, although for valiantneſſe and proweſſe hee was ſecond to none in that age. It came to paſſe therefore, that as ſoone as *Antiochus* was ouerthrowne of the Romanes, hee was conſtrained to flie to *Pruſias* king of Bythinia, that tooke him into his protection: but being as treacherous as himſelfe, he ſoone deuiſed a meanes to betray him to *Quintius*, the Generall of the Romane armie: which when *Annibal* vnderſtood, and ſeeing that all the paſſages for euaſion were cloſed vp, and that hee could not any way eſcape, hee poyſoned himſelfe and ſo miſerably ended his trecherous life. And thus the deceit which he practiſed towards others, fell at length vpon his own pate, to his vtter deſtruction.

Liu. Decad. 3. lib. 1.

Albeit

Albeit that perjurers and forſwearers were to the Ægyptians verie odious and abhominable (as we ſaid before) yet among them there was one *Ptolome*, who to bereaue his ſiſter *Arſinoë* of her kingdome, ſtained himſelfe with this villanous ſpot, and thereby brought his purpoſe to paſſe; for pretending and proteſting great affection and loue vnto her in the way of marriage (for ſuch inceſtuous marriages were there through a peruerſe and damnable cuſtome not vnlawfull) and auowing the ſame by ſolemne oath before her embaſſadours, did notwithſtanding ſoone make knowne the drift of his intent, which was to make himſelfe King: for being arriued in ſhew to conſummate the marriage, at his firſt approch he cauſed his nephewes (her ſonnes which ſhee had by her former husband *Liſimachus*, and were come foorth from their mother to giue him entertainment on the way) to be ſlain; yea, & leſt they ſhould eſcape his hands, hee purſued them euen to their mothers boſome, and there murthered them, and after (expelling her alſo from her kingdome) caught the crown & reigned Tyran in her roome: all which miſchiefes hee committed by reaſon of the faithleſſe oath which he had taken: and although that in ſuch a caſe no oath ought to be of force to confirme ſo vnlawfull an alliance (though it be pronounced and taken by the name and in the temple of their Idols) yet notwithſtanding it beeing done with an euill conſcience, and to an euil purpoſe, he that did it can be no leſſe than a perjurer. But for this and other vices it came to paſſe, that ere long he was conquered by the Gaules, who taking him in battell, ſlew him and cut off his head, and hauing faſtened it vpon a lance, carried it in ſigne of victory and triumph vp and down the hoaſt. 169 *Iuſtine.*

A moſt notable example of the puniſhment of perjurie and falſehood in *Vladiſlaus* King of Hungarie and his armie deſtroyed by the Turks, is ſet downe in *Bonfinus* his Hungarian hiſtorie, after this manner. It fell out that the king of Hungarie had ſo well beſtirred himſelfe againſt the Turkes, that *Amurathes* was glad (vpon vnequal conditions, and euen to his *Bonfinus.*

owne

170 owne hurt, and their good) to conclude a peace with him: whereinit was agreed, that certaine prouinces ſhould be reſtored to the Hungarians, which otherwiſe could not haue beene recouered but by great loſſe of men. This league being made, and the articles thereof engroſſed in both languages, with a ſolemne oath taken on both parties for the confirmation of the ſame; behold the Cardinall of Florence, Admirall of the nauie which lay vpon the ſea Helleſpont (now called S. *Georges* arme, which diuideth Turkie from Greece) ſendeth letters to the King of Hungarie to perſuade him to diſannuall and repeale this new concorded peace: This practiſe likewiſe did Cardinall *Iulian*, the Popes Legate in Hungarie, with might and maine help forward: which two good pillars of the Church, inſpired with one and the ſame ſpirit, wrought together ſo effectually with the king, that at their inſtance he falſified his oath, broke the peace, and ſent to Conſtantinople to denounce warre afreſh; and forthwith whileſt their Embaſſadors were retiring their gariſons out of Miſia, to bring them into their hands againe, and had ſent fortie thouſand crownes for the ranſome of certaine great men which were priſoners, and had reſtored the Realme of Raſcia and all their captiues, according to the tenor of the late league, not knowing of this new breach; in the meane while (I ſay) hee ſet forward his armie towards the Turks in all expedition. Now the Turks ſecure and miſdoubting nothing, were ſet vpon vnawares by the king, yet putting themſelues in defence, there grew a long and ſharpe battell, till *Amurathes* perceiuing his ſide to decline, and almoſt ouercome, pulled out of his boſome the articles of the aforeſaid peace, and lifting vp his eyes to heauen, vttered theſe ſpeeches: O Ieſus Chriſt, theſe are the leagues that thy Chriſtians haue made and confirmed by ſwearing by thy name, and yet haue broken them againe: if thou beeſt a God as they ſay thou art, reuenge this injurie which is offered both thee and mee, and puniſh thoſe truce-breaking varlets. He had ſcarce ended theſe ſpeeches, but the Chriſtians battell and courage began to rebate, *Uladiſlaus* himſelfe was ſlain by the

It is ſo called by the French men, but more commonly, the ſtraits of Caſtille.

the Ianizaries, his horſe being firſt hurt; his whole armie was diſcomfited, and all his people put to the ſword, ſauing a few that fled: amongſt whom was the right reuerend Embaſſador of the Pope, who as ſoone as he had thruſt in others ouer the eares, withdrew himſelfe (forſooth) farre enough from blowes or danger. Then followed a horrible butcherie of people, and a lamentable noyſe of poore ſoules readie to bee ſlaughtered, for they ſpared none, but haled them miſerably in pieces, and executed a juſt and rigorous judgement of God for that vile trecherie and perjurie which was committed.

CHAP. XXVIII.

More examples of the like ſubiect.

BVt let vs adde a few more examples of freſher memorie as touching this vngodlie perjurie: And firſt, not to ouerpaſſe King *Philip* of Macedonie, who neuer made reckoning of keeping his oathes, but ſwore and vnſwore them at his pleaſure, and for his commoditie: doubtleſſe it was one of the chiefeſt cauſes why hee and his whole progenie came quickly to deſtruction (as teſtifieth *Pauſanias*) for he himſelfe being 46 yeares old, was ſlaine by one of his owne ſeruants; after which *Olympius* his wife made away two of his ſonnes, *Anideus*, and another which he had by *Cleopatra Attalus* his neece, whome ſhee ſod to death in a cauldron: his daughter *Theſſalonicaes* children likewiſe all periſhed: and laſtly, *Alexander* after all his great victories, in the middeſt of his pompe, was poyſoned at Babylon. *In Arcadicis.*

Gregorie Tours maketh mention of a wicked varlet in France among the people called Auerni, that forſwearing himſelfe in an vnjuſt cauſe, had his tongue ſo preſently tyed, that he could not ſpeake but roare, and ſo continued, till by his earneſt prayers and repentance the Lord reſtored to him the vſe of that vnruly member. *De conſeſſoribus.*

There

172 There were in old time certaine people of Italie called *Æqui*, whereof the memorie remaineth onely at this day, for they were vtterly destroied by *Q. Cincinnatus*. These hauing solemnly made a league of friendship with the Romanes, and sworne vnto it with one consent, afterward chose *Gracchus Cluilius* for their captaine, and vnder his conduct spoyled the fields and territories of the Romans, contrarie to their former league and oath. Whereupon the Romans sent *Q. Fabius*, *P. Voluminus*, and *A. Posthumius* embassadors to them, to complain of their wrongs, and demand satisfaction: but their captaine so little esteemed them, that hee bad them deliuer their message to an oake standing there by, whilest he attended other businesse. Then one of the three turning himselfe towards the oake, spake on this maner: *Thou hallowed oake, and whatsoeuer else belongeth to the gods in this place, heare and beare witnes of this disloyall part, & fauor our iust complaints, that with the assistance of the gods we may be reuenged on this iniury.* This don, they returned home, & shortly after gathering a power of men, set vpon & ouercame that truce-breaking nation.

Liu. lib. 3.

In the yere of Rome built 317, the Fidenates reuolted from the friendship and league of the Romanes, to *Toluminus* the king of the Veyans, & adding crueltie to treason, killed foure of their embassadors that came to know the cause of their defection: which disloyalty the Romanes not brooking, vndertooke war against them, & notwithstanding all their priuat & forrein strength, ouerthrew and slew them. In this battell it is said, that a Tribune of the souldiers seeing *Toluminus* brauely galloping vp and down, & incouraging his souldiers, and the Romanes trembling at his approch, said, Is this the breaker of leagues, and violater of the law of nations? If there be any holinesse on earth, my sword shall sacrifice him to the soules of our slain embassadours; and therewithall setting spurres to his horse, he vnhorst him, & fastening him to the earth with his speare, cut of his perfidious head: whereat his army dismaied, retired, and became a slaughter to the enemies.

Albertus Duke of Franconia hauing ſlaine *Conrade* the Earle of Lotharingia, brother to *Lewis* the fourth, then Emperor, and finding the Emperors wrath incenſed againſt him for the ſame, betooke himſelfe to a ſtrong caſtle at Bamberg; from whence the Emperor neither by force nor policie could remoue him for ſeuen yeares ſpace, vntill *Atto* the Biſhop of Mentz by trecherie deliuered him into his hands. This *Atto* vnder ſhew of friendſhip repaired to the caſtle, and gaue his faith vnto the earle, that if he would come down to parle with the Emperor, he ſhould ſafely returne into his hold: the Earle miſtruſting no fraud, went out of the caſtle gates with the Biſhop towards the emperor; but *Atto* (as it were ſuddenly remembring himſelf, when indeed it was his deuiſed plot) deſireth to returne back and dine ere he went, becauſe it was ſomewhat late: ſo they do, dine, and returne. Now the Earle was no ſooner come to the Emperor, but hee cauſed him to be preſently put to death, notwithſtanding he vrged the Biſhops promiſe and oath for his returne: for it was anſwered, that his oath was quit by returning backe to dine, as he had promiſed. And thus the Earle was wickedly betrayed, though juſtly puniſhed. As for *Atto* the ſubtill traitor, indeed hee poſſeſſed himſelfe by this meanes of the Earles lands; but withall, the juſtice of God ſeiſed vpon him, for within a while after he was ſtricken with a thunderbolt, and as ſome ſay, carried into mount Ætna, with this noyſe, *Sic peccato lues, atque ruendo rues.* *Melanct. Chr. Lib. 4.*

Cleomenes King of Lacedemonia making warre vpon the Argiues, ſurpriſed them by this ſubtiltie, he tooke truce with them for ſeuen dayes, and the third night whileſt they lay ſecure, and vnwarie in their truce, he oppreſſed them with a great ſlaughter, ſaying, (to excuſe his trecherie, though no excuſe could cleare him from the ſhame thereof) that the truce which he made was for ſeuen dayes onely, without any mention of nights: howbeit for all this, it proſpered not ſo well with him as he wiſhed: for the Argiue women, their huſbands ſlaine, tooke armes like Amaſons, *Toleſilla* being their *campofulgoſ. Lib. 7. cap. 2.*

174 their captaineſſe, and compaſſing the citie walls, repelled *Cleomenes*, halfe amaſed with the ſtrangeneſſe of the ſight. After which he was baniſhed into Ægypt, and there miſerably and deſperatly ſlew himſelfe.

Chron. Carion. The Pope of Rome with all his heard of Biſhops, oppoſed himſelfe againſt the Emperor *Henry* the fourth; for he baniſhed him by excommunication from the ſociety of the Catholike Church, diſcharged his ſubjects from the oath of fealty, and ſent a crowne of gold to *Rodolph* king of Sueuia, to canonize him Emperor: the crowne had this inſcription, *Petra dedit Petro, Petrus diadema Rodulpho*; that is, *The Rocke gaue vnto Peter, and Peter gaue vnto Rodolph the crown:* Notwithſtanding *Rodolph* remembring his oath to the Emperour, and how vile a part it was to betray him whom he had ſworne to obey and defend, at firſt refuſed the Popes offer: howbeit by the perſuaſion of the Biſhops ſophiſtrie, he was induced to vndertake the name and title of *Cæſar*, and to opugne the Emperor *Henry* by armes, euen by foure vnjuſt battels, in the laſt of which *Rodolph* being ouercome, loſt his right hand, and was ſore wounded otherwiſe: wherefore being readie to die, when one brought vnto him his hand that was cut off in the battell, he in deteſtation of the Popes villanie, burſt forth into theſe termes, (many Biſhops ſtanding by) *Behold here the hand wherewith I ſwore fealtie to the Emperor, this will be an argument of my breach of faith before God, and of your traiterous impulſion thereunto.* And thus he deceaſed, juſtly puniſhed euen by his owne confeſſion for his perjurie. Howbeit for all this manifeſt example, the Pope and Biſhops continued to perſecute the poore Emperor, yea and to ſtir vp his owne ſonnes, *Conrade* and *Henry*, to fight againſt him; ſo hardned are their hearts againſt all judgements.

The Rocke is Chriſt. 1 Cor. 10.

Euſeb. li. 6. c. 8. *Narciſſus* Biſhop of Ieruſalem, a man famous for his vertues, and ſharpe in reprouing and correcting vice, was accuſed by three wicked wretches, of vnchaſtity, and that falſly and maliciouſly; for to proue their accuſation true, they bound it with oaths and curſes on this wiſe; the firſt ſaid, *If I ly, I pray*

God

God I may periſh by fire: the ſecond, *If I ſpeake aught but truth, I pray God I may be conſumed by ſome filthie and cruell diſeaſe:* the third, *If I accuſe him falſely, I pray God I may be depriued of my ſight and become blinde.* Thus, although the honeſtie and chaſtitie of *Narciſſus* was ſo well knowne to all the faithfull, that they beleeued none of their oathes, yet the good Biſhop, partly mooued with griefe of this falſe accuſation, and partly with deſire of quietneſſe from worldly affaires, forſooke his biſhopricke, and liued in a deſart for many yeares. But his forſworne accuſers by their death witneſſed his innocencie, which by their words they impugned: for the firſt, his houſe being ſet on fire extraordinarily, periſhed in the flame, with all his familie and progenie: The ſecond languiſhed away with an irkeſome diſeaſe that beſpread his bodie all ouer: The third ſeeing the woful ends of his companions, confeſſed all their villanie, and lamenting his caſe and crime, perſiſted ſo long weeping, till both his eyes were put out. Thus God in his juſt judgement ſent vpon each of them their wiſhes, and thereby cleered his ſeruant from ſhame and opprobrie. Calumniation Lib. 2. Cap. 24.

Burghard Archbiſhop of Magdeburg, though in regard of his place and profeſſion, he ought to hane giuen good example of honeſtie in himſelfe, and puniſh perjurie in others; yet he thrice broke his promiſe and oath with his owne Citiſens, the Senat and people of Magdeburg: for firſt he beſieged them with a power of men, and though they redeemed their libertie with a ſumme of money (he ſwearing not to beſiege them any more) yet without reſpect of truth and credit he returned afreſh to the ſiege: but his perfidie was ſoone tamed; for they tooke him priſoner at that aſſault: howbeit he ſo aſſuaged their angrie mindes, with his humble and lowlie entreaties and counterfeit oathes, neuer to trouble them any more, but to continue their ſtedfaſt friend, that they not onely freed him from impriſonment, but reſtored him to all his dignities with ſolemnitie: neuertheleſſe the traiterous Archbiſhop returning to his old vomit, got diſpenſation *Chron Erneſti, Brotanff.*

for

176 for his oath from Pope *Iohn* the xxiij and began afresh to vex, molest, and murther them whom he had sworne to maintaine: but it was the will of God that he should be once again caught, and being encloſed in priſon, whileſt his friends ſought meanes to redeeme him, the gaoler beat him to death with a dore barre, or as ſome ſay, with an yron rod taken out of a window; and ſo at laſt, though long, his perjurie found it deſert.

Theatr. hiſtor. The ſmall ſucceſſe that the Emperor *Sigiſmund* had in all his affaires, (after the violation of his faith giuen to *Iohn Hus* and *Hierome* of Prague at the Councell of Conſtance, whom though with direct proteſtations and oathes he promiſed ſafe conduct and returne, yet he adiudged to be burned) doth teſtifie the odiouſneſſe of his ſin in the ſight of God. But aboue all, this one example is moſt worthie the marking, of a fellow that hearing perjury condemned in a pulpit by a learned preacher, and how it neuer eſcaped vnpuniſhed; ſaid in a brauerie, *I haue oft forſworne my ſelfe, and yet my right hand is not a whit ſhorter than my left.* Which words he had ſcarce vttered, when ſuch an inflamation aroſe in that hand, that he was conſtrained to go to the Chirurgion and cut it off, leſt it ſhould infect his whole bodie; and ſo his right hand became ſhorter than his left, in recompence of his perjurie, which he lightly eſteemed of.

About the yeare of our Lord 925, when King *Ethelſtane*, otherwiſe called *Adelſtane*, raigned here in England, there was one *Elfrede* a Nobleman, who with a faction of ſeditious perſons conſpired againſt the King preſently after the death of his father, and at Wincheſter went about to put out his eyes: but the King by the good prouidence of God eſcaped that danger; and *Elfrede* being accuſed thereof, fled to Rome, to the end to purge himſelfe of the crime by oath before the Pope: who being brought to the Church of Saint *Peter*, and there ſwearing, or rather forſwearing, himſelfe to be cleere, when indeed he was guiltie, behold the Lords hand vpon him, ſuddenly as ſoone as his oath was pronounced, he fell

downe

downe in a ſtrange ſickneſſe; and from thence being brought to the Engliſh houſe in Rome, within three dayes after departed this life. The Pope ſent word hereof to King *Ethelſtane*, with demand, Whither he would haue him buried among Chriſtians or no: Who through the perſuaſions of his friends and kinsfolke, granted, that though he neither liued nor died like a Chriſtian, yet he ſhould haue Chriſtian burial.

Iob. le Gaſt. 1 vol. of his Table talke.

In the towne of Rutlinquen a certaine paſſenger came into an Inne, and gaue a budget to his hoaſt to be kept, in the which there was a great ſum of money: but when he demanded it againe at his departure, the hoſt denied it, and gaue him iniurious words, with many mocks and taunts. Whereupon the paſſenger calleth him in queſtion before the Iudge, and becauſe he wanted witneſſes, deſireth to haue him ſworne: who without all ſcruple offered to ſweare and proteſt, That he neuer receiued or concealed any ſuch budget of money from him; giuing himſelfe to the Diuell if he ſwore falſely. The paſſenger ſeeing his forwardneſſe to damne himſelfe, demanded reſpit to conſider of the matter, and going out, hee meets with two men, who enquire the cauſe of his comming thither; and being informed by him, offer their helpe vnto him in his cauſe: thereupon they returne before the Iudge, and theſe two vnknowne perſons juſtifie that the budget was deliuered vnto the hoſt, and that he had hidden it in ſuch a place: whereat the hoſt being aſtoniſhed, by his countenance and geſture diſcouered his guiltineſſe: the Iudge thereupon reſolued to ſend him to priſon, but the two vnknowne witneſſes (who were indeed two fiends of hell) began to ſay, you ſhall not need, for we are ſent to puniſh his wickedneſſe; and ſo ſaying, they hoiſted him vp into the ayre, where hee vaniſhed with them, and was neuer after found.

Stow. Chron.

In the yeere of our Lord 1055, *Goodwine* Earle of Kent ſitting at the table with King *Edward* of England, it happened that one of the cupbearers ſtumbled, and yet fell not: whereat *Goodwine* laughing, ſaid, That if one brother had not holpen

178 another (meaning his legs) all the wine had been ſpilt: with which words the King calling to minde his brothers death, which was ſlain by *Goodwine*; anſwered, So ſhould my brother *Alphred* haue holpen me had not *Goodwine* been: then *Goodwine* fearing the Kings new kindled diſpleaſure, excuſed himſelf with many words, and at laſt eating a morſel of bread, wiſhed it might choke him if he were not guiltles of *Alphreds* bloud. But he ſwore falſly, as the judgement of God declared, for he was forthwith choaked in the preſence of the King, ere he remoued one foot from that place; though there be ſome ſay he recouered life againe.

Stow. Chron. Long time after this, in the raigne of Queene *Elizabeth*, there was in the citie of London, one *Anne Aueries* widow, who forſwore her ſelfe for a little money that ſhe ſhould haue paid for ſix pounds of tow at a ſhop in Woodſtreet: for which cauſe being ſuddenly ſurpriſed with the juſtice of God, ſhe fel down ſpeechleſſe forthwith, and caſt vp at her mouth in great aboundance, and with horrible ſtinke, that matter which by natures courſe ſhould haue been voided downewards, and ſo died, to the terrour of all perjured and forſworne wretches. There are in hiſtories many more examples to be found of this hurtfull and pernitious ſin, exerciſed by one nation towards another, and one man towards another, in moſt prophane and villanous ſort, neither ſhaming to be accounted forſworne, nor conſequently fearing to diſpleaſe God and his majeſtie. But foraſmuch as when we come to ſpeake of murtherers in the next booke, we ſhal haue occaſion to ſpeak of them more, or of ſuch like, I will referre the handling thereof vnto that place: only this, let euery man learn by that which hath been ſpoken, to be ſound and fraudles, and to keep his faith and promiſe towards all men, if for no other cauſe, yet for feare of God, who leaueth not this ſin vnpuniſhed, nor holdeth them guiltleſſe that thus taketh his name in vaine.

CHAP.

CHAP. XXIX.

Of Blasphemers.

AS touching Blasphemie, it was a most grieuous and enormous sin, and contrary to this third Commandement, when a man is so wretched and miserable, as to pronounce presumptuous speeches against God, whereby his name is slandered and euil spoken of: which sin cannot chuse but be sharply and seuerely punished; for if it be that God holdeth not him guiltles that doth but take his name in vaine, must he not needs abhor him that blasphemeth his Name? See how meritoriously that wicked and peruerse wretch that blasphemed and murthered (as it were) the name of God among the people of Israel in the desart, was punished: he was taken, put in prison, and condemned, and speedily doned to death by the whole multitude: vpon that occasion (as euill maners begat euermore good lawes) the Lord instituted a perpetual law and decree, that euery one that should blaspheme and curse God, of what estate or degree soeuer, should be stoned to death, in token of detestation: which sentence, if it might now adaies stand in force, there would not raigne so many miserable Blasphemers & deniers of God as the world is now filled & infected with. It was also ordained by a new law of *Iustinian*, That blasphemies should be seuerely punished by the judges & magistrates of Commonweales: but such is the corruption and miserie of this age, that those men that ought to correct others for such speeches, are oftentimes worst themselues: and there are that thinke, that they cannot be sufficiently feared and awed of men, except by horrible bannings & swearings they despight and maugre God: nay it is further come to that passe, that in some places, to sweare and ban be the marks and enlignes of a Catholike, & they are best welcome that can blaspheme most.

Leuit. 24.

Cod. lib. 3. *tit.* 43.

180 How much then is that good King S. *Lewis* of France to bee commended, who especially discharged all his subjects from swearing and blaspheming within his realme, insomuch that when he hearing a * nobleman blaspheme God most cruelly, hee caused him to be laid hold on, and his lips to bee slit with an hot yron, saying, he must be content to endure that punishment, seeing hee purposed to banish oathes out of his kingdome. Now we call blasphemie (according to the Scripture phrase) euery word that derogateth either from the bountie, mercy, iustice, eternitie, and soueraigne power of God. Of this sort was that blasphemous speech of one of King *Ioram's* princes, who at the time of the great famine in Samaria, when it was besieged by the Syrians, hearing *Elizeus* the Prophet say, that the next morrow there should bee plenty of victuals, and good cheape, rejected this promise of God made by his Prophet, saying, that it was impossible; as if God were either a lyar, or not able to performe what he would: for this cause this vnbeleeuing blasphemer receiued the same day a deserued punishment for his blasphemie, for hee was troden to death in the gate of the City vnder the feete of the multitude that went out into the Syrians campe, forsaken and left desolate by them, through a feare which the Lord sent among them.

Nich. Gil. vol. 1 Of French Chronicles.
* Lord of Ienville.

2 King. 7.

2 King. 19. *Sennacherib* King of Assyria, after hee had obtained many victories, and subdued much people vnder him, and also layd siege to Ierusalem, became so proud and arrogant, as by his seruants mouth to reuile and blaspheme the liuing God, speaking no otherwise of him than of some strange idoll, and one that had no power to helpe and deliuer those that trusted in him; for which blasphemies hee soone after felt a just vengeance of God vpon himselfe and his people: for although in mans eyes hee seemed to bee without the reach of danger (seeing hee was not assayled but did assayle, and was guarded with so mighty an armie, that assured him to make him lord of Ierusalem in short space) yet the Lord ouerthrew his power, and destroyed of his men in one night by the hand of his

his Angell 185 thousand men, so that he was faine to raise his siege, and returne into his owne kingdome, where finally he was slaine by his owne sonnes, as he was worshipping on his knees in the temple of his god. 181

In the time of the Machabees, those men that were in the strong hold called Cazara, fighting against the Iewes, trusting to the strength of the place wherein they were, vttered forth most infamous speeches against God: but ere long, their blasphemous mouthes were encountered by a condigne punishment: for the first day of the siege, *Machabeus* put fire to the towne, and consumed the place (with the blasphemers in it) to ashes. 2. Machab. 10

Holofernes, when *Achior* aduanced the glorie of the God of Israel, replyed on this fashion: *Since thou hast propheſied vnto vs, that Israel shall bee defended by their God, thou shalt proue that there is no God but Nabuchadonosor, when the sword of mine armie shall passe through thy sides, and thou shalt fall among their slaine:* but for this blasphemy the Lord cut him short, and preuented his cruell purpose by sudden death, and that by the hand of a woman, to his further shame. Iudeth 6.7.

Nay, this sin is so odious in the sight of God, that he punisheth euen them that giue occasion thereof vnto others, yea though they be his deareſt children, as it appeareth by the words of the Prophet *Nathan* vnto king *Dauid: Because of this deed* (saith he) *of murthering* Vriah, *and defiling* Bathshabe, *thou hast made the enemies of the Lord to blaſpheme, the childe that is borne vnto thee shall surely die.* 2. Kings 12.

In the Empire of *Iulian* the Apostata there were diuers great men that for the Emperours sake forsooke Christ and abjured his religion: amongst whom, was one *Iulian*, vncle to the Emperor, and Gouernour of the East; another *Fœlix* the Emperours Treasurer: the first of which two, after hee had spoyled all Christian Churches and temples, pissed against the table whereon the holy sacraments were vsed to be administred, in contempt, and strucke *Euzoius* on the eare for reprouing him for it: the other beholding the holy vessels that *Theodor. lib. 3. cap. 11. & 12.* Contempt of holy things. *Lib. 1. cap. 3. 4.*

182 belonged to the Church, ſaid, See what precious veſſels *Maries* ſonne is ſerued withall. After which blaſphemie, the Lord plagued them moſt ſtrangely: for *Iulian* fell into ſo ſtrange a diſeaſe, that his entrails being rotten, he voided his excrements at his mouth, becauſe when they paſſed naturally, hee abuſed them to the diſhonour of God. *Fœlix* vomited bloud ſo exceſſiuely night and day at his blaſphemous mouth, that he died forthwith.

Theatr. hiſtor. About the ſame time there liued a famous ſophiſter and Epicure called *Libanius*; who being at Antioch, demanded blaſphemouſly of a learned and godly ſchoolemaſter, What the Carpenters ſonne did, and how hee occupied himſelfe? Marry (quoth the ſchoolemaſter, full of the ſpirit of God) the Creator of this world (whom thou diſdainfully calleſt the carpenters ſonne) is making a coffin for thee, to carrie thee to thy graue: whereat the ſophiſter jeaſting, departed, and within few daies dying, was buried in a coffin, according to the propheſie of that holy man.

Vide li. 1. ca. 21 Hereſ. Philip. Chron. Ab. Vrſperg. The Emperor *Heraclius* ſending Embaſſadours to *Coſroë* the King of Perſia to entreat of peace, returned with this anſwer, That he would neuer ceaſe to trouble them with warre, till he had conſtrained them to forſake their crucified Chriſt, and to worſhip the Sunne. But ere long hee bore the puniſhment of his blaſphemie: for what with a domeſticall calamitie, and a forrein ouerthrow by the hand of *Heraclius*, he came to a moſt wofull deſtruction.

Fincelius de Miraculis, li. 2. *Michael* that blaſphemous Rabbine, that was accounted of the Iewes as their Prince and Meſſias, as hee was on a time banquetting with his companions, amongſt other things this was chiefeſt ſauce for their meat, to blaſpheme Chriſt and his mother *Marie*, inſomuch as he boaſted of a victorie alreadie gotten ouer the Chriſtians God. But marke the iſſue: as hee deſcended downe the ſtayers, his foot ſlipping, hee tumbled headlong and broke his necke; wherein his late victorie proued a diſcomfiture and ouerthrow, to his eternall ſhame and confuſion.

Three

Three souldiers (amongst the Tyrigetes, a people of Sarmatia) passing through a Wood, there arose a tempest of thunder and lightening, which though commonly it maketh the greatest Atheists to tremble, yet one of them to shew his contempt of God and his judgements, burst foorth into blasphemie and despightings of God. But the Lord soone tamed his rebellious tongue: for he caused the winde to blow vp by the root a huge tree, that fell vpon him and crushed him to pieces, the other escaping to testifie to the World of his destruction. 183

At a village called Benauides in Spaine, two young men beeing together in a fielde, there arose of a sudden a terrible tempest, with such violence of weather and winde, and withall so impetuous a whirlwind, that it amased those that beheld it. The two young men seeing the furie thereof comming amaine towards them, to auoid the danger ran away as fast as they possibly might: but make what haste they could, it ouertooke them: who fearing left the same should swing them vp into the ayre, fell flatlong downe vpon the earth; where the whirlewinde whisking round about them a prettie while, and then passing forth, the one of them arose so altered and in such an agony, that he was scarcely able to stand on his feet: the other lying still and not stirring, some others a farre off, that stood vnder a hedge, went to see how he did, and found him to be starke dead, not without marks vpon him of wonderfull admiration: for all his bones were so crushed, that the pipes and joynts of his legges and armes were as easie to bee turned the one way as the other, as though his whole bodie had been made of mosse; and besides, his tongue was pulled out by the roots, which could not by any meanes be found, though they sought for it most diligently. And this was the miserable end of this wretched man, who was noted to be a great outragious swearer and blasphemer of Gods holy name; the Lord therefore chose him out, to make him an example to the World of his justice. *Anthonio de Torquemeda.*

184
Acts and Monuments of the Church.

No leſſe notable is the example of a young girle, named *Denis Benifield*, of twelue yeres of age: who going to ſchoole amongſt other girles, when they fell to reaſon among themſelues after their childiſh diſcretion about God, one among the reſt ſaid that he was a good old father: What, hee? (ſaid the foreſaid *Denis*) hee is an old doting foole: which beeing told to her miſtreſſe, ſhee purpoſed to correct her the next day for it: but it chanced that the next day her mother ſent her to London to the market, the wench greatly entreating her mother that ſhe might not goe, ſo that ſhe eſcaped her miſtriſſes correction. But the Lord in vengeance met with her: for as ſhee returned homeward, ſuddenly ſhe was ſtricken dead, all the one ſide of her beeing blacke; and buried at Hackney the ſame night. A terrible example (no doubt) both to old and yong, what it is for children to blaſpheme the Lord and God, and what it is for parents to ſuffer their young ones to grow vp in blindneſſe, without nurturing them in the feare of God, and reuerence of his Majeſtie, and therefore worthie to bee remembred of all.

Paul. Diacon. in the hiſtorie of *Anaſtatius*. *Sabcl. Ænead.* 8. *lib.* 2. *Anton. Panor.* of the acts of *Alphonſus*. *Æneas Siluius* of the Acts of *Alphonſus*.

In the yeare 510 an Arrian Biſhop called *Olimpius* beeing at Carthage in the bathes, reproched and blaſphemed the holy and ſacred Trinitie, and that openly: but lighting fell down from heauen vpon him three times, and he was burnt and conſumed therewith. There was alſo in the time of *Alphonſus* King of Arragon and Sicilie, in an Iſle towards Africa, a certaine hermit called *Antonius*, a monſtrous and prophane hypocrite, that had ſo wicked a heart to deuiſe, and ſo filthie a throat to belch out vile and injurious ſpeeches againſt Chriſt Ieſus and the Virgin *Mary* his mother; but hee was ſtricken with a moſt grieuous diſeaſe, euen to be eaten and gnawne in pieces of wormes vntill he died.

CHAP.

CHAP. XXX.

Of thoſe that by curſing and denying God giue themſelues to the Diuell.

AS concerning thoſe that are addicted to much curſing, and as if their throats were Hell it ſelfe, to deſpightings and reuiling a gainſt God (that is bleſſed for euer) and are ſo madde as to renounce him, and giue themſelues to the diuell: truely they worthily deſerue to be forſaken of God, and giuen ouer to the diuell indeed, to goe with him into euerlaſting perdition: which hath been viſibly experienced in our time vpon certaine wretched perſons, which haue beene carried away by that wicked ſpirit to whom they gaue themſelues.

There was vpon a time in Germanie, a certaine naughtie-packe of a moſt wicked life, and ſo euill brought vp, that at euerie word he ſpake almoſt, the deuill was at the one end; if walking hee chanced to tread awrie, or to ſtumble, preſently the Diuell was in his mouth: whereof albeit hee was many times reproued by his neighbours, and exhorted to correct and amend ſo vile and deteſtable a vice, yet all was in vaine: continuing therefore this euill and damnable cuſtome, it happened, that as hee was vpon a time paſſing ouer a bridge, hee fell down, and in his fall gaue theſe ſpeeches, Hoiſt vp with an hundred diuels: which he had no ſooner ſpoken, but the diuel whom he called for ſo of, twas at his elbow to ſtrangle him, and carrie him away with him. *Luther* vpon the 15 Chap. of the 1 Epiſt. to the Corinth.

A certaine ſouldier trauelling through Marchia, a countrey of Almaigne, and finding himſelfe euill at eaſe in his journey, abode in an Inne till hee might recouer his health, and committed *Wierus* 3 book chap. 17. of the deluſion of ſpirits.

mitted to the hoſteſſes cuſtodie certaine money which hee had about him. Nowa while after being recouered of his ſickneſſe, hee required his money againe; but ſhee hauing conſulted with her husband, denied the receit, and therefore the returne thereof; and accuſed him of wrong, in demaunding that which ſhe neuer receiued: The ſouldier on the other ſide fretted amaine, and accuſed her of couſenage: Which ſtirre when the goodman of the houſe vnderſtood (though priuie to all before) yet deſſembling, tooke his wiues part, and thruſt the ſouldier out of doores: who being throughly chafed with that indignitie, drew his ſword, and ran at the doore with the point therof: whereat the hoſt began to crie, Theeues, theeues, ſaying that he would haue entered his houſe by force: ſo that the poore ſouldier was taken and caſt in priſon, and by proceſſe of law readie to bee condemned to death: but the verie day wherein this hard ſentence was to be pronounced and executed, the diuell entered into the priſon, and told the ſouldier that he was condemned to die; howbeit neuertheleſſe if hee would giue himſelfe bodie and ſoule vnto him, he would promiſe to deliuer him out of their hands: the priſoner anſwering, ſaid, That hee had rather die being innocent, and without cauſe, than to be deliuered by that meanes: againe the diuell replied, and propounded vnto him the great danger wherin he was, yea and vſed all cunning meanes poſſible to perſuade him: but ſeeing that he loſt his labour, he at length left his ſuit, and promiſed him both helpe, and reuenge vpon his enemies, and that for nothing: aduiſing him moreouer when hee came to judgement, to plead not guiltie, and to declare his innocencie and their wrong, and to intreat the Iudge to grant him one in a blew cap that ſtood by to be his aduocate: (now this one in a blew cap was the Diuel himſelfe) the ſouldier accepting his offer, being called to the barre, and indicted there of Felonie, preſently deſired to haue his Atturney, who was there preſent to plead his cauſe: then began the fine and craftie Doctor of the lawes to plead, and defend his client verie cun-

cunningly, affirming him to be falſly accuſed, and conſequently vniuſtly condemned, and that his hoſt did withhold his mony and had offered him violence; and to proue his aſſertion he reckoned vp euery circumſtance in the action, yea the verie place where they had hidden the mony. The hoſt on the other ſide ſtood in deniall very impudently, wiſhing the diuell might take him if he had it: then the ſubtil lawyer in the blew cap, looking for no other vantage, left pleading, and fell to lay hold of the hoſt, and carrying him out of the Seſſions houſe, hoiſted him into the ayre ſo high, that he was neuer after ſeen nor heard of. And thus was the ſouldier deliuered from the execution of the law moſt ſtrangely, to the aſtoniſhment of all the beholders, that were eye witneſſes of that which happened to the forſworne and curſing hoſt. 187

In the yere of our Lord 1551, at Megalopole neere Voildſtat, it happened in the time of the celebration of the feaſt of Pentecoſt, the people beeing ſet on drinking and carouſing, that a woman in the companie commonly named the diuell in her oathes; till that hee beeing ſo often called on, came of a ſudden, and carried her through the gate aloft into the ayre before them all, who ran out aſtoniſhed to ſee whither hee would tranſport her, and found her a while hanging in the ayre without the towne, and then falling downe vpon the ground dead. *Iohn Wierus.*

About the ſame time there liued in a Citie of Sauoy one that was both a monſtrous ſwearer, and alſo otherwiſe very vicious, who put many good men to much fruitleſſe paines, that in regard of their charge employed themſelues often to admoniſh and reproue his wicked behauiour, to the end hee might amend it: but all in vaine, they might as wel caſt ſtones againſt the winde; for he would not ſo much as liſten to their words, much leſſe reforme his maners. Now it fell out that the peſtilence being in the citie, he was infected with it, and therefore withdrew himſelfe apart with his wife and another kinſwoman into a garden which hee had: neither yet in this

extremitie

188 extremitie did the miniſters forſake him, but ceaſed not continually to exhort him to repentance, and to lay before his eyes his faults and offences, to the end to bring him into the right way. But he was ſo farre from being touched or moued with theſe godly admonitions, that he ſtroue rather to harden himſelf more and more in his ſins. Therefore one day haſting forward his owne miſhap, as he was ſwearing and denying God, and giuing himſelfe to the diuel, and calling for him with vehemencie, behold euen the diuel indeed ſnatched him vp ſuddenly, and heaued him into the aire, his wife and kinſwoman looking on, and ſeeing him flie ouer their heads. Being thus ſwiftly tranſported, his cap tumbled from his head, and was found at Roſne; but himſelfe no man could euer after ſee eye on. The magiſtrate aduertiſed hereof, came to the place where hee was taken, to bee better enformed of the truth, taking the witneſſe of the two women touching that which they had ſeene. Heere may wee ſee the ſtrange and terrible euents of Gods juſt vengeance vpon ſuch vile caitifes; which doubteleſſe are made manifeſt to ſtrike a feare and terrour into the heart of euerie ſwearer and denier of God (the World beeing but too full at this day of ſuch wretches) that are ſo inſpired with Sathan, that they cannot ſpeak but they muſt name him, euen him that is both an enemie to God and man, and like a roaring lion runneth and roueth too and fro to deuoure them not ſeeking any thing but mans deſtruction. And yet when any pain aſſaileth them, or any trouble diſquieteth their minds, or any danger threatneth to oppreſſe their bodies, deſperately they call vpon him for aid, when indeed it were more needfull to commend themſelues to God, and to pray for his grace and aſſiſtance, hauing both a commandement ſo to doe, and a promiſe adioyned, that he will helpe vs in our neceſſities, if we come vnto him by true and heartie prayer. It is not therefore without juſt cauſe, that God hath propounded and layed open in this corrupt age, a Theatre of his Iudgements, that euerie man might be warned thereby.

CHAP.

CHAP. XXXI.

More examples of Gods Iudgements vpon curſers.

BVt before we goe to the next commaundement we will adjoyne a few more examples of this diuelliſh curſing. *Martin Luther* hath left regiſtred vnto vs a notable example ſhowne vpon a Popiſh prieſt that was once a profeſſor of the ſincere religion, and fel away voluntarily vnto Papiſme; whereof *Adam Budiſſina* was the reporter: This man thundered out moſt bitter curſes againſt *Luther* in the pulpit, at a towne called Ruthnerwald, and amongſt the reſt, wiſhed, that if *Luthers* doctrine were true, a thunderbolt might ſtrike him to death. Now three dayes after there aroſe a mightie tempeſt, with thunder and lightening: whereat the curſed Prieſt, bearing in himſelfe a guiltie conſcience, for that he had vntruly and maliciouſly ſpoken, ran haſtily into the Church, and there fell to his prayers before the Altar moſt deuoutly; but the vengeance of God found him out and his hypocriſie, ſo that he was ſtroken dead with the lightening, and albeit they recouered life in him againe, yet as they led him homewards through the Curch-yard, another flaſh ſo ſet vpon him, that he was burnt from the crowne of the head to the ſoule of the foot, as blacke as a ſhoo, ſo that he died with a manifeſt marke of Gods vengeance vpon him. *Ex Coll. Lutheri.*

Theodorus Beza reporteth vnto vs two notable hiſtories of his owne knowledge, of the ſeueritie of Gods judgement vpon a curſer and a perjurer; the tenor whereof is this, I knew (ſaid he) in France a man of good parts, well inſtructed in Religion, and a maſter of a Famille, who in his anger curſing, and bidding the Diuell take one of his children, had preſently his wiſh; for the childe was poſſeſſed immediatly with a Spirit: from which though by the feruent and continuall *Homil. 26. in hiſt. paſſionis*

prayers

190 prayers of the Church he was at length releaſed, yet ere he had fully recouered his health he died. The like we read to haue happened to a woman, whom her husband in anger deuoted with bitter curſes to the Diuell; for Sathan aſſaulted her preſently, and robbed her of her wits, ſo that ſhe could neuer be recouered.

Diſcipulus de Tempore Sermon. 116. Perjurie, *Lib.* 1. *cap.* 29.

Another example (ſaith he) happened not far hence, euen in this country, vpon a perjurer that forſwore himſelfe to the end to deceiue and prejudice another thereby: but he had no ſooner made an end of his falſe oath, but a grieuous Apoplexy aſſailed him, ſo that without ſpeaking of any one word he dyed within few dayes.

Iob. Fincelius, lib. 3. *de Mirac.*

In the yere of our Lord **1557**, the day before good fryday, at Forchenum a city in the Biſhopricke of Bamburg, there was a certaine crooked Prieſt both in body and minde, through age and euill conditions, that could not go but vpon crutches, yet would needs be lifted into the pulpit to make a Sermon: his text was out of the 11 chap. of the firſt Epiſtle to the Corinthians, touching the Lords Supper; wherout taking occaſion to defend the Papiſtical errours and the Maſſe, hee vſed theſe or ſuch like blaſphemous ſpeeches, O *Paul, Paul*, if thy doctrine touching the receiuing of the Sacrament in both kinds be true, and if it be a wicked thing to receiue it otherwiſe, then would the diuel might take me: and (turning to the people) if the Popes doctrine concerning this point be not true, then am I the diuels bondſlaue, neither do I fear to pawn my ſoule vpon it. Theſe & many other blaſphemous words he vſed, till the Diuell came indeed, transformed into the ſhape of a tall man, blacke and terrible, ſending before him ſuch a fearefull noyſe, and ſuch a wind, that the people ſuppoſed that the Church would haue fallen on their heads: but he not able to hurt the reſt, tooke away the old Prieſt, being his deuoted bondſlaue, and carried him ſo far that he was neuer heard of. The biſhop of Rugenſtines brother hardly eſcaped his hands: for he came back to fetch him; but he defending himſelf with his ſword, wounded his owne bodie, and very narrowly eſcaped

ped with his life. Beſide, after this there were many viſions ſeene about the citie, as armies of men readie to enter and ſurpriſe them, ſo that well was he that could hide himſelfe in a corner. At another time after, the like noyſe was heard in the Church whilſt they were baptiſing an infant;& all this for the abhominable curſing and blaſphemy of the prophane Prieſt.

In the yeare of our Lord 1556, at S. *Gallus* in Heluetia, a certaine man that earned his liuing by making cleane rough and foule linnen againſt the Sun, entering a tauerne, taſted ſo much the grape, that his wits were drowned, and his tongue ſo inſpired, that he vomited out terrible curſes againſt himſelfe and others: amongſt the reſt he wiſhed, if euer hee went into the fields to his old occupation, that the diuell might come and breake his necke: but when ſleepe had conquered drinke, and ſobrietie reſtored his ſences, he went again to his trade, remembring indeed his late words, but regarding them not: howbeit the Diuell to ſhew his double diligence, attended on him at his appointed houre in the likeneſſe of a big ſwarthie man, and asked him if hee remembred his promiſe and vow which he had made the day before, and if it were not lawfull for him to breake his necke: and withall ſtroke the poore man, trembling with feare, ouer the ſhoulders, that his feet and his hands preſently dried vp, ſo that he lay there not able to ſtir, till by helpe of men he was carried home; the Lord not giuing the Diuell ſo much power ouer him as hee wiſhed himſelfe; but yet permitting him to plague him on this ſort, for his amendment, and our example. *Iob. Fincelius, de Mirac. li. 2.*

Henry Earle of Schwartburg through a corrupt cuſtome vſed commonly to wiſh he might be drowned in a priuie: and as he wiſhed, ſo it hapned vnto him, for he was ſo ſerued, and murthered at S. *Peters* Monaſterie in Erford, in the yeare of our Lord, 1148. *Albert Kirant. Chron. Saxon. lib. 6.*

The like befell a young Courtier at Mansfield, whoſe cuſtome was in any earneſt aſſeueration, to ſay, The Diuell take mee if it be not ſo: the Diuell indeed tooke him whileſt hee ſlept, and threw him out of a high window; where albeit by *Cyriac. Spangenb. in Elegantys veteris Adami.*

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192 the good prouidence of God he caught no great hurt, yet hee learnt by experience to bridle his tongue from all ſuch curſed ſpeeches, this being but a taſte of Gods wrath that is to fall vpon ſuch wretches as he.

Theatr. biſtor. At Oſter a village in the duchy of Megalopole, there chanced a moſt ſtrange and feareſull example vpon a woman that gaue her ſelfe to the Diuell both bodie and ſoule, and vſed moſt horrible curſings and oathes, both againſt her ſelfe and others: which deteſtible manner of behauiour, as at many other times, ſo eſpecially ſhe ſhewed at a marriage in the foreſaid village vpon S. *Iohn Baptiſts* day, the whole people exhorting her to leaue off that monſtrous villanie: but ſhee nothing bettered, continued her courſe, til all the company were ſet at dinner, and verie merrie. Then lo, the Diuell hauing got full poſſeſſion of her, came in perſon, and tranſported her into the aire before them all, with moſt horrible outcries and roarings, and in that ſort carried her round about the towne, that the Inhabitants were readie to die with feare, and by and by tore her in foure pieces, leauing in foure ſeueral highways a quarter, that all that came by might be witneſſes of her puniſhment. And then returning to the marriage, threw her bowels vpon the table before the Major of the towne, with theſe words, *Behold, theſe diſhes of meat belong to thee, whom the like deſtruction awaiteth, if thou doſt not amend thy wicked life.* The reporters of this hiſtorie were, *Iohn Herman* the Miniſter of the ſaid towne, with the Major himſelfe and the whole Inhabitants, being deſirous to haue it knowne to the world for example ſake.

Luther. In *Luthers* conferences there is mention made of this ſtorie following: Diuers noblemen were ſtriuing together at a horſe race, & in their courſe cried, The diuel take the laſt. Now the laſt was a horſe that broke looſe, whom the Diuel hoiſted vp into the aire and tooke clean away. Which teacheth vs, not to call for the Diuel, for he is readie alwayes about vs vncalled and vnlooked for, yea many legions of them compaſſe vs about euen in our beſt actions to diſturbe and peruert vs.

A cer-

A certaine man not far from Gorlitz prouided a ſumptu-
ous ſupper, and inuited many gueſts vnto it: who at the time *Iob. Fincelius.*
appointed refuſing to come, he in anger cried, Then let all the Diuels in hell come. Neither was his wiſh friuolous; for a number of thoſe helliſh fiends came forthwith, whom he not diſcerning from men, came to welcome and entertaine: but as he tooke them by the hands, and perceiued in ſtead of fingers, clawes, all diſmaied he ran out of the dores with his wife, and left none in the houſe but a young infant, with a foole ſitting by the fire, whom the Diuels had no power to hurt, neither any man els, ſaue the goodly ſupper, which they made away withall, and ſo departed.

It is notoriouſly knowne in Oundlea towne in Northamptonſhire, amongſt all that were acquainted with the partie, namely one *Hacket*, of whom more hath ſpoken before, how he vſed in his earneſt talke to curſe himſelfe on this manner; *If it be not true, then let a viſible confuſion come vpon me.* Now he wanted not his wiſh, for he came to a viſible confuſion indeed, as hath been declared more at large in the twentith chapter of this booke. At Witeberg before *Martin Luther* and diuers other learned men, a woman whoſe daughter was poſſeſſed with a ſpirit, confeſſed, That by her curſe that plague was fallen vpon her: for being angrie at a time, ſhe bad the Diuell take her, and ſhe had no ſooner ſpoken the word, but he took her indeed, and poſſeſſed her in moſt ſtrange ſort.

No whit leſſe ſtrange and horrible is that which happened *Theatr. hiſtor.*
at Neoburg in Germanie, to a ſon that was curſed of his mother in her anger, with this curſe, ſhe prayd God ſhe might neuer ſee him returne aliue; for the ſame day the yong man bathing himſelfe in the water, was drowned, and neuer returned to his mother aliue, according to her vngodly wiſh.

The like judgement of God we read of to haue been execu- *Antonio de*
ted vpon another ſonne that was banned and curſed by his *Torquemeda.*
mother, in the citie of Aſtorga. The mother in her rage curſed one of her ſonnes with deteſtible maledictions, betaking him to the Diuels of hell, and wiſhing that they would

194 fetch him out of her presence, with many other horrible execrations: This was about ten a clocke at night, the same being very darke and obscure; the boy at last through feare went out into a little court behind the house, from the which he was suddenly hoised vp into the aire, by men in shew of grim countenance, great stature, and loathsome and horrible gesture, but indeed cruell fiends of hell, and that with such swiftnesse (as he himselfe after confessed) that it was not possible, to his seeming, for any bird in the world to fly so fast: and lighting downe amongst certaine mountaines of bushes and briers, was trailed through the thickest of them, and so all torne and rent, not only in his cloaths, but also in his hands and face and almost his whole bodie. At last the boy remembring God, and beseeching him of helpe and assistance, the cruell fiends brought him backe againe through the aire, and put him in at a little window into a chamber in his fathers house, where after much search and griefe for him, hee was found in this pittifull plight, and almost beside himself. And thus though they had not power to depriue him of his life, as they had done the former, yet the Lord suffered them to afflict the parents in the sonne, for the good of both parents and son if they belonged vnto the Lord.

Theatr. hist. Let not the strangenes of this example discredit the truth thereof, seeing we read how *Lots* wife was turned into a pillar of salt, *Gen.* 19. & *Corah* with his Companie swallowed of the earth, *Numer.* 16. which are stranger than this.

But aboue all, this is most strange which hapned in a town of Misina, in the yeare of our Lord God 1552, the eleuenth of September; where a cholericke father seeing his sonne slacke about his businesse, wished he might neuer stirre from that place: for it was no sooner said, but done, his son stucke fast in the place, neither by any meanes possible could be remoued, no not so much as to sit or bend his body, till by the praiers of the Faithfull his paines were somewhat mitigated, though not remitted: three yeares he continued standing, with a post at his backe for his ease, and foure yeares sitting, at the end whereof he died; nothing weakened in his vnderstanding, but professing the faith, and not doubting of his saluation in Christ Iesus. When he was demanded at any time how he did: he answered most vsually, That he was fastened

of

of God, and that it was not in man but in Gods mercy for him to be releaſed.

Iohn Peter ſonne in law to *Alexander* that cruel Keeper of Newgate being a moſt horrible ſwearer and blaſphemer, vſed commonly to ſay, If it be not true, I pray God I may rot ere I die: and not in vaine, for he rotted away indeed, and ſo dyed in miſerie. Acts and Monuments. pag. 2101.

Hither we may adde a notable example of a certaine yong gallant that was a monſtrous ſwearer, who riding in the companie of diuers gentlemen, began to ſweare and moſt horribly blaſpheme the name of God: vnto whom one in the companie with gentle words ſaid, he ſhould one day anſwer for that: the Yonker taking ſnuffe thereat, Why (ſaid he) takeſt thou thought for me? Take thought for thy winding ſheet. Well (quoth the other) amend, for death giueth no warning, as ſoone commeth a lambes skin to the market, as an old ſheeps. Gods wounds (ſaid he) care not thou for me: raging ſtill on this manner worſe and worſe, till at length paſſing on their journey, they came riding ouer a great bridge, vpon which this gentleman ſwearer ſpurred his horſe in ſuch ſort, that he ſprang cleane ouer with the man on his backe, who as hee was going, cried, Horſe and man and all to the Diuell. This terrible ſtory Biſhop *Ridley* preached and vttered at *Pauls* croſſe: and one *Haines* a Miniſter of Cornwall (the reprehender of this man) was the reporter of it to Maſter *Fox*, out of whom I haue drawne it. Let vs refraine then (wretches that we are) our diueliſh tongues, and leaue off to prouoke the wrath of God any longer againſt vs: let vs forbeare all wicked and curſed ſpeeches, and acquaint our ſelues as well in word as in deed, to praiſe and glorifie God. Acts and Monuments, pag. 2105.

CHAP. XXXII.

Punishments for the contempt of the Word and Sacraments; and abuse of holy things.

NOw it is another kind of taking the Name of God in vaine, to despise his Word and Sacraments: for like as among earthly princes, it is accounted a crime no lesse than treason, either to abuse their pictures, to counterfeit or depraue their seales, to rent, pollute, or corrupt their letters patents, or to vse vnreuerently their messengers, or any thing that commeth from them: So with the Prince of heauen it is a sin of high degree, either to abuse his Word prophanely, which is the letters patents of our saluation; or handle the Sacraments vnreuerently, which are the seales of his mercie; or to despise his Ministers, which are his messengers vnto vs. And this he maketh knowne vnto vs not only by Edicts and Commandments, but also by examples of his vengeance on the heads of the offendors in this case. For the former, looke what *Paul* saith, That for the vnworthy receiuing of the Sacraments, many were weake and sick among the Corinthians, and many slept. How much more then for the abusing and contemning the Sacraments? And the Prophet *Dauid*, That for casting the Word of God behinde them, they should haue nothing to do with his Couenant. How much more then for prophaning and deriding his Word? And *Moses*, when the people murmured against him and *Aaron*, saith, That their murmurings were not against them, which were but Ministers, but against the Lord. How much more then is the Lord enraged, when they are scoffed at, derided, and set at naught? Hence it is that the Lord denounceth a Wo to him that addeth or taketh away from the Word; and calleth them dogs that abuse such precious pearles.

1 Cor. 11. 29, 30.

Psal. 50. 16, 17.

Exod. 16. 8.

Deut. 4. 2. & 12. 13. Apoc. 22. 18. Prouerb. 30. 6.

But let vs come to the examples wherein the grieuousnes of this

this sin will ly more open than by any words can be expressed. 197

First, to begin with the house of Israel, which were the sole select people of the Lord, whom he had chosen out of all other nations of the world, to be his owne peculiar flocke, and his chiefe treasure, aboue all other people of the earth, and a kingdome of Priests, and a holy Nation; when as they contemned and despised his Word spoken vnto them by his prophets, and cast his law behinde their backe, he gaue them ouer into the hands of their enemies, and of *Ammi* made them *Loammi*; that is, of his people, made them not his people: and of *Ruhama*, *Loruhama*; that is, of such as had found mercie and fauour at Gods hand, a nation that should obtain no mercie nor fauour, as the Prophet *Hosea* speaketh. Exod. 19. 6. Hosea 1. 6, 7.

This we see plainly verified first in the ten tribes, which vnder *Ieroboam* fell away from the Scepter of Iuda: for after that the Lord had sundry times scourged them by many particular punishments, as the famin, sword, and pestilence, for their idolatry and rebellion to his law; at the last in the ninth yere of the raign of *Hoshea* king of Israel, he brought vpon them a final and general destruction, and deliuered them into the hands of the king of Ashur, who caried them away captiue into Assiria, and placed them in Hala and in Habor, by the riuer of Gosan, and in the cities of the Medes; and in stead of them seated the men of Babel, of Cuthah, Aua, Hamath, and Sepharuaim, in the cities of Samaria. Thus were they vtterly rooted vp, and spued out of the land of their inheritance, and their portion giuen vnto strangers, as was threatned to them by the mouth of *Moses* the seruant of the Lord: and the cause of all this is set down by the holy Ghost, 2 *King*. 17. 13. to be, for that though the Lord had testified to them by all his prophets and seers, saying, *Turne from your euill wayes, and keepe my commandements and my statutes, according to all the Law which I commanded your fathers*: neuertheless they would not obey, but hardned their necks: & then it followeth in the 18 verse, *Therfore the Lord was exceeding wrath with Israel, and put them out of his sight, and none was left but the Tribe of Iuda onely.* Deu. 28. 2 King. 17. 13.

198 Now though the kingdome of Iuda continued in good estate long after the desolation of the ten tribes, (for this happened in the raigne of *Ahaz* king of Iuda; yet afterward in the raigne of *Zedekiah*, the great and famous citie Ierusalem was taken by *Nabuchadnezzar* the king of Babel, and vtterly ruined and defaced: the glorious and stately temple of the Lord, built by *Salomon*, the wonder of the world, was burnt down to ashes, together with all the houses of Ierusalem, & all other great houses in the land: all the rich vessels and furniture of the temple, of gold, siluer, and brasse, were carried to Babel by *Nabuzaradan* the chiefe steward. The King himselfe was bound in chaines, and after he had seen his own sons slain before his eyes, had his owne eyes put out, that he might neuer more take comfort of the light. The priests and all the greatest and richest of the people were carried away in captiuitie, and only the poore were left behinde to dresse the vines and til the land. Now what was the cause of this lamentable destruction of this holy City, of the Temple and Sanctuary of the Lord, and of his owne people: it is set downe by the holy-Ghost in expresse word, 2 Chro. 36. 15, 16. That, *When the Lord sent vnto them by his Messengers, rising early, and sending, because he had compassion on them, and on his habitation, they mocked the Messengers of God, despised his words, and misused his Prophets: and therfore the wrath of the Lord arose against his people, and there was no remedie.* Behold here the grieuous judgement of the Lord vpon such as contemned his Word, and despised his Prophets.

2 Chron. 36. 15, 16.

Thus was the first city and temple destroyed: and did the second fare any better? no verily, but far worse: for as their sin was greater, in that the former Iewes contemned only the Word spoken by the Prophets which were but seruants, these despised the Word spoken by the Son himselfe, which is the Lord of life; so their punishment was also the greater: for as the Apostle saith, *If they which despised* Moses *Law died without mercy, how much sorer punishment are they worthy of, which tread vnder foot the Sonne of God, and count the bloud*

Heb. 10. 28, 29.

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of the Teſtament as an vnholy thing, and neglect ſo great ſaluation, which firſt began to be preached by the Lord himſelfe, and afterward was confirmed by them which heard him. Therefore the deſtruction of the ſecond city and temple by *Titus* and *Veſpaſian* Emperors of Rome, was far more lamentable than that of the former: yea, ſo terrible and fearefull was the iudgement of God vpon that nation at this time, that neuer the like calamitie & miſerie was heard or read of: there at the ſiege of Ieruſalem the famin was ſo great within the walls, and the ſword ſo terrible without, that within they were conſtrained to eat not only leather and old ſhoo's, but horſe-dung, yea their owne excrements, and ſome to deuour their owne children: and as many as iſſued out were crucified by the Romans, as they had crucified the Sauior of the world, till they had no more wood to naile them on. So that it was moſt true which our Sauior forepropheſied, That *ſuch ſhould be the tribulation of that time, as was not from the beginning of the world, nor ſhould be againe to the end.* At this deſtruction periſhed eleuen hundred thouſand Iewes, as Hiſtorians report; beſides them which *Veſpaſian* ſlew in ſubduing the countrey of Galilee: ouer and beſides them alſo which were ſould and ſent into Ægypt and other prouinces, to vile ſlauerie, to the number of ſeuenteene thouſand: two thouſand were brought with *Titus* in triumph; of which, part he gaue to be deuoured of wilde beaſts, and part otherwiſe moſt cruelly were ſlaine. By whoſe caſe all nations may take example, what it is to reject the viſitation of Gods veritie being ſent vnto them, and much more to perſecute them which be ſent of God for their ſaluation. And here is diligently to be obſerued the great equitie of this iudgment: they refuſed Chriſt to be their King, and choſe rather to be ſubject vnto *Cæſar*; now they are by the ſaid (their owne) *Cæſar* deſtroyed, when as Chriſts ſubjects the ſame time eſcaped the danger.

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Heb. 2. 3.

Math. 24. 21.

The like example of Gods wrathfull puniſhment is to be noted no leſſe in the Romans alſo themſelues, for deſpiſing

200 Christ and his Gospel: for when *Tiberius Nero* the Emperor hauing receiued by letters from *Pontius Pilat*, a true report of the doings of Christ Iesus, of his miracles, resurrection, and ascention into heauen, & how he was receiued as God of many good men, was himselfe mooued with beleefe of the same, and did confer thereof with the whole Senat of Rome, to haue Christ adored as God. But they not agreeing thereunto, refused him, because that contrary to the law of the Romans, he was consecrated (said they) for a God before the Senat of Rome had decreed and approued him. Thus the vaine Senat which were contented with the Emperor to raign ouer them, were not contented with the meeke King of glory, the Sonne of God, to be their King; yea they contemned also the preaching of the two blessed Apostles *Peter* and *Paul*, who were also most cruelly put to death in the later end of *Domitius Nero* his raigne, and the yeare of Christ 69, for the testimonie and faith of Christ. And therefore after much like sort to the Iews were they scourged & entrapped by the same way which they did prefer: for as they preferred the Emperor, and rejected Christ, so did God stirre vp their owne Emperours against them, in such sort, that both the Senators themselues were all deuoured, and the whole citie most horribly afflicted the space almost of three hundred yeares together. Neither were they only thus scourged by their Emperors, but also by ciuil wars, whereof three were fought in two yeares at Rome after *Nero's* death: as likewise by other casualties: for in *Suetonius* is testified, fiue thousand were hurt and slain by fall of a Theatre.

Tertul. Apol. cap. 5.

Sueton. Tacitus.

How heauie and fearefull the judgement of God hath been towards those seuen famous churches of Asia, to the which the holy Ghost writeth his seuen Epistles, *Reuel.* 2 & 3. histories sufficiently testifie, and experience sheweth: for whereas in the Apostles time, and long after in the dayes of persecution, no Churches in the world more flourished: after, when they began to make light account of the word of God, and to fall away from the truth to errors, from godlines to impieties, the

Lord

Lord alſo made light account of them, and remoued his Can- 201
dleſticke, that is the miniſterie of his Goſpel, from amongſt Reuel. 2. 5.
them, and made them a prey vnto their enemies: and ſo they which before were ſubjects to Chriſt, are now ſlaues to *Mahomet*; and there where the true God was worſhipped, is now a filthy Idol adored; and inſtead of the Goſpel of Chriſt, is the Turks Alcoran; in ſtead of the ſeuen ſtars and ſeuen candleſticks, are ſeuen thouſand prieſts of *Mahomet*, and worſhippers of him: and thus for the contempt of the Goſpell of Chriſt, is the Church of Chriſtians made a cage of Diuels.

Venerable *Bede* in his Eccleſiaſtical hiſtorie of England re- *Beda li. 1 ca. 15.*
porteth, That about the yeare of our Lord 420, after that the Brittons had been long afflicted by the Iriſh, Picts, and Scots, and that the Lord had giuen them reſt from all their enemies, and had bleſſed them with ſuch great plenty of corn, & fruits of the earth, as had not been before heard of, they fell into all manner of ſins and vices, and in ſtead of ſhewing themſelues thankfull to the Lord for his great mercies, prouoked his indignation more fiercely againſt them: for as he ſaith, together with plenty grew ryot, and this was accompanied with a train of many other foule enormities, eſpecially the hatred of the truth, and contempt of the word of God, and that not only in the Laytie and ignorant people, but euen alſo in the Clergie and Sheepheards of the people: for which cauſe the Lord firſt ſent among them ſuch a contagious plague, that the liuing were ſcarce ſufficient to bury the dead: and when by this puniſhment they were not reclaimed, then by their own counſels and procurement the Lord brought vpon them a fierce and mighty nation, euen the Saxons of Germany; who albeit they came at firſt as helpers and ſuccorers of them againſt their enemies, yet ere long proued their foreſt foes themſelues, and after much bloudſhed draue them almoſt quite out of their Kingdome, confining them into a hauen, nooke, and corner of the ſame, where they remaine till this day: and all this came vpon them (ſaith that reuerend Authour) for their ingratitude for Gods mercies, and contempt of the Word of God.

Againe,

Againe, we reade a little before this, how that God stirred vp *Gildas* a godly learned man, to preach to the old Brittons, and to exhort them to repentance and amendment of life, and to forewarne them of plagues to come, if they repented not: but what auailed it? *Gildas* was laughed to scorne and taken for a false Prophet; the Brittons, with whorish faces and vnrepentant hearts, went forward in their sinnes; and what followed? God to punish their contempt of his Word and Ministers, sent in their enemies on euery side, and destroying them, gaue their land to other nations.

Acts and Monuments, pag. 32.

Againe, not many yeares past, Almightie God seeing idolatry, superstition, hypocrisie, and wicked liuing vsed in this land, raised vp that godly learned man *Iohn Wickliffe* to preach vnto our fathers repentance, and to exhort them to forsake their idolatrie and superstition: but his exhortations were not regarded, he with his sermons was despised, his bookes and himselfe after his death, were burnt: What ensued? A most grieuous and heauie vengeance: they slew their lawfull King, and set vp three other on a row, vnder whome all the noble bloud was slaine vp, and halfe the Commons destroyed; what by war in France, and ciuile discord among themselues, the cities and townes were decayed, and the land brought halfe to a wildernesse. O, extreme plagues of Gods iust vengeance!

Acts and Monuments, pag. 32.

But these examples be general ouer whole nations: now let vs descend to particular judgments vpon priuat persons, for contemning, scorning, or despising the Word of God, the holie Sacraments, and the Ministers of the same.

Nich. Hemingius.

Hemingius a learned Diuine, in his exposition vpon the first chapter of S. *Iohns* Gospell reporteth, That about the yere 1550 there was a certaine lewd companion in Denmark, who had long made profession to mocke at all Religion, and at deuout persons: This fellow entering into a Church where there was a sermon made by the Minister of the place, began contrary to all those that were present, to behaue himselfe

moſt prophanely, and to ſhew by lewd countenances and geſtures, his diſlike and contempt of that holy exerciſe: to whom the preacher (being inſtant vpon his buſineſſe in hand) ſpake not a word, but only ſighing, praied vnto God, that this mocker might be ſuppreſſed: who ſeeing that the Preacher would not conteſt againſt him, but contemned his vnworthy behauior, goeth out of the Church, but yet not out of the reach of Gods vengeance: for preſently as he paſſed out, a tyle fel from the houſe vpon his head, and ſlew him vpon the place: a juſt judgement vpon ſo prophane a wretch. From whence all Scorners and deriders of godly ſermons, and the preachers of the ſame, may take example for their amendment, if they haue any grace in them.

Chriſtopher Turke a Counſellor of Eſtate to a great Nobleman in Germany, going one day to horſe, and mocking at a certaine godly Nobleman who was then priſoner in his enemies hands, vttered theſe or ſuch like ſpeeches; See what is become of theſe gallants, that ſung ſo much one with another, *When any one doth wrong vs, God is our ſuccor and defence*: but he had ſcarce ended his words, when as a ſudden griefe tooke him, ſo that he was forced to alight from his horſe, and to be carried to bed; where in ſtead of ſinging, he dyed in diſpaire, drawing forth his tongue as blacke as a cole, and hanging out of his mouth. This happened the ninth of Iune, 1547. *Mart. Lydius, Celebrat. dext. excelſa.*

The contempt of the Sacrament of baptiſme was moſt notably puniſhed in a certaine Curate of Miſnia in Thuring: whoſe cuſtome was whenſoeuer hee had baptiſed any women children, in contempt of the fœminine ſex, and without any regard to the holie Sacrament, to ſay, That they ſhould not carry them backe to the houſe, but caſt them into the Riuer. This prophane Curate looking one day ouer the bridge of Elbe (which is a large and a deepe Riuer) how the boats did paſſe; no man touching him, nor his braine any way altered, but by a ſecret judgement of God, *Georg. le feure, lib. 3. Annal. Miſniæ.*

fell

fell ouer the bridge into the water, and was presently drowned: that he which so impiously wished drowning to other, and that at the Sacrament of Baptisme, was drowned himself. This happened in the yeare 1505.

Acts and Monuments, pag. 1730.

The contemptuous and irreuerent handling of the Word of God in the pulpit, together with open hatred of the Gospel, was most famously reuenged in one *Nightingale* the Parson of Gondal besides Canturbury, in the raign of Queen *Mary*, *Anno* 1555. This wretched Parson vpon Shroue Sunday (which was the third day of the moneth of March) making a Sermon to his parishioners, entered beside his text, into an impertinent discourse of the Articles lately set forth by the Popes authoritie, in commendation thereof, and to the disgrace of the Gospell: saying moreouer thus vnto the people, My masters and neighbours, rejoyce and be merrie, for the prodigal sonne is come home: for I know that the most part of you are as I am, I know your hearts well enough, and I shall tell you what happened to me this weeke past: I was before my Lord Cardinal, and he hath made me as cleane from sin as I was at the Font-stone; and he hath also appointed me to notifie vnto you the Bull of the Popes pardon; and so reading the same vnto them, he thanked God that euer he liued to see that day: adding moreouer, that he beleeued, that by the vertue of that Bull he was as cleane from sin as that night that he was borne: which words he had no sooner vttered, but the Lord to shew that he lyed, stroke him with sudden death, and so he fel down out of the pulpit, neuer stirring hand nor foot, nor speaking word, but there lay, an amazement and astonishment to all the people.

Vide li. 1. *c.* 14. Example of the Iewes.

Denterius an Arrian Bishop being at Bizantium, as he was about to baptise one *Barbas* after his blasphemous maner, saying, I baptise thee in the name of the Father, through the Son, in the holy Ghost, (which forme of words is contrary to the prescript rule of Christ, that bad his disciples to baptise all nations, In the Name of the Father, the Son, and the holy Ghost) the

the watter ſuddenly vaniſhed, ſo that hee could not then be baptiſed: wherefore *Barbas* all amaſed, fled to a Church of purer Religion, and there was entertained into the Church by baptiſme. *Socrates* in his Eccleſiaſtical Hiſtorie reporteth the like accident to haue happened to a Iew, who had beene oftentimes baptiſed, and came to *Paulus* a Nouatian Biſhop, to receiue the Sacrament againe; but the water as before vaniſhed; and his villanie being detected, he was baniſhed the Church. *Socrat. lib. 7. cap. 17.*

Urbanus Formenſis and *Felix Iducenſis*, two Donatiſts by profeſſion, ruſhing into Thipaſa a city of Mauritania, commanded the Euchariſt to be throwne among the dogs; but the dogs growing mad thereby, ſet vpon their owne Maſters, and rent them with their teeth, as being guiltie of deſpiſing the body of Chriſt. Certainly a notable judgement to condemne the wicked behauiour of thoſe miſcreants, who were ſo prophane, as not only to refuſe the Sacrament themſelues, but alſo to caſt it to their dogs, as if it were the vileſt and contemptibleſt thing in the world. *Opiat. Meltuit. Lib. 2. contra Pareniaum. Cent. 4. cap. 6.* *Vide lib. 1. cap. 17.*

Theopompus a Phyloſopher being about to inſert certaine things out of the writings of *Moſes*, into his prophane works, and ſo to abuſe the ſacred Word of God, was ſtricken with a frenzie; and being warned of the cauſe thereof in a dreame, by prayers made vnto God, recouered his ſences againe. This ſtorie is recorded by *Ioſephus*. As alſo another of *Theodectes* a Poet, that mingled his Tragedies with the holy Scripture, and was therefore ſtricken with blindeneſſe, vntill he had recanted his impietie. *Ioſeph. Antiq. Lib. 12. cap. 2.*

In a towne of Germanie called Itzſith, there dwelt a certaine husbandman that was a monſtrous deſpiſer and prophaner of the Word of God and his Sacraments: he vpon a time amidſt his cups, railed with moſt bitter termes vpon a Miniſter of Gods Word; after which, going preſently into the fields to ouerlooke his ſheepe, he neuer returned aliue, but was found there dead, with his body all ſcortched and burnt as blacke as a cole: the Lord hauing giuen him ouer into the *Luther in Coloquijs.*

hands.

hands of the Diuel, to be thus vsed for his vile prophaneneſſe and abuſing his holy things. This *D. Iuſtus Ionas* in *Luthers* Conferences reporteth to be moſt true.

Philip. Melan. In the yeare of our Lord 1553, a certaine Coblers ſeruant being brought vp among the profeſſors of the reformed Religion, and hauing receiued the Sacrament in both kinds, after liuing vnder Poperie, receiued it after their faſhion in one kinde; but when he returned to his old Maſter, and was admoniſhed by him to go again to the Communion as hee was woont, then his ſleepie conſcience awaked, and he fell into moſt horrible diſpaire, crying that he was the Diuels bondſlaue, and therewithall threw himſelfe headlong out of the window, ſo that with the fall his bowels guſhed out of his mouth, and he died moſt miſerably.

Sozomen lib. 2. cap. 31. When the great perſecution of the Chriſtians was in Perſia vnder king *Sapor*, in the yeare of our Lord 347, there was one *Miles* an holy Biſhop, and conſtant Martyr; who preaching, exhorting, and ſuffering all manner of torments for the truth of the Goſpel, could not conuert one ſoule of the whole city whereof he was Biſhop, to the faith: wherefore in hatred and deteſtation of it he forewent it cleane: but after his departure the Lord made them worthily rue their contempt of his Word; for he ſent the ſpirit of diuiſion betwixt King *Sapor* and them, ſo that he came with an army of men and three hundred Elephants againſt it, and quickly ſubuerted it, that the verie apparance and memorial of a city was quite defaced and rooted out. For certainly this is a ſure poſition, where Gods word is generally deſpiſed, and not regarded nor profited by, there ſome notable deſtruction approcheth.

Vide lib. 1. cap. 16.

Philip. Melanct. in Colle-ctaneis Manly. In a certaine place there was acted a tragedie of the death and paſſion of Chriſt in ſhew, but in deed of themſelues: for he that played Chriſts part, hanging vpon the Croſſe, was wounded to death by him that ſhould haue thruſt his ſword into a bladder full of bloud tyed to his ſide; who with his fall ſlew another that played one of the womens part that lamented vnder the Croſſe: his brother that was firſt ſlaine ſeeing

this,

this, ſlew the murtherer, and was himſelfe by order of juſtice hanged therefore: ſo that this tragedie was concluded with foure true, not counterfeit deaths, and that by the diuine prouidence of God, who can endure nothing leſſe than ſuch prophane and ridiculous handling of ſo ſerious and heauenly matters. In the Vniuerſity of Oxford the hiſtory of Chriſt was alſo played, and cruelly puniſhed, and that not many yeares ſince: for he that bore the perſon of Chriſt, the Lord ſtrucke him with ſuch a giddineſſe of ſpirit and brain, that he became mad forthwith, crying when he was in his beſt humor, That God had laid this judgement vpon him for playing Chriſt. Three other Actors in the ſame play were hanged for robbing, as by credible report is affirmed. 207

Moſt lamentable was the judgement of God vpon *Iohn Apowel* (ſometimes a ſeruing-man) for mocking and jeaſting at the Word of God: This *Iohn Apowel* hearing one *William Malden* reading certaine Engliſh prayers, mocked him after euery word, with contrary gauds and flouting termes; inſomuch that at laſt he was terribly afraid, ſo that his hair ſtood vpright on his head, and the next day was found beſides his wits, crying night and day without ceaſing, *The diuel, the diuel, O the diuel of hel, now the diuel of hel, there he goeth:* for it ſeemed to him, as the other read, *Lord haue mercy vpon vs,* at the end of the prayer, that the diuell appeared vnto him, and by the permiſſion of God depriued him of his vnderſtanding. This is a terrible example for all thoſe that be mockers at the Word of God, to warne them (if they do not repent) leſt the vengeance of God fall vpon them in like manner. Thus we ſee how ſeuerely the Lord puniſheth all deſpiſers and prophaners of his holy things, and thereby ought to learn to carrie a moſt dutifull regard and reuerence to them, as alſo to note them for none of Gods flocke, whoſoeuer they be that deride or contemne any part of Religion, or the Miniſters of the ſame.

Acts and Monuments, pag. 2103.

CHAP.

CHAP. XXXV.

Of those that prophane the Sabbath day.

IN the fourth and last commandment of the first Table it is said, *Remember to keepe holy the Sabbath day:* by which words it is ordained and enjoyned vs to seperate one day of seuen from all bodily and seruile labor, not to idlenesse and loosnes, but to the worship of God, which is spiritual and wholsome. Which holy ordinance when one of the children of Israel in contempt broke, as they were in the wildernes, by gathering sticks vpon the Sabbath, he was brought before *Moses* and *Aaron*, and the whole congregation, and by them put in prison vntill such time as they knew the Lords determination concerning him: knowing well, That he was guilitie of a most grieuous crime. And at length by the Lords owne sentence to his seruant *Moses*, condemned to be stoned to death without the host, as was speedily executed. Wherein the Lord made knowne vnto them, both how vnpleasant and odious the prophanation of his Sabbath was in his sight, and how seriously and carefully euery one ought to obserue and keepe the same. Now albeit that this strict obseruation of the Sabbath was partly ceremoniall vnder the Law, and that in Christ Iesus we haue an accomplishment, as of all other, so also of this ceremonie, (He being the true Sabbath, and assured repose of our soules) yet seeing we still stand in need of some time for the instruction and exercise of our Faith, it is necessarie that we should haue at least one day in a weeke to occupie our selues in and about those holy and godly exercises, which are required at our hands; and what day

Num. 15.

fitter

fitter for that purpose than Sunday? which was also ordained in the Apostles time for the same end, and called by them *Dies Dominicus*, that is, the day of our Lord: because vpon that day hee rose from the dead, to wit, the morrow after the Iewe Sabbath, being the first day of the weeke: to which Sabbath it by common consent of the Church succeeded, to the end that a difference might be put betwixt Christians and Iewes. Therefore it ought now religiously to be obserued, as it is also commaunded in the Ciuile law, with expresse prohibition not to abuse this day of holie rest, in vnholie sports and pastimes of euill example. Neuertheless in stead heereof wee vse the euill employance, abuse, and disorder of it for the most part: for beside the false worship and plentifull superstitions which reigne in so manie places, all manner of disorder and dissolutenesse is in request, and beareth sway in these daies: this is the day for tipling houses and tauernes to be fullest fraught with ruffians and ribalds, and for villanous and dishonest speech, with lecherous and baudie songs to be most rife: this is the day when gourmandise and drunkennesse shew themselues most frolicke, and oathes and blasphemies flie thickest and fastest: this is the day when dicing, dauncing, whoring, and such noysome and dishonest demeanours, muster their bands and keepe ranke together; from whence foame out enuies, hatreds, displeasures, quarrels, debates, bloudshieddings, and murthers, as daily experience testifieth. All which things are euident signes of Gods heauie displeasure vpon the people where these abuses are permitted, and no difference made of that day wherein God would bee serued, but is contrarily most dishonored by the ouerflow of wicked examples.

Cod li. 3. tit. 12. leg. 10.

And that it is a thing odious and condemned of God, these examples following will declare. *Gregorie Turonensis* reporteth, That a husbandman, who vpon the Lords day went to plow his field, as he cleansed his plow-share with an yron, the yron stucke so fast into his hand, that for two yeares hee could

not be deliuered from it, but carried it about continually to his exceeding great paine and shame. Another prophane fellow, without any regard of God or his seruice, made no conscience to conuey his corne out of the field on the Lords day in Sermon time; but he was wel rewarded for his godlesse couetousnesse: for the same corne which with so much care hee gathered together, was consumed with fire from heauen, with the barne and all the graine that was in it.

Discipulus de tempore, ser. 117.

Theat. histor.

A certaine Nobleman vsed euery Lords day to goe a hunting in the Sermon while; which impietie the Lord punished with this judgement: he caused his wife to bring forth a child with a head like a dog, that seeing he preferred his dogges before the seruice of God, he might haue one of his owne getting to make much of.

Iob Fincel. li. 3. de Mirac.

At Kimstat a towne in France, there liued in the yeare of our Lord 1559 a certaine couetous woman, who was so eager vpon the world, and greedy of gaine, that shee would neither frequent the Church to heare the word of God her selfe, nor suffer any of her family to doe it, but continually abode laboring and toyling about drying and pilling flax, and doing other domesticall businesses: neither would shee be reclaymed by her neighbours, who admonished and dehorted her from such vntimely workes. One Sabbath day as they were thus busily occupied, fire seemed to issue among the flax, without doing any hurt: the next Sabbath day it tooke fire indeed, but was quickly extinct: for all this she continued obstinat in her prophanenesse euen the third Sabbath, when the flax again taking fire, could not be quenched till it had burnt her and two of her children to death; for though they were recouered out of the fire aliue, yet the next day they all three died. And that which was most to be wondred at, a young infant in the cradle was taken out of the middest of the flame without any hurt. Thus God vseth to exercise his judgements vpon the contemners of his commandements.

cent. 12. cap. 6.

The Centuriators of Magdeburge, entreating of the manners

ters of Christians, made report out of another historie, that a certaine husbandman (in Parochia Gemilacensi) grinding corne vpon the Lords day, the meale began to burne, *Anno Dom.* 1126, which though it might seeme to be a thing meere casuall, yet they set it downe as a judgement of God vpon him for breaking the Sabbath. As also of that which they speake in the same place of one of the kings of Denmarke, who when as hee (contrarie to the admonition of the Priests, who desired him to deferre it) would needs vpon the day of Penticost make warre with his enemie, died in the battell. But that may be better knowne to vs all, which is written in the second Booke of Machabees, of *Nicanor* the Iewes enemie, who would needs set vpon them on the Sabbath; from which when other the Iewes that were compelled to be with him, could no way dissuade him, he was slaine in the battell, and most miserably but deseruedly handled, euen the parts of his bodie shamefully dismembred, as in that Historie you may read more at large.

Eccleſiaſt. hiſt Cent. 12. ibid.

Therefore in the Councell at Paris euery one labouring to perswade vnto a more religious keeping of the Sabbath day, when they had justly complayned, that (as manie other things) so also the obseruation of the Sabbath was greatly decayed through the abuse of Christian libertie; in that men too much followed the delights of the world, and their owne worldly pleasures, both wicked and dangerous: They further adde, *Multi nánque noſtrum viſu, multi etiam quorundam relatu didicimus, &c.* For many of vs haue beene eye-witnesses, many haue intelligence of it by the relation of others that some men vpon this day beeing about their husbandrie, haue beene stricken with thunder, some haue beene maimed and made lame, some haue had their bodies (euen bones and all) burnt in a moment with visible fire, and haue consumed to ashes, and many other judgements of God haue beene, and are dayly; Whereby it is declared, that God is offended with the dishonour of so high a day.

Concil. Pariſ. lib. 1. cap. 50.

212 And our time hath not wanted examples in this kinde, whosoeuer hath obserued them, when sometimes in the faires vpon this day the wares haue swum in the streets; sometimes the scaffolds at playes haue falne down, to the hurting and endangering of many; sometime one thing, sometime another haue fallen out, to the great damage and hurt of many that haue made no conscience of this day; yea, often to the endangering of their liues: and that which is most strange within these late yeares, a whole towne hath beene twice burnt for the breach of the Sabbath by the enhabitants, as all men judged: The just report thereof I passe ouer heere to set downe, vntill such time as I shall bee better instructed.

Famous and memorable also is that example which happened at London in the yeare 1583 at Paris garden, where, vpon the Sabbath day, were gathered together (as accustomably they vsed) great multitudes of prophane people to behold the sport of Beare-baiting, without respect of the Lords day, or any exercise of Religion required therein: which prophane impietie, the Lord that he might chasten in some sort, and shew his dislike thereof, he caused the scaffolds suddenly to breake, and the beholders to tumble headlong downe; so that to the number of eight persons, men and women, were slaine therewith, besides many others which were sore hurt and bruised, to the shortening of their dayes. The like example happened at a Towne in Bedfordshire, called Risley, in the yeare 1607: Where the floore of a chamber, wherein a number were gathered together to see a play on the Sabbath day, fell downe, by meanes whereof many were sore hurt, and some killed. Surely, a friendly warning to such as more delight themselues with the crueltie of beastes, and vaine sports, than with the workes of mercie and Religion, the fruits of a true faith, which ought to bee the Sabbath dayes exercise. And thus much for the examples of the first Table, whereof if some

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ſeeme to exceed credit, by reaſon of the ſtrangeneſſe of them, yet let vs know, that nothing is impoſſible to God; and that hee doth often worke miracles to controll the obſtinat impietie and rebellion of mortall men againſt his commaundements. Beſides, there is not one example here mentioned, but it hath a credible or probable Author for the auoucher of it. Let vs now out of all this that hath beene ſpoken, gather vp this wholeſome leſſon, to loue God with all our heart and affection, to the end wee may worſhip him, inuocate his holy name, and repoſe all the confidence of our ſaluation vpon him alone through Chriſt Ieſus, ſeeking by pleaſing and obeying his will, to ſet forth his glorie, and render him due thankes for all his benefits.

FINIS.

THE SECOND BOOKE:

CHAP. I.

Of rebellious and stubborne Children towards their Parents.

WEe haue seene in the former Booke, what punishments they haue incurred, that either maliciously or otherwise haue transgressed and broken the commandements of the first Table: Now it followeth to discouer the chastisements which God hath sent vpon the transgressors of the second Table. And first concerning the first Commandement thereof, which is, *Honour thy father and mother, that thy dayes may be prolonged in the land which the Lord thy God hath giuen thee.* *Cham* one of old *Noah's* sons, was guiltie of the breach of this commandement; who in stead of performing that reuerence to his father which he ought, (and that presently after the deluge, which being yet fresh in memorie, might haue taught him to walke in the feare of God) came so short of his dutie, that when he saw his nakednesse, he did not hide it, but mocked & jeasted at it: for which cause he was cursed both of his father, & of God, in the person of his yongest son *Chanaan* and made a seruant to the seruants of his brethren: which curse was fulfilled in his posteritie the Canaanites, who being for-

Gen. 9.

Num. 33.
Deut. 7.

saken

saken of God, were rooted vp and spued out of their land, be- 215
cause of their sinnes and abhominations.

Maruellous strange was the malice of *Absolon*, to rebell so furiously against his father *Dauid*, as to wage warre against him: which he did with all his strongest endeauours, without sparing any thing that might further his proceedings: insomuch that he grew to that outrage and madnesse, through the wicked and pernitious councell of *Achitophel*, that he shamed not villanously to commit incest with his fathers concubines, and pollute his bed euen before the eyes of the multitude: by which meanes beeing become altogether odious and abhominable, he shortly after lost the battell: wherein though himselfe receiued no hurt nor wound, yet was he not therefore quit; but being pursued by Gods just judgement, fell vnwittingly into the snare which he had deserued: for as he rode along the forrest, to saue himselfe from his fathers armie; his moyle carrying him vnder a thicke oke, left him hanging by the haire vpon a bough betwixt heauen and earth, vntill being found by *Ioab*, he was wounded to death with many blowes. Whereby euery man may plainely see that God wanteth no meanes to punish sinners when it pleaseth him; but maketh the dumbe and senceless creatures the instruments of his vengeance: for hee that had escaped the brunt and danger of the battaile, (and yet not hauing therefore escaped the hand of God) was by a bruit beast brought vnder a senceless tree, which God had appointed to catch hold of him as an executioner of his just judgement: which if we consider, is as strange and wonderfull an accident as may possible happen; and yet such an one as God himselfe prouided, to punish this wicked, proud, and rebellious wretch withall: for seeing his outrage and villanie was so great as to rebell against his father, and so good and kinde a father towards him as he was, it was most just, that he should endure so vile a punishment. Beside, heerein God would doubtles lay open to the eyes of all the world, a fearefull spectale of his judgements against wicked and disobedient chil-

2 Sam. 15.

2 Sam. 16.

2 Sam. 18

dren, thereby to terrifie the most impudent and malicious wretches that liue, from this horrible sinne. And for the same cause it was his pleasure, that that wicked and false *Achitophel* should fall into extreame ignominie and confusion for forsaking *Dauid*, and setting forward with counsell and presence yong *Absolon* against his father; for which cause with despair he hung himselfe. Now by this example it is easie to perceiue, how vnpleasant this sinne is in Gods sight, and how much he would haue euery man to hate and detest it, seeing that Nature herselfe teacheth and instructeth vs so far, as to yeeld duty and obedience vnto those that begat, nourished, and brought vs vp.

Notwithstanding all this, yet is the world full of ill aduised and il nurtured youth, that are little lesse disobedient vnto their parents than *Absolon* was, as *Adramalech* and *Sarasar*, that slew their father *Sennacherib* as hee was worshipping in the Temple of *Nisroth* his god: but whereas they looked for the soueraignty, they lost the benefit of subiection, & were banished into Armenia, their brother *Esarhaddon* raigning in their stead.

2. King. 19. 37.

Gregorie of Tours maketh mention of one *Crannius* the sonne of *Clotarius* King of Fraunce, who hauing conspired trecherously, and rayled warre against his father, together with the earle of Brittain his supporter, were both vanquished and put to flight; but the Earle was slaine in the pursuit: The Prince himselfe also (thinking to escape by sea, where lay prouided certaine shippes readie to receiue him) was in the mid way ouertaken, together with his wife and children, whome hee purposed to make partakers of his fortune, and were altogether (by the expresse commaundement of his father) shut vp in a little house, and there burned together. In this wise did *Clotarius* reuenge the trecherie and rebellion of his sonne after a more seuere, cruell, and fierce manner than King *Dauid* did, who would haue saued his sonne *Absolons* life, notwithstanding all his wickednesse, and malicious and furious rebellion: but this man contrariwise beeing bereft

Greg. of Tours fourth booke.

bereft of all fatherly affection, would vse no compassion towards his sonne, but commanded so cruell an execution to be performed not onely vpon him, but vpon his daughter in law also, and their children, perchance altogether innocent and guiltlesse of that crime. A verie rare and strange example, seeing it is commonly seene, that grandfathers vse more to cherish and cocker their childrens children than their owne. Therefore we must thinke, that it was the prouidence of God to leaue behind a notable example of his most iust and righteous seueritie against disobedient and rebellious children, to the end to amase and scare all others from enterprising the like.

Philip Comineus hath recorded the treacherous tragedie of a most wicked and cruell son called *Adolphus* (for the World waxeth euerie day worse than other) that came in an euening suddenly to take his father the Duke of Gilderland prisoner, euen as he was going to bed, and would not giue him so much libertie as to pull on his hose (for he was bare legged) but carried him away in all hast, making him march on foot without breeches fiue long Almaine miles, in a most cold weather: and then clapt him vp in the bottome of a deep tower, where there was no light saue by a little window, and there kept him close prisoner six months together. After which cruell fact he himselfe was taken prisoner in like manner, and carried bound to Namur, where hee lay a long time, vntill the Gaunts repriued him forth, and led him with them against Tournay, where he was slaine: in the while of his imprisonment, his father yeelding vnto nature, disinherited him of all his goods, for his vile ingratitude and vnnaturall cruelty, and left the succession of his dukedome to the Duke of Bourgondie.

Philip Comineus in the reign of *Lewis* the twelfth chap. 63.

In the yeare of our Lord 1461, in a village called Iuchi, neere to Cambray, there dwelt a certaine man (or rather a beast) that in a great rage threw his owne mother out of his doores thrice in one day, and the third time told her in furie, That hee had rather see his house on fire, and burnt to coles, than that shee should abide there but one day longer. It happened

Enguerr. de Monstr. vol 2.

pened that the very same day, according to his cursed speech, his house was indeed fired, but how or whence no man could iudge: and the fire was so fierce, that it consumed to ashes not onely that house, but also twelue other houses adioyning: which was an euident figure of Gods just judgement in punishing so vile and vnnatural a deed by fire, seeing he deserued at the least to lose his house for banishing her out of it, that had borne him in her belly, and nourished him with the milke of her paps.

Alex. ab Alex. general. dier. Lib. 4. cap. 14.

In this place I may fitly insert two memorable examples of the same subject, gathered by an author of credit and fame sufficient, to this effect. It is not long (saith he) since a friend of mine, a man of a great spirit, and worthy to be beleeued, recounted to me a very strange accident which, he said, hapned to himselfe, and proued his saying by the testimonie of many witnesses: which was this: That being vpon a time at Naples at a kinsmans and familiars house of his, he heard by night the voice of a man crying in the street for aid, which caused him to rise and light a candle, and run out to see what the matter was: being come out of the doores, he perceiued a cruell and ougly shaped diuell, striuing with all his force to catch and get into his clouches a yong man, that stroue on the other side to defend himselfe, and for feare raised that outcry which he had before heard: the yong man seeing him, ran to him forthwith, and catching fast hold by his cloathes, and pittifully crying to God, would in no case let go his hold vntill his cruel enemy forsooke him: and being brought into the house all dismaied and beside himselfe, would not let go his hold vntill he came to his sences againe out of that exceeding feare, The cause of which assault was, he had led all his time a most wicked life, and had been a contemner of God, and a Rebell against his parents, vsing vile railing and bitter speeches against them, in such sort, that in stead of blessing, they had layd a curse vpon him. And this is the first example.

Concerning the second, I wil also set downe the Authors owne words, as followeth. Of all the strange things (saith he)

that

that euer I heard report of, that which happened not long since at Rome is most worthy to be remembred, of a certaine yong man of Gabia, borne of a base and poore family, but endued with a terrible and furious nature, and addicted to a loose and disordinate life. This gallant picking a quarrel with his owne father, in his anger reuiled him with most grosse and reprochfull tearmes: In which mad fits, as one wholly giuen ouer to the Diuell, he purposely departed to Rome to practise some naughtie deuice against his father: but his ghostly father the Diuell met him in the way, vnder the shape of a cruell and ougly fellow with a thicke bushie beard, and haire hanging disorderly, and cloathes all rent and tattered; who as they walked together, enquired of him why he was so sad: He answered, that there had passed some bitter speeches betwixt his father and him, and now he deuised to worke him some mischiefe. The Diuell by and by like a craftie knaue soothed him vp and said, That he also vpon the like occasion went about the same practise, and desired that they might pursue both their voyage and enterprise together: it was soone agreed vpon betwixt them, being like to like, as the prouerbe goeth. Therefore being arriued at Rome, and lodged at the same Inne, one bed did serue them both; where whilest the yong man securely and soundly slept, the old malicious knaue watching his opportunitie, caught him by the throat to strangle him: whereat the poore wretch awoke, and cried for help to God, so that the wicked spirit was constrained to forsake him without performing his purpose, and to flee out at the chamber with such force and violence, that the house roofe crackt, and the tyles clattered downe aboundantly. The host of the house being awaked with the noyse, cryed out to know what the matter was, & running into the chamber where this noyse was, with a candle in his hand, found the poore young man all alone betwixt dead and aliue, of whome (recouered) he learnt out the whole rruth, as hath been told: but hee after this terrible accident repented him of his wicked life, and

220 was touched with the sence of his grieuous sinne so neatly, that euer after he led a more circumspect and honest life. Thus much we finde written in that Author.

Philip. Melanc lib. 4. Chron. *Henry* the fifth inspired with the furies of the Pope of Rome, made warre vpon his father *Henry* the fourth, vexing him with cruell and often battels, and not ceasing till hee had spoiled him of his Empire, and till the Bishop of Mentz had proudly and insolently taken from him his Imperiall ornaments euen in his presence: but the Lord in recompence of his vnnaturall dealing, made him and his army a prey vnto his enemies the Saxons, and to flie before them, stirring vp also the Pope of Rome to be as grieuous a scourge vnto him, as he had beene before time to his father. Now as the ambition of a kingdome was the cause of this mans ingratitude, so in the example following, pride and disdaine ruled, and therefore he is so much the more to be condemned, by how much a kingdom is a stronger cord to draw men to vice, than a mans owne affection.

In Collectan. There was (saith *Manlius*) an old man crooked with age, distressed with pouertie, and almost pined with hunger, that had a son rich, strong, aud fat, of whom he intreated no gold or siluer, or possession, but food and sustenance for his bellie, and clothes for his backe, but could not obtain it at his hands: for his proud heart, exalted with prosperitie, thought it a shame and discredit to his house, to be borne of so poore and base parentage, and therefore not onely denied him reliefe, but also disclaimed him from beeing his father, and chased him away with bitter and crabbed reproaches. The poore old man thus cruelly handled, let teares fall as witnesse of his griefe, and departed comfortlesse from his Tygre-minded sonne. But the Lord that gathereth vp the tears of the innocent, looked down from heauen in justice, and sent a furie into the sences and vnderstanding of this monstrous son, that as he was void of nature and compassion, so hee might be void of reason and discretion for euer after.

Ano-

Another not so cruell and disdainful as the former, yet cruell and disdainfull enough to plucke downe vengeance vpon his head, would not see his father beg indeed, nor yet abjure him as the other did; but yet vndertaking to keepe him, vsed him more like a slaue than a father: for what should bee too deare for him that giues vs life? yet euery good thing was too deare for this poore father. Vpon a time a daintie morsell of meat was vpon the boord to be eaten, which as soone as hee came in hee conueied away, and foisted in courser victuals in the roome. But marke what his dainties turned to: when the seruant went to fetch it againe, hee found in stead of meat snakes, and of sauce serpents, to the great terrour of his conscience: but that which is more, one of the serpents leaped in his face, and catching hold by his lip, hung there till his dying day, so that hee could neuer feed himselfe, but hee must feed the serpent withall. And this badge carried hee about as a cognisance of an vnkinde and vngratefull sonne. *Manlius in collectan.* *Fides fit apud authorem.*

Moreouer this is another judgement of God, that commonly as children deale with their parents, so doe their children deale with them: and this in the law of proportion is most just, and in the order of punishing most vsuall: for the proofe whereof as experience daily teacheth, so one example or two I will subjoyne It is reported how a certaine vnkind and peruerse sonne beat his aged father vpon a time, and drew him by the haire of his head to the threshold: who when hee was old was likewise beaten of his sonne, end drawne also by the haire of the head not to the threshold, but out of doores into the durt; and how hee should say he was rightly serued, if he had left him at the threshold, as he left his father, and not dragged him into the streets, which hee did not to his. Thus did his owne mouth beare record of his impiety, and his own conscience condemne him before God and men. *Theat. hist.*

Another old man being perswaded by his sonne (that had maried a young wife) with faire and sugred promises of kindnelles *Guiliel. Lugdi.*

222

Discipulus de tempt.

nesses and contentments, to surrender his goods and lands vnto him, yeelded to his request, and found for a space all things to his desire: but when his often coughing annoyed his yong and dainty wife, he first remoued his lodging from a faire high chamber to a base vnder roome, and after shewed him many other vnkinde and vnchildly parts: and lastly when the old man asked for cloathes, he bought foure elnes of cloathes, two whereof he bestowed vpon him, and reserued the other two for himselfe. Now his young sonne marking this niggardise of his father towards his grandfather, hid the two elles of cloath, and being asked why he hid them (whether by ingeniousnesse of wit, or instinct of God) he answered, To the end to reserue them for his father, against he was old, to be a couering for him. Which answer touched his father so neere, that euer after hee shewed himselfe more louing and obsequious to his father than hee did before. Two great faults, but soone and happily amended. Would it might be an example to all children, if not to mitigate them, yet at least to learne them to feare how to deale roughly and crookedly with their parents, seeing that God punisheth sin with sin, and sinners in their owne kinde, and measureth the same measure to euery man which they haue measured vnto others. The like wee read of another that prouided a trough for his old decrepit vnmannerly father to eat his meat in: who beeing demanded of his son also to what vse that trough should serue, answered for his graundfather: What (quoth the childe) and must wee haue the like for you when you are old? Which words so abashed him, that he threw it away forthwith.

George Lanter. de disciplina liberorum.

Theat. hist.

At Millan there was an obstinat and vngodlie sonne, that when hee was admonished by his mother of some fault which hee had committed, made a wrie mouth, and pointed his fingers at her in scorne and derision. Whereat his mother being angry, wished that hee might make such a mouth vpon the gallowes. Neither was it a vaine wish, for within few daies hee was taken with a theft, and condemned by law to bee hanged;

Mandat. 3. Cursing, li. 1 cap. 33.

ged; and beeing vpon the ladder, was perceiued to wryth his mouth in griefe, after the same fashion which he had done before to his mother in derision.

Henrie the second of that name, King of England, sonne of *Geffrey Plantagenet* and *Maud* the Empresse, after hee had raigned twentie yeares, was content to admit his young sonne *Henrie* (married to *Margaret* the French kings daughter) into participation of his Crowne: but he like an vnnaturall son to requite his fathers loue, sought to dispossesse him of the whole; for by inciting the king of France and certaine other Nobles, hee tooke armes, and raised deadly warre against his owne naturall father: betwixt whome diuers strong battels beeing foughten, as well in England by the Deputies and friends of both parties, as also in Normandie, Poytou, Guian, and Britaine; the victorie alwayes enclined to the father, so that the rebellious sonne with his allies were constrained to bend to his fathers will, and to desire peace, which hee gently graunted, and forgaue his offence. Howbeit the Lord for his disobedience did not so lightly pardon him, but because his hastie minde could not tarrie for the Crowne till his fathers death, therefore the Lord cut him short of it altogether, causing him to die sixe yeares before his father, beeing yet but young, and like to liue long. Stow Chron.

Lothair king of Soissons in France, committed the rule of the Prouince of Guian to his eldest son *Cramiris*, who when (contrarie to the minde of his father) he oppressed the people with exactions, and was reclaimed home, he like an vngratious and impious son, fled to his vncle *Childebert*, and prouoked him to war vpon his owne father, wherein hee himselfe was, by the just vengeance of God taken, and burned with his wife and children to death. *Langhet chron.*

Furthermore it is not (doubtlesse) but to a verie good end enacted in the law of God, That hee which curseth his father or mother should die the death, and that rebellious children Leuit. 20.

and

324 and such as bee incorrigible, should at the instance and pursuit of their owne parents, by order of law bee stoned to death.

As children by all these examples ought not onely to learn to feare to displease and reuile their parents, but also to feare & reuerence them, lest that by disobedience they kindle the fire of Gods wrath against them: so likewise on the other side parents are here aduertised to haue great care in bringing vp and instructing their children in the feare of God, and obedience to his wil; lest for want of instruction and correction on their part, they themselues incurre a punishment of their careless negligence in the person of their children. And this is proued by experience of the men of Bethel, of whose children two and fortie were torne in pieces by Beares, for that they had been so euill taught as to mocke the holy Prophet *Elizeus*, in calling him bald-pate. 2. King. 2.

Heli likewise the high priest was culpable of this fault, for hauing two wicked and peruerse sonnes, whome no feare of God could restraine, beeing discontent with that honorable portion of the sacrifices allotted them by God, like famished and insatiable wretches fell to share out more than was their due, and by force to rauen all that which by faire meanes they could not get: and that which is worse, to pollute the holy Tabernacle of God with their filthie whoredomes, in such sort, that the Religion of God grew in disgrace through their prophane dealings. And albeit that it may seeme that their father did his dutie in some sort, when he admonished and reprooued them, yet it is manifest by the reprehension of the man of God, that he did no part of that at all, or if he did, yet it was in so careless, loose, and cold manner, vsing more lenitie than hee ought, or lesse seueritie than was necessarie, that God turned their destructious (when they were slaine at the ouerthrow of Israel by the Philistims) to be his punishment: for vnderstanding the dolefull newes of his sonnes death, and the Arkes taking, at once, he fell backwards from his stoole, and

1. Sam. 1. 2.

Contempt of holy things. *Lib. 1. cap. 34.*

and burst his necke, being old and heauie, euen foureſcore and eighteene yeares of age, not able either to helpe or ſtay himſelfe.

Dauid alſo was not free from this offence; for hee ſo much cockered ſome of his children, that they prooued the greateſt plagues and ſcourges vnto him, eſpecially *Abſolon* and *Adonijah*: for the one openly rebelled againſt him, and almoſt droue him out of his kingdome; the other vſurped the title and honour of the Kingdome before his fathers death: of this it is recorded, That *Dauid* ſo cockered and pampered him, that hee would neuer diſpleaſe him from his youth. But ſee how hee was puniſhed in them for this too great lenitie; both of them came to an vntimely death, and proued not onely the workers of their owne deſtruction, but alſo great croſſes to their father. 2. King. 1. 6.

Ludouicus Viues ſaith, That in his time a certaine woman in Flanders did ſo much pamper and cocker vp two of her ſonnes, euen againſt her husbands will, that ſhe would not ſuffer them to want money, or any thing which might furniſh their riotous life, both in drinking, banquetting, and dicing; yea ſhee would ſteale from her husband to miniſter vnto them: but as ſoone as her husband was dead, ſhee was juſtly plagued in them both, for they fell from rioting to robbing, (which two vices are commonly linked together) and for the ſame one of them was executed by the ſword, and the other by the halter, ſhee her ſelfe looking on as a witneſſe of their deſtructions, whereof her conſcience told her that her indulgence was the chiefeſt cauſe. Hither may wee referre that common and vulgar ſtorie, and I ſuppoſe verie true, which is almoſt in euery childes mouth, of him that going to the gallowes, deſired to ſpeake with his mother in her eare ere hee dyed; and when ſhee came vnto him, in ſtead of ſpeaking, bit off her eare with his teeth, exclaiming vpon her as the cauſer of his death, becauſe ſhee did not chaſtiſe him in his youth for his faults, but by her flatteries eſtabliſhed him in vice, which *Lib. 2. cap. 10. de inſtitut. Chriſt. fami.* *Syriac. Span.*

226 brought him to this wofull end: and herein ſhee was doubly puniſhed, both in her ſonnes deſtruction, and her owne infamie, whereof ſhee carried about her a continuall marke. This ought to be warning to all parents, to looke better to the education of their children, and to root out of them in time all euill and corrupt manners; leſt of ſmall ſprigs they grow to branches, and of qualities to habits, and ſo either be hardly done off, or at leaſt depraue the whole bodie and bring it to deſtruction: but aboue all to keep them from idleneſſe and vaine pleaſures, the diſcommoditie and miſchiefe whereof this preſent example will declare. At a towne called Hannuel in Saxonie, the Diuell transforming himſelfe into the ſhape of a man, exerciſed many jugling trickes and prettie paſtimes, to delight young men and maids withall; and indeed to draw after him daily great companies: one day they followed him out of the citie gates, vnto a hill adjoyning, where he played a jugling tricke indeed with them, for he carried them all away with him, ſo that they were neuer after heard of. This hiſtorie is recorded in the Annales of the aforenamed Citie, and auouched to be moſt true; being a notable and fearefull admonition to all parents, to ſet their children to learning and inſtruction, and to withdraw them from all ſuch vaine and fooliſh paſtimes.

Iob. Fincelius, lib. de Myrac.

CHAP. II.

Of thoſe that rebell againſt their Superiours.

NOw as it is a thing required by law and reaſon, that children beare that honour and reuerence to their naturall parents which is commanded; ſo it is neceſſarie by the ſame reſpect, that all ſubjects performe that dutie of honour and obedience to their Lords, Princes, and Kings, which is not derogatorie to the

the glorie of God: and the rather, becauſe they are as it were their fathers, in ſupplying that duetie towards their ſubjects which fathers owe their children: as namely in maintaining their peace and tranquilitie in earthly things, and keeping them vnder the diſcipline of Gods Church; to which two ends they were ordained. For this cauſe the Scripture biddeth euerie man to be ſubject to the higher powers; not ſo much to auoid the puniſhment which might befall the contrary, as becauſe it is agreeable to the will of God. And in another place, *To honor the King*; and, *To giue vnto Cæſar that which is Cæſars, as vnto God that which is Gods.* So alſo in *Moſes* law we are forbidden to detract from, or ſpeake euill of the Magiſtrat, or to curſe the Ruler of the people. 227 Rom. 13. 1. Pet. 2. Math. 22. Exod. 22.

Yet for all this the children of Iſrael were not afraid many times to commit this ſin, but then eſpecially when they charged *Moſes* with conſpiring the murder of thoſe Rebels that (vnder *Corah*, *Dathan*, and *Abiram*, captaines of that enterpriſe) ſet themſelues againſt him and *Aaron*; whom not he, but God for their pride and ſtubbornenеſſe, had rooted out and deſtroyed: and thus they backebited and ſlandred *Moſes*, and mutined againſt him, being their ſoueraigne Magiſtrate and conductor, that ſo meekly and juſtly had brought them out of Ægypt, euen by the ſpeciall commiſſion of Almightie God. But the furie of Gods diſpleaſure was ſo ſtirred vp againſt them for this their fact, that they were ſcourged with a moſt grieuous plague, whereof died about foure thouſand and ſeuen hundred perſons. Num. 16.

In the time of king *Dauids* flight from *Abſolon*, who purſued him to bereaue him of his kingdome, there was one *Semei* a Ieminite, that in his wicked and peruerſe humour, in ſtead of ſeruice done vnto his Soueraigne, eſpecially in that extremitie, not onely preſented not himſelfe vnto him as a ſubject, but as a railer curſed him with moſt reproachfull tearmes, as of murderer, and wicked man, and alſo threw ſtones at him and his followers, in moſt deſpightfull manner: for which his malicious and rebellious act, though whileſt *Dauid* liued 2. Sam. 16. *Mandat.* 3. Curſers, *lib.* 1. *cap.* 33.

228 he was not once callled in queſtion: yet was he not exempted from puniſhment therefore; for in the end his wickednesſe fel vpon his owne head, and deſtruction ouertooke him by deſert of another fault, at the commandement of *Salomon*.

1.King.2.

2.Sam.20. The puniſhment of *Shiba* the ſonne of *Bichri* tarried not all ſo long, who hauing alſo with a proud and audacious heart ſtirred vp the greateſt part of Iſrael to rebell againſt *Dauid*, then when he thought to haue been moſt at quiet, enioyed not long his diſloial enterpriſe; for being ſpeedily purſued by *Dauids* ſeruants, and beſieged in the citie Abel, his head was cut off by the citiſens, and throwne ouer the wall, as a juſt reward for his rebellious act.

But let vs paſſe ouer theſe ſacred hiſtories, and come to prophane, yet probable, and more neere examples. When *Camillus* beſieged the Phaliſchi, a people in Hitruria, neere to mount Floſcon, a Schoolemaſter of the citie, who had the rule ouer the chiefe mens ſonnes, both touching inſtruction and gouernance, led them out of the city gates one day in ſhew to walke, but indeed to betray them into *Camillus* hands: which vnfaithfull dealing *Camillus* did not onely miſlike, but deteſt and refuſe, thinking it an vnhoneſt part by ſuch ſiniſter meanes to bring euen his enemies in ſubjection: and therefore reprouing the truſtleſſe ſcholemaſter, and binding his hands behinde his backe, he gaue euery one of his ſchollers a rod, with commandement to whip him backe vnto the parents, whome hee had pretended ſo to deceiue. A moſt noble act in *Camillus* (would we could find the like among Chriſtians) and a moſt deſerued puniſhment of the Schoolemaſter, (would no traitour might be ſerued better.) Neither might that worthie Roman repent his deed, for the Phaliſchi in admiration and loue of this notable juſtice, freely yeelded themſelues and their citie to him, which otherwiſe in long time, and without great effuſion of bloud he could not haue atchieued.

Liu.lib.5.

Liu.lib.1.

Did *Tarpeia* the daughter of *Sp.Tarpeius* ſpeed any better, when ſhe betraied the tower whereof her father was the ouerſeer, to *Tatius* king of the Sabines, who at that ſeaſon beſie-

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ged Rome, vpon condition of a ſumme of gold, or as other writers ſay, of all that the ſouldiers wore on their left hands? No verily, for the Sabines (as ſoone as they had obtained their purpoſe) ouerwhelmed her with her left hand gifts; to wit, their ſhields, and not their rings and bracelets, which ſhee hoped: to the end to leaue an example to the poſteritie, how no promiſe nor oath ought to be of force to traitors, to keep them from puniſhment. 229

Neither did theſe noble young men of Rome, amongſt whome were the Conſull *Brutus* ſonnes, come to any better iſſue, when they conſpired to receiue king *Tarquinius* into the citie by night, who by the vertue and valour of their father was worthily expulſed: for their ſecret and wicked counſell being bewrayed to the Conſuls *Iunius* and *Pub. Valerius*, by *Vindicio* a bondſlaue, they were apprehended, hauing letters about them written to *Tarquinius* to the ſame effect: and being condemned, were firſt ſhamefully ſcourged with rods, and after executed to death. *Tit. Liu.*

Pauſanius king of Sparta hauing conſpired with the Perſians againſt his owne countrey, and as it were offered violence to his owne bowels, fled into the Sanctuarie of *Pallas* for reliefe, when hee ſaw the Ephori to goe about to call him in queſtion for his treaſon. Now whereas it was irreligious to take him from thence by violence, they agreed to ſhut him vp there continually, and ſo to pine him to death. Which when his mother vnderſtood, ſhee was the firſt perſon that brought a ſtone to ſtop vp the doores, to hinder him from getting forth: and therein ſhewed a notable example of godlie crueltie to her childe, and cruell pietie to her countrey: approuing that ſaying of *Ariſtippus*, who beeing demaunded why he neglected his ſonne beeing borne of his bodie? anſwered, Doe we not caſt from vs lice and flegme which are alſo bred of our bodies? Inſinuating, That they which haue nothing to commend them to their parents but generation, are not to be eſteemed as children; much leſſe they that degenerate. *Thucyd. lib. 1.* *Ælian. lib. 9.*

230 When *Brennus* Captaine of the Gaules, brother to *Belinus*, and sonne to *Molnutius* King of Brittaine, besieged Ephesus, a diuelliſh woman inticed with the jewels which *Brennus* wore about him, betraied the citie into his hands. But *Brennus* detesting this abhominable couetousnesse, when he entred the city so loaded her with gold, that hee couered and oppressed her therewith.

In like manner *Heradamon* deliuered vp to the Emperour *Aurelian* his owne natiue citie Tiana, in hope to saue his owne life by betraying his countrey. But it fell out quite contrarie to his expectation; for though *Cæsar* had sworne not to leaue a dog aliue within the wals, because they shut their gates against him, and also his souldiers were instant and vrgent vpon his promise, yet hee spared the citie, and destroyed the traitor, and quit himselfe of his promise, by hanging vp euery dog in the citie, contrarie to his owne intent, and his armies expectation; yet agreeable to his words, and most correspondent to equitie and true fortitude.

Cras. in Apoph. lib. 6.

In the yeare of our Lord 1270, the Bishop of Colonea practising to spoile the citie of her priuiledges, and reduce it vnder his own jurisdiction: *Hermanus Grinn*, Consul, and chiefe Magistrat, withstood his power and authoritie with all his force, so that he could not bring his purpose about. Wherefore two Canons belonging to the Bishop, sought to vndermine this their enemie by policie, and to take him out of the way: for which end they inuited him in verie kind manner to dinner, but when he was come they brought him into a young Lyons denne (which they kept in honour of the Bishop) and vnawares shut the doores vpon him, bidding him shift for himselfe, thinking that it was impossible for him to escape our aliue. But the Consull perceiuing in what great danger hee was, wrapped his cloake about his left arme, and thrusting it into the mouth of the hungrie Lion, killed him with his right hand, and so by the wonderfull prouidence of God, escaped without hurt. But the two traiterous Canons hee caught right soone, and hung them at their Cathedrall Church gate, to their

owne

owne confusion, and terror of all traitours.

It was a noble saying, and worthie the marking, of *Augustus Cæsar* to *Ramitalches* king of Thracia, who hauing forsaken *Anthonie*, to take part with *Augustus*, boasted verie insolently of his deserts towards him: then *Cæsar* dissembling his follie, dranke to another king, and said, I loue treason, but I cannot commend nor trust a traitour. The same also in effect *Philip* of Macedonie and *Iulius Cæsar* were wont to say, That they loued a traitour at the first, but when hee had finished his treason, they hated him more than any other: signifying, that traitours deserued no retribution of thankes, seeing their office was accepted for a time, yet they themselues could neuer be counted lesse than naughtie and disloyall persons: for no honest man euer betrayed his countrey or his friend: and what greater punishment can there be than this? But for manifest proofe heereof let this one example serue in stead of many, namely, of *Theodorick* king of Francia, and *Irminfride* king of Thuringia, who being profest foes, and hauing fought many cruell battels, at length the later was conquered of the former, by the luckie assistance of the Saxons. This *Irminfride* thus subdued, sued for pardon and release at the conquerours hand, but hee was so farre from pittying his estate, that hee corrupted one *Iringus* a Nobleman, and *Irminfride's* subiect, to murder his master, which he performed kneeling before *Theodoricke*, running him through with his sword at his backe: which traiterous deed, as soone as it was finished, *Theodoricke*, though the setter of it, yet he could not abide the actour, but bad him be packing, for who could put trust in him that had betrayed his owne master. At which words *Iringus* (mad with anger and rage) ran at *Theodoricke* also, with purpose to haue slaine him too; but his hand missing the marke, returned his sword into his owne bowels, so that hee fell downe dead vpon his masters carkasse. What more notable and wonderfull iudgement could happen? surely it is an example worthy to be written in golden letters, and to bee read and remembred of euery one, to teach men allege- *Albert. Crantz*

232 ance and obedience to their princes and ſuperiors, leſt more ſudden deſtruction than this fall vpon them.

Tit. Linius. After the death of *Ieronimus* king of Siracuſa, *Andronodorus* and *Themiſtius*, prouoked by their wiues deſcending of the bloud royall, affected an vſurpation of the crowne, and wrought much hurt to the commonwealth: but their practiſes beeing diſcouered, the Pretors (by the conſent of the Seniours) ſlew them both in the market place, as rotten members of their common bodie, and therefore fit to bee cut off. And when they vnderſtood, how their wiues *Damarata* and *Harmonia* were breeders and incenſers of this miſchiefe, they ſent to kill them alſo: yea and *Heraclia*, *Harmonia* her ſiſter, guiltleſſe and witleſſe of the crime (for no other cauſe, but becauſe ſhee was ſiſter vnto her) was pluckt from the Altar, and ſlaine in the tumult, with two of her daughters that were virgins. And thus is treaſon plagued not onely in traitors themſelues; but alſo in thoſe that are linked vnto them in friendſhip and affinitie.

Cic. offic. lib. 3. The glorie rnd reputation of *Fabritius* the Romane is eterniſed by that noble act of his, in ſending bound to *Pyrrhus* a traitor that offered to poyſon him. For albeit that *Pyrrhus* was a ſworne enemy to the Roman Empire, and alſo made war vpon it, yet would not *Fabritius* trecherouſly ſeeke his deſtruction, but ſent back that traitor vnto him, to be puniſhed at his diſcretion.

What notable treaſons did *Hadrian* the fourth, Pope of Rome, practiſe againſt the Emperor *Frederick Barbaroſſa*, yet all was ſtill fruſtrate; for the Lord protected the Emperour, and puniſhed the traitour with a ſudden and ſtrange death; for he was choaked with a flie which went downe his throat and ſtopped his breath, and could by no meanes bee pulled out till it made an end of him. Beſides, many others that went about the ſame practiſe, were brought to notable deſtructions: as that counterfeit foole whome the Italians ſet on to murder *Fredericke* in his chamber, which had been performed, had he not leaped out of a window into a riuer,

and

and ſo ſaued his life : for the foole being taken, was throwne headlong out of the ſame window and broke his necke. As alſo an Arabian Doctor, a grand poyſoner, who going about to infect with poyſon his bridle, his ſaddle, his ſpurres, and ſtirrops, that as ſoone as hee ſhould but touch them, hee might be poyſoned, was diſcouered and hanged for his labour.

In the yeare of our Lord 1364, when as the Emperour *Charles* the fourth, and *Philip* Duke of Auſtria, were ready to joyne battell in the fielde, *Charles* diſtruſting his owne power, vndermined his foe by ſubtiltie on this faſhion: hee ſent for three of Duke *Philips* captaines priuily, and perſuaded them with promiſes of rewards to worke ſome means to terrifie the Duke, and diſſuade him from that battell: which they performed with all diligence; for they told the Duke, that they had ſtolne into the Emperors tents by night, and viewed his power, which they found to exceede his by three parts, and therefore counſelled him not to trie the hazard of the battell, but to ſaue his ſouldiers liues by flight, which if they tarried, they were ſure to looſe. Wherewithall the Duke miſtruſting no fraud, ſore affrighted, tooke the next occaſion of flight, and returned home with diſhonour. Now when theſe three traitours came to the Emperour for their compacted rewards, hee cauſed them to bee payed in counterfeit money, not equiualing the ſumme of their bargaine by the twentieth part: which although at firſt they diſcerned not, yet afterwards finding how they were couſened, they returned to require their due, and complaine of their wrong. But the Emperour looking ſternely vpon them, anſwered, That counterfeit money was good enough for their counterfeit ſeruice, and that if they tarried long, they ſhould haue a due reward of their treaſon. *Albert. Crantz*

Ladiſlaus Lerezin, Gouernour of Alba Julia in Hungarie, vnder *Maximilian* the Emperour, in the yeare 1566, the Citie *Leunclauius* Annales of Turkie.

234 Citie beeing besieged, and in some danger of losing, albeit hee was aduertised, That whithin two dayes he should receiue some reliefe, yet yeelded the Citie traiterously into the hands of the Turkes vpon composition. The cruell Turkes forgetting their faith and all humanitie, massacred all the souldiers within the Citie, and sent *Ladislaus* the traitour bound hand and foot to *Selym* the great Turke: where he was accused for his cruell slaying of some Turkish prisoners, and deliuered to his accusers to be vsed at their pleasure; who (a just reward of his former treason) put him into a great Pipe stickt full of long nayles, and then rolled him downe from a high mountaine, so as the nayles ran through him, and ended his life in horrible torment. Besides, his sonne that was also partaker of this treason, died miserably without meanes, and abandoned of all men, in great pouertie and extremitie.

When as the Citie of Rhodes was besieged by the Turke, there was in it a certaine traiterous Nobleman, who vpon promise to haue one of *Solymans* daughters giuen him in mariage, did many seruices to the Turke in secret, to the prejudice of the Citie. The Island and towne beeing woon, he presented himselfe to *Solyman*, expecting the performance of his promise: but hee in recompence of his treason caused him to be flayed aliue; saying, That it was not lawfull for a Christian to marrie a Turkish wife, except hee put off his old skinne: being thus flayed, they layed him vpon a bed all couered with salt, and so poudered him, that in short space he died in vnspeakable torments.

Camerarius Historicall medital. cap. 7.

CHAP.

CHAP. III.

More examples of the same subiect.

WHen *Manuel* the Emperour of Constantinople lay about Antioch with an armie prepared against the Turke, one of his chiefest officers, namely, his Chancellour, put in practise this notable piece of treason against him: hee waged three desperate yong men with an infinite summe of money to kill him on a day appointed, and then with a band of souldiers determined to possesse himselfe of the Crowne, and of the Citie, and to slay all that any way crossed his purpose. But the treason beeing discouered secretly to the Empresse, shee acquainted her Lord with it, who tooke the three traitours, and put them all to cruell deaths: and as for the Chancellour, hee first bored out his eyes, and plucking his tongue through his throat, tormented him to death with a rigorous and most miserable punishment. *Otto Frisingensis de rebus Freder. prim. lib. 1. cap. 47.*

When the Turke besieged Alba Græca, certaine souldiers conspired to betray the Citie into his hands, for he had promised them large rewards so to doe; howbeit it succeeded not with them, for they were detected and apprehended by *Paulus Kynisius* Gouernour of Hungarie, who constrained them to eat one anothers flesh, seething euerie day one to feed the other withall, but hee that was last was faine to deuour his owne bodie. *Bonfinus, lib. 3. Decad. 5.*

Scribonianus a captaine of the Romanes in Dalmatia, rebelled against the Emperor *Claudius*, and named himselfe emperor in the armie; but his rebellion was miraculously punished, for though the whole armie fauored him verie much, yet they could *Lanquet. chron.*

236 could not by any meanes spread their banners, or remoue their standerds out of their places as long as hee was called by the name of Emperor, with which miracle being moued, they turned their loues into hatred, and their liking into loathing, so that whom lately they saluted as Emperor, him now they murthered as a traitor.

Lanquet. To rehearse all the English traitors that haue conspired against their Kings from the Conquest vnto this day, it is a thing vnnecessarie, and almost impossible. Howbeit, that their destructions may appeare more euidently, and the curse of God vpon traitors be made more manifest, I will briefely reckon vp a catalogue of the chiefest of them. In the yere 1275 *Lewline* Prince of Wales rebelled against King *Edward* the first, and after much adoe, was taken by Sir *Roger Mortimer*, and his head set vpon the Tower of London. In like sort was *Dauid Lewline's* brother serued. *Ries* and *Madok* escaped no better measure in stirring the Welchmen vp to rebellion. No more did the Scots, who hauing of their owne accord committed the gouernment of their kingdome to king *Edward*, after the death of *Alexander* (who broke his neck by a fall from an horse, and left no issue male) and sworne fealtie vnto him; yet dispensed with their oath by the Popes commission, and French mens incitement, and rebelled diuers times against King *Edward*: for he ouercame them sundry times, and made slaughter of their men, slaying at one time 32000, and taking diuers of their Nobles prisoners. In like manner they rebelled against King *Edward* the third, who made three voyages into that land in the space of foure yeares, and at euerie time ouercame and discomfited them, insomuch that well neere all the nobilitie of Scotland, with infinite number of the common people were slaine. Thus they rebelled in *Henry* the sixths time, and also *Henry* the eights, and diuers other kings reignes, euer when our English forces were busied about forreine warres, inuading the land on the other side most traiterously.

Lanquet.
Stow.

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In the reigne of King *Henrie* the fourth there rebelled at one time against him Sir *Iohn Holland*, D. of Exceſter, with the Dukes of Aumarle, Surrey, Salisburie, and Glouceſter: and at another time Sir *Thomas Percie* Earle of Worceſter, and *Henrie Percie* ſonne to the Earle of Northumberland: at another, Sir *Richard Scroope* Archbiſhop of Yorke, and diuers others of the houſe of the Lord *Moubray*: at another time Sir *Henrie Percie* the father, Earle of Norththumberland, and the Lord *Bardolph*: and laſtly, *Ryce ap Dee* and *Owen Glendour*, two Welchmen: all which were either ſlaine, as Sir *Henry Percie* the younger; or beheaded, as the reſt of theſe noble Rebels; or ſtarued to death, as *Owen Glendour* was in the mountaines of Wales, after hee had deuoured his owne fleſh. *Lanquet.*

In the reigne of *Henry* the fifth, Sir *Richard* Earle of Cambridge, Sir *Richard Scroope* Treaſurer of England, and Sir *Thomas Gray* were beheaded for treaſon.

No leſſe was the perfidious and vngratefull treacherie of *Humfrey Baniſter* an Engliſhman towards the Duke of Buckingham his Lord and maſter, whome the ſaid Duke had tenderly brought vp, and exalted to great promotion. For when as the Duke beeing driuen into extremitie, by reaſon of the ſeparation of his armie which he had muſtered together againſt King *Richard* the vſurper, fled to the ſame *Baniſter* as his truſtieſt friend, to be kept in ſecret vntill he could find opportunitie to eſcape; this falſe traitour, vpon hope of a thouſand pounds which was promiſed to him that could bring foorth the Duke, betraied him into the hands of *Iohn Mitton* Shirife of Shropſhire, who conueied him to the citie of Salisburie, where King *Richard* kept his houſhold; where he was ſoone after put to death. But as for vngratefull *Baniſter*, the vengeance of God purſued him to his vtter ignominie: for preſently after, his eldeſt ſonne became mad and dyed in a bores ſtie: his eldeſt daughter was ſuddenly ſtricken with a foule leprie: his ſecond ſonne maruellouſly deformed of his lims, and lame: his youngeſt ſonne drowned in a puddle:

and

and he himſelfe in his old age arraigned and found guiltie of a murther, and by his Clergie ſaued: And as for his thouſand pounds, King *Richard* gaue him not a farthing; ſaying, That he which would be vntrue to ſo good a maſter, muſt needs be falſe to all other.

To paſſe ouer the time of the reſidue of the Kings, wherein many examples of treaſons and puniſhments vpon them are extant, and to come neerer vnto our owne age, let vs conſider the wonderfull prouidence of God in diſcouering the notorious treaſons which haue beene ſo often pretended, and ſo many, againſt our late Soueraigne Queene *Elizabeth*, and protecting her ſo fatherly from the dint of them all. Firſt therefore, to begin with the chiefeſt, the Earles of Northumberland and Weſtmerland, in the eleuenth yeare of her reigne began a rebellion in the North, pretending their purpoſe to be ſometimes to defend the Queenes perſon and gouernment from the inuaſion of ſtrangers, and ſometimes for conſcience ſake to ſeeke reformation of Religion: vnder colour whereof they got together an armie of men, to the number of ſix thouſand ſouldiers; againſt whome marched the Earle of Suſſex, Lieutenant of the North, and the Earle of Warwicke, ſent by the Queene to his ayde: Whoſe approch ſtrucke ſuch a terrour into their hearts, that the two Earles, with diuers of the arch Rebels, fled by night into Scotland, leauing the reſt of their companie a prey vnto their enemies, whereof threeſcore and ſix, or thereabout, were hanged at Durham. As for the Earles, one of them (to wit) of Northtumberland, was after taken in Scotland, and beheaded at Yorke. Weſtmerland fled into another Countrey, and left his houſe and familie deſtroyed and vndone by his folly.

A while after this, what befell to *Iohn Throgmorton*, *Thomas Brooke*, *George Redman*, and diuers other Gentlemen at Norwich, who pretended a rebellion vnder the color of ſuppreſing ſtrangers, were they not diſcouered by one of their owne conſpiracie *Thomas Ket*, and executed at Norwich for their paines?

paines? The ſame end came *Francis Throgmorton* to, whoſe trecheries as they were abhominable, and touching the Queens owne perſon, ſo they were diſcloſed not without the eſpeciall prouidence of God. 239

But aboue all, that vile and vngratefull traitor *William Parry*, vpon whom the Queene had poured plentifully her liberalitie, deſerueth to be had in euerlaſting remembrance to his ſhame; whoſe treaſons being diſcouered, he payed the tribute of his life in recompence thereof. What ſhall I ſay of the Earle of Arundell, and a ſecond Earle of Northumberland? Did not the juſtice of God appeare in both their ends, when being attainted for treaſon, the one ſlew himſelfe in priſon, and the other died by courſe of nature in priſon alſo? Notorious was the conſpiracie of thoſe arch-traitours, *Ballard*, *Babington*, *Sauadge*, and *Tylney*, &c. yet the Lord brought them downe, and made them ſpectacles to the World of his juſtice. Euen ſo that notorious villaine Doctor *Lopez* (the Queenes Phyſitian) who a long time had not onely beene an intelligencer to the Pope and King of Spaine of our Engliſh Counſells, but alſo had poyſoned many Noblemen, and went about alſo to poyſon the Queene her ſelfe, was hee not ſurpriſed in his treacherie, and brought to ſudden deſtruction? In ſumme, the Lord preſerued her Maieſtie not onely from theſe, but many other ſecret and priuie foes, and that moſt miraculouſly, and contrarie to all reaſon, and ſpread his wings ouer her, euermore to defend her from all her enemies, and in deſpight of them all brought her, beeing full of yeares, in peace to her graue: All theſe treaſons had their breeding and beginning from that filthie ſinke of Romiſh ſuperſtition, from whence the poyſon was conueyed into the hearts of theſe traiterous wretches, by the meanes of thoſe common firebrands of the Chriſtian World, the wicked Ieſuites, whoſe chiefeſt art is Treaſon, and whoſe profeſſion is equiuocation, and practiſe, to ſtir vp rebellion; and, therefore as long as they breath in the world let vs looke for no better fruits from ſuch

241 And hath the reigne of our now Soueraigne King *Iames* beene free from these Sinons? Hee hath as yet swayed the Scepter of this Kingdome not fully nine yeres, and how many treasons haue beene complotted and practised against his Majestie and the State, and how miraculously hath the Lord preserued him euermore, euen as the apple of his eye, and the signet on his right hand. To omit the treason of *Raleigh* and *Cobham*, and that also of *Watson* and *Clerke*, that late and last diuellish and damnable practise of blowing vp the Parliament house with gunpowder, together with the King, Prince, and all the Nobles and chiefe Pillars of the Land, is neuer to be omitted nor forgotten, but to bee remembred as long as the Sunne and Moone endureth, to the shame of their religion, and the professours thereof: neuer Nation so barbarous, that euer practised the like: neuer any religion so odious, that maintained the like: but such are the fruits of their so much aduanced religion, such the clusters of their grapes: Howbeit the Lord preuented their malice, and turned it vpon their owne pates, not onely by a Diuine and miraculous discouerie of their treason (the verie night before it should haue beene effected) but also by bringing the chiefe plotters thereof vnto confusion; some by the ordinarie proceeding of justice, and some by slaughter in resistance: and that which is not to bee ouerpast, some of the principall of them beeing together in a chamber, were so scorched by their owne powder, which was in drying, that they were driuen to confesse the heauie judgement of God to be vpon them. I pray God such may euer be the end of all traitors, and that the religion which bringeth forth such horrible fruits may not onely bee suspected but abhorred of all.

Moreouer, there is yet another kind of treason, and another ranke of traitors as pernitious as any of the former, and as odious before God and man. Such are they which either vpon priuate quarrels, or receiued injuries, or hope of gaine, or any other sillie respect, forsake their countries, and take part with the enemies to fight against it: or they that in time of neces-

refuse

refuſe to fight, or dare not fight in defence of it: the former 241
ſort are called fugitiues, and the latter cowards. As touching the firſt, they haue beene alwayes in deteſtation in well gouerned Policies, and alſo euermore ſeuerely puniſhed. The Æginates puniſhed them with the loſſe of their right hand thumbes, to the end they might no more handle a ſpeare or a ſword, but an oare: the Mitylenians with loſſe of their liues: the enhabitants of Samos marked them in the face with the picture of an Owle: and the Romanes puniſhed them after diuers faſhions. *Fabius Maximus* cauſed all thoſe that had fled from the Roman ſuccours to the enemie to loſe their hands. *Africanus* the former, though gentle and mild by nature, yet in this reſpect he borrowed from forreine crueltie: for hauing conquered Carthage, and got into his power all thoſe Romane Rebels that tooke part againſt his countrey, he hung the Romans as traitors to their countrey, and mitigated the puniſhment of the Latines, as but perfidious confederates. *Africanus* the later, when hee had ſubdued the Punicke Nation, hee threw all fugitiues amongſt wilde beaſts to be deuoured. *Valerius Maximus.*

Lucius Paulus after the conqueſt of the King of Perſia, committed theſe fellowes to the mercie of Elephants. Generally there is no Nation vnder the Sunne which holdeth them not in execration: and therefore our Engliſh fugitiues, who vnder cloke of Religion not onely abandon their countrey, their kindred, and their Prince, but alſo conſpire the vndoing, and ſweare the deſtruction of them, are they not worthie to be handled like traitours, and to haue their quarters ſpectacles of perfidie? The bridge and gates of London beare witneſſe of the wofull ends that theſe runnagates come vnto.

As touching cowards (I meane ſuch as preferring their liues or libertie, or any other by-reſpects, before their countries welfare, and either dare not or will not ſtand ſtoutly in defence of it in time of warre and danger) they deſerue no

lesse punishment than the former, seeing that as they are open oppugners, so these are close vnderminers of the good thereof. And therefore the Romanes did sharpely chasten them in their gouernement, as may appeare by diuerse examples of the same: as first they were noted with this ignominie, neuer to eat their meat but standing; and hereunto they were sworne: Nay, they were in such hatefull account amongst them, that when *Annibal* offered the Senate 8000 captiues to bee redeemed, they refused his offer; saying, That they were not worthie to be redeemed, that had rather be taken basely than die honestly and valiantly: The same Senate dealt more fauourably with the captiues which king *Pyrrhus* tooke, for they redeemed them, but with this disgrace, degrading them from their honors and places, vntill by a double spoile they had woon their reputation againe. *L. Calpurnius Piso* handled *Titius* the captaine of his horsemen in Sicilia (one who beeing ouercharged with enemies, deliuered his weapons vnto them) on this manner, hee caused him to goe bare footed before the armie, wearing a garment without seames, he forbad him societie with any saue such as were noted with the same fault, and from a General ouer horsemen he debased him to a common souldier. How did the same Senat correct the cowardise of *Caius Vatienus* (who to the end to priuiledge himselfe from the Italicke warre, cut off all the fingers of his left hand:) euen they proscribed his goods, and cast him into perpetuall prison, that that life which hee refused to hazard in defence of his countrey, hee might consume in bondage and fetters.

Alex. ab Alex.

Valerius Max. lib. 2. cap. 2.

Fulgosius sayth, That among the Germanes it was so vnhonourable a part to lose but a shield in the warre, that whosoeuer had happened to do so, was suspended both from the place of common councell, and from the temples of Religion; insomuch, that many (as he reporteth) killed themselues to auoid the shame. The people called Daci punished cowards on this sort: they surfered them not to sleepe but with

Lib. 2. cap. 2.

their

their heads to the beds feet ward; and beſides, by the law they made them ſlaues and ſubjects to their owne wiues. What viler diſgrace could there be than this? And yet the Lacedemonians plagued them more ſhamefully: for with them it was a diſcredit to marry in the ſtocke of a coward; any man might ſtrike them lawfully; and in their attire they went with their clothes rent, and their beards halfe ſhauen. Thus are all kind of traitors continually puniſhed of the Lord by one meanes or other; and therefore let vs learne to ſhun treaſon as one of the vileſt and deteſtableſt things in the world. *Phi. Ageſilaus.*

CHAP. IIII.

Of ſuch as haue murthered their Rulers or Princes.

Imri, Captaine of halfe the chariots of *Elah*, King of Iſrael, conſpired againſt his Lord, as hee was in Tirza drinking till hee was drunke in the houſe of *Arze* his Steward, and came vpon him ſuddenly, and ſmote him till hee died, and poſſeſſed the Kingdome in his roome. Howbeit, herein hee was the Lords rod to puniſh the houſe of *Baaſha*, yet when the puniſhment was paſt, the Lord threw the rod into the fire; for he enjoyed the Crowne but ſeuen dayes: for all Iſraell, deteſting his fact, made *Omri* King ouer them, who beſieged him in Tirza, and droue him into that extremitie, that hee went into the palace of the Kings houſe, and burnt himſelfe and the houſe with fire. All this whole chapter, in regard of murther, belōgeth to the 6 commandemant. 1. King. 16.

Iozachar the ſonne of *Shimeah*, and *Ieozabed* the ſonne of *Shomer*, came to no better end for murthering *Iehoaſh* King of Iuda: for *Amaziah* his ſonne after the kingdome was con- 2. King. 12. 21.

firmed vnto him, caused them both to be put to death: but their children he slew not, according to that which is written in the Booke of the law; *The fathers shal not be put to death for the children, nor the children for the fathers, but euery man shall beare his owne sinne.*

2.King.14.5.

Neither did *Shallum*, that slew *Zacharia* King of Israel, prosper any better; for he reigned but one month in Samaria, when *Menahim* the sonne of *Gadi* rebelled against him, and slew him as he had done his master.

2.King.15.

Amon, the sonne of *Manasseh*, was slaine by his owne seruants, but the Lord stirred vp the people of the Land to reuenge his death, and to kil all them that had conspired against their King.

But to let passe the holy histories of the sacred Scripture, wherein euer after any treason, the Holy Ghost presently setteth downe the punishment of traitours, as it were of purpose to signifie how the Lord hateth all such Rebels that rose vp against his owne ordinance, let vs consider a little the consequents of these in prophane, yet credible authors, and applie them vnto our purpose.

Ælian.lib.1.

Archelaus King of Macedonia had a mignion called *Cratenas*, whome hee loued most entirely; but he againe requited him not with loue but with hatred, and stretched all his wits to install himselfe in his kingdome, by deposing and murthering him: which though hee accomplished, yet his deserts were cut short by the vengeance of God: for hee continued not many dayes in his royaltie, but he was serued with the same sauce that hee had made *Archelaus* before him to taste of; euen betraied and murthered, as he well deserued.

Lodouicus Sfortia to the end to inuest himselfe with the dukedome of Millain, spared not to shed the innocent bloud of his two Nephewes, the sonnes of *Galeachus*, together with their tutors, and one *Francis Calaber*, a worthie and excellent man; but the Lord so disposed of his purposes, that he (in stead

of

of obtaining the kingdome) was taken prisoner by the King of France, so that neither he nor any of his off-spring injoyed that which he so much affected.

When *Numerianus* was to succeed *Carus* his father in the Empire, *Arrius Axer* his father in law, to the end to translate the Empire vnto himselfe, entered a conspiracie, and slew his sonne in law, that nothing mistrusted his disloyaltie: but the Pretorian army vnderstanding the matter, discharged *Arrius*, and elected *Diocleſian* in his roome, who laying hold vpon his competitour, laied an action of treason to his charge, and put him to death in the sight of the multitude. *Philip Melanct Chron lib. 3.*

Theodericke and *Fredericke* conspired against their owne brother *Thurismund* King of the Visigothes, to the intent to succeed him in his Kingdome: And albeit that nature reclaymed them from the act, yet they slew him without all compassion. But after thirteene yeres reigne the same *Theodericke* was requited by his other brethren with the same measure that hee before mete to his brother *Thurismund*. And so though vengeance slept a while, yet at length it wakened. *Chro. Sigebert.*

Ælius Antonius Gordianus, Emperour of Rome, though so excellent a young prince, that he deserued to be called the Loue and Iewell of the World, yet was he slaine by one promoted by himselfe to high honor, called *Philip Arabs*, when he was but two and twentie yeres old: after whose decease this *Philip* got himselfe elected Emperor by the Band, and confirmed by the Senat. All which notwithstanding, after fiue yeres *Decius* rebelled, and his own souldiers conspired against him, so that both he at Verona, and his sonne at Rome, were slaine by them about one time. *Philip Melanct Chron.* *Auentin. lib. 2.* Ingratitude punished.

After the death of *Constantine* the Great, his three sonnes diuiding the Empire betwixt them, succeeded their father. *Constantine* the eldest had for his share Spaine, France, the Alpes, and England; *Constance* the second held Italie, Africa Græcia, and Illyricum; *Constantine* the younger was King *Auentin. lib. 2.*

and Emperour of the East. But ambition suffered them not to enjoy quietly these their possessions: for when the eldest being more proud and seditious than the other, not content with his alotted portion, made warre vpon his brother *Constance* his Prouinces, and stroue to enter Italie, hee was slaine in a battell by *Aquileia*, when hee was but fiue and twentie yeares old; by which meanes, all the prouinces which were his, fell to *Constance*, and therewithall such a drowsinesse and Epicurisme for want of a stirrer vp after his brothers death, that he fell into the gout, and neglected the gouernement of the Empire: Wherefore in Auspurge and in Rhetia they created a new Emperour, one *Magnentius*, whose life beforetime *Constance* had saued from the souldiers, and therefore his treacherie was the greater. This *Magnentius* depriued and slew *Constance*, but was ouercome by *Constantine* the third brother in Illyricum, yet in such sort, that the conqueror could not greatly brag, for he lost an infinit companie of his men, and yet missed of his chiefe purpose, the taking of *Magnentius*, for he escaped to Lyons, and there massacring all that he mistrusted, at last growing (I suppose) in suspition with his owne heart, slew himselfe also: and so his traiterous, ingratefull, and ambitious murther was reuenged with his owne hands.

Notable ingratitude punished.

Victericus betrayed *Luyba* king of Spaine, and succeeded in his place; seuen yeares after, another traitour slew him, and succeeded also in his place. *Mauritius* the Emperor was murthered by *Phocas*, together with his wife and fiue of his children, he seating himselfe Emperour in his roome: Howbeit, traitors and murtherers can neuer come to happie ends: for as he had slaine *Mauritius*; so *Priscus*, *Heraclianus*, and *Phorius* three of his chiefest captaines, conspiring against him, with three seuerall armies gaue him such an alarme at once at his owne doores, that they soone quailed his courage, and after much mangling of his bodie, cut him shorter by the head and the kingdome at one blow.

Ritius lib. 1. regib. Hispan.

In

In the time of *Edward* the ſecond and *Edward* the third in England, one Sir *Roger Mortimer* committed many villanous outrages in ſhedding much bloud, and at laſt King *Edward* himſelfe, lying at Barkley caſtle, to the end that he might (as it was ſuppoſed) enjoy *Iſabel* his wife, with whom he had very ſuſpitious familiaritie. After this, he vnjuſtly accuſed *Edmund* Earle of Kent of treaſon, and cauſed him to bee put to death therefore: and laſtly, he conſpired againſt King *Edward* the third, as it was ſuſpected, for which cauſe he was worthily and deſeruedly beheaded. 247 *Lanquet.*

Among this ranke of murtherers of Kings wee may fitly place alſo *Richard* the third, vſurper of the Crowne of England, and diuers others which he vſed as inſtruments to bring his deteſtable purpoſe to effect: as namely Sir *Iames Tirrel* Knight, a man for natures gifts worthie to haue ſerued a much better Prince than this *Richard*, if hee had well ſerued God, and beene endued with as much truth and honeſtie as he had ſtrength and wit: alſo *Miles Foreſt*, and *Iohn Dighton* two villaines fleſhed in murthers. But to come to the fact, it was on this ſort: When *Richard* the vſurper had enioyned *Robert Brackenburie* to this piece of ſeruice of murthering the young King *Edward* the fifth, his Nephew, in the Tower, with his brother the Duke of Yorke, and ſaw it refuſed by him: hee committed the charge of the murther to Sir *Iames Tirrel*; who haſting to the Tower, by the Kings Commiſſion receiued the keyes into his owne hands, and by the helpe of thoſe two butchers, *Dighton* and *Foreſt*, ſmothered the two Princes in their bed, and buried them at the ſtaires feet: which being done, Sir *Iames* rode back to king *Richard*, who gaue him great thankes, and as ſome ſay, made him knight for his labour. All which things on euerie part well pondered, it appeareth, that God neuer gaue the world a notabler example, both of the vnconſtancie of worldy weale, and alſo of the wretched end which enſueth ſuch deſpightfull crueltie: for firſt, to begin with the miniſters, *Miles Foreſt* rotted away *Stow.*

248 peecemeale at Saint Martins, Sir *Iames Tirrel* died at the Tower hill beheaded for treaſon, King *Richard* himſelfe (as it is declared elſewhere) was ſlaine in the fielde, hacked and hewed of his enemies, carried on horſebacke dead, his haire in deſpight torne and tugged like a dogge: beſides, the inward torments of his guiltie conſcience were more than all the reſt: for it is moſt certainely reported, That after this abhominable deed done hee neuer had quiet in his mind: when hee went abroad, his eye whirled about, his bodie was priuily fenced, his hand euer vpon his dagger, his countenance and manner like one alwaies readie to ſtrike, his ſleepe ſhort and vnquiet, full of fearefull dreames, inſomuch that he would often ſuddenly ſtart vp and leape out of his bed, and runne about his chamber, his reſtleſſe conſcience was ſo continually toſſed and tumbled with the tedious impreſſion of that abhominable murther.

CHAP. V.

Of ſuch as rebelled againſt their Superiors, becauſe of Subſidies and Taxes impoſed vpon them.

AS it is not lawfull for children to rebell againſt their parents, though they be cruell and vnnaturall, ſo alſo it is as vnlawfull for ſubiects to withſtand their Princes and Gouernors, though they be ſomwhat grieuous and burthenſome vnto them: which wee affirme, not to the end that it ſhould be licenſed to them to exerciſe all manner of rigour and vnmeaſurable oppreſſion vpon their ſubiects (as ſhall bee declared hereafter more at large) but we entreat onely heere of their duties which are in ſubiection

to

to the power of other men, whoſe authority they ought in no wiſe to reſiſt, vnleſſe they oppoſe themſelues againſt the ordinance of God. Therefore this poſition is true by the word of God, That no ſubject ought by force to ſhake off the yoke of ſubjection and obedience due vnto his Prince, or exempt himſelfe from any taxe or contribution which by publike authoritie is impoſed: *Giue* (ſaith the Apoſtle) *tribute to whom tribute belongeth, cuſtome to whom cuſtome pertaineth, feare to whom feare is due, and honor to whom honor is owing.* And generally in all actions wherein the commodities of this life (though with ſome oppreſſion and grieuance) and not the religion and ſeruice of God, nor the conſcience about the ſame is called into queſtion, wee ought with all patience to endure whatſoeuer burden or charge is laid vpon vs, without mooving any troubles, or ſhewing any diſcontentments for the ſame: for they that haue otherwiſe behaued themſelues, theſe examples following will ſhew how well they haue beene appaied for their miſdemeanors. 249

In the yeare of our Lord 1304, after that *Guy* Earle of Flanders hauing rebelled againſt *Philip* the Faire his Soueraigne, was by ſtrength of armes reduced into ſubiection, and conſtrained to deliuer himſelfe and his two ſonnes priſoners into his hands, the Flemings made an inſurrection againſt the kings part, becauſe of a certain tax which he had ſet vpon their ſhips that arriued at certaine hauens: and vpon this occaſion great warre, diuers battels, and ſundrie ouerthrowes on each ſide grew, but ſo, that at laſt the king remained conqueror, and the Flemings (for a reward of their rebellion) loſt in the laſt battell ſix and thirty thouſand men that were ſlain, beſide a great number that were taken priſoners. *Nich. Gil. vol. 2*

Two yeares after this Flemiſh ſtirre, there aroſe a great commotion and hurlie burlie of the raſcall and baſeſt ſort of people at Paris, becauſe of the alteration of their coines: who being not ſatisfied with the pillage and ſpoilage of their houſes, whome they ſuppoſed to be either cauſes of the ſaid alteration, or by counſell or other meanes any furtheres thereunto, The ſame author.

250 vnto, came in great troupes before the kings palace at his lodging in the temple, with ſuch an hideous noiſe & outrage, that all that day after, neither the king nor any of his officers durſt once ſtirre ouer the threſhold: nay they grew to that ouerflow of pride and inſolencie, that the victuals which were prouided for the kings diet, & carried to him, were by them ſhamefully thrown vnder feet in the durt, and trampled vpon in deſpight and diſdaine. But three or foure daies after this tumult was appeaſed, many of them for their paines were hanged before their owne doores, and in the citie gates, to the number of eight and twentie perſons.

In the raigne of *Charles* the ſixt, the Pariſians (by reaſon of a certaine taxe which hee minded to lay vpon them) banded themſelues and conſpired together againſt him: they determined once (ſaith *Froiſſard*) to haue beaten downe Loure and S. Vincents caſtle, and all the houſes of defence about Paris, that they might not be offenſiue to them. But the king (though yong in yeres) handled them ſo ripely and handſomely, that hauing taken away from them their armor, the citie gates and chaines of the ſtreets, and locked vp their weapons in S. Vincents caſtle, he dealt with them as pleaſed him. And thus their pride being quaſhed, many of them were executed and put to death: As alſo for the like rebellion were at Troyes, Orlean, Chalon, Sens, and Rhemes.

Vol. 2. cap. 120.

cap. 129.

cap. 130.

Nic Gil. Vol. 2.

About the ſame time the Flandrians, and eſpecially the enhabitants of Gaunt wrought much trouble againſt *Lewis* the Earle or Flanders, for diuers taxes and tributes which he had laied vpon them, which they in no reſpect would yeeld vnto. The matter came to be decided by blowes, and much bloud was ſhed, and many loſſes endured on both ſides, as a meanes appointed of God to chaſtiſe as wel the one as the other. The Gaunts beeing no more in number than fiue or ſix thouſand men, ouerthrew the Earls armie, conſiſting of fortie thouſand, and in purſuit of their victorie tooke Bruges, whither the Earle was gone for ſafety, and lying in a poore womans houſe was conſtrained (in the habit of a beggar) to flie the Citie.

Froiſſ. vol. 2. cap. 97.

Cap. 92.

And

And thus he fared till king *Charles* the ſixth ſent an armie of men to his ſuccor (for hee was his ſubiect) by whoſe ſupport he ouercame thoſe Rebels in a battell foughten at Roſe Bec, to the number of fortie thouſand: and the bodie of their chiefetaine *Philip Arteuil*, ſlaine in the throng, hee cauſed to bee hanged on a tree. And this was the end of that cruell Tragedie, the countrey beeing brought againe into the obedience of their old Lord. 251 *Cap.* 182. *Nic. Gil. vol.* 2.

A while before this, whileſt king *Iohn* was held priſoner in England, there aroſe a great commotion of the common people in France, againſt the nobilitie and gentrie of the realme, that oppreſſed them: this tumult began but with an hundred men that were gathered together in the countrey of Beauvoiſin, but that ſmall handfull grew right quickly to an armefull, euen to nine thouſand, that ranged and robbed throughout all Brie, along by the riuer Marne to Laonoiſe, and all about Soiſſons, armed with great bats ſhod with iron: an headleſſe crue without Gouernor, fully purpoſing to bring to ruine the whole nobility. In this diſorder they wrought much miſchiefe, broke vp many houſes and caſtles, murdered many Lords; ſo that diuers Ladies and knights, as the Ducheſſes of Normandie, Orleance, were faine to flie for ſafegard to Meaux: whither when theſe Rebels would needs purſue them, they were there ouerthrowne, killed, and hanged by troups. *Froiſſ. vol.* 1. *cap.* 182.

In the yeare of our Lord 1525, there were certain husbandmen of Souabe that began to ſtand in reſiſtance againſt the Earle of Lupsfen, by reaſon of certaine burdens which they complained themſelues to bee ouerlaied with by him: their neighbors ſeeing this, enterpriſed the like againſt their lords: And ſo vpon this ſmall beginning (by a certaine contagion) there grew vp a moſt dangerous and fearefull commotion, that ſpread it ſelfe almoſt ouer all Almaine: the ſedition thus increaſing in all quarters, and the ſwaines beeing now full fortie thouſand ſtrong, making their owne libertie and the Goſpels a cloke to couer their treaſon and rebellion, and a pretence of their vndertaking armes (to the wonderfull griefe *Sleid. Lib.* 4.

of

252 of all that feared God) did not onely fight with the Romane Catholickes, but with all other without respect, as wel in Souabe as in Franconia: they destroyed the greater part of the Nobilitie, sacked and burnt many castles and fortresses, to the number of two hundred, and put to death the Earle of Helfest, in making him passe through their pikes. But at length their strength was broken, they discomfited and torne in pieces with a most horrible massacre of more than eighteene thousand of them. During this sedition there were slain on each side fiftie thousand men. The captaine of the Souabian swaines called *Geismer* hauing betaken himselfe to flight, got ouer the mountaines of Padua, where by treason hee was made away.

In the yeare of our Lord 1517, in the Marquesdome of the Vandales, the like insurrection and rebellion was of the comminaltie, especially the baser sort, against the Nobilitie, Spirituall, and Temporall, by whom they were oppressed with intollerable exactions: their armie was numbred to stand of ninetie thousand men all clowns and husbandmen, that conspired together to redresse and reforme their owne grieuances, without any respect of ciuile Magistrate, or feare of Almightie God. This rascalitie of swaines raged and tyranized euere where, burning and beating downe the castles and houses of Noblemen, and making their ruines euen with the ground: Nay, they handled the Noblemen themselues, as many as they could attaine vnto, not contumeliously onely, but rigorously and cruelly, for they tormented them to death, and carried their heads vpon speares, in token of victorie. Thus they swayed a while vncontrolled, for the Emperour *Maximilian* winked at their riots, as being acquainted with what injuries they had beene ouercharged: but when hee perceiued that the rude multitude did not limit their furie within reason, but let it runne too lauish to the damnifying as well the innocent as the guiltie, he made out a certaine small troup of mercinarie souldiers, together with a band of horsemen, to suppresse them, who comming to a citie were presently so enuironed

uironed with ſuch a multitude of theſe ſwaines that like locuſts ouerſpread the earth, that they thought it impoſſible to eſcape with their liues; wherefore feare and extremitie made them to ruſh out to battell with them. But ſee how the Lord proſpereth a good cauſe, for all their weake number in compariſon of their enemies, yet ſuch a feare poſſeſſed their enemies hearts, that they fled like troupes of ſheepe, and were ſlaine like dogges before them: inſomuch, that they that eſcaped the ſword, were either hanged by flockes on trees, or roſted on ſpits by fires, or otherwiſe tormented to death. And this end befell that wicked rebellious rout, which wrought ſuch miſchiefe in that countrey, with their monſtrous villanies, that the traces and ſteppes thereof remaine at this day to be ſeene. 253

In the yeare of our Lord 1381, *Richard* the ſecond being king, the Commons of England (and eſpecially of Kent and Eſſex) by meanes of a taxe that was ſet vpon them, ſuddenly rebelled, and aſſembled together on Blackheath, to the number of 60000 or more: which rebellious rout had none but baſe and ignoble fellows for their captains; as *Wat Tiler*, *Iack Straw*, *Tom Miller*, but yet they cauſed much trouble and diſquietneſſe in the realm, and chiefly about the city of London, where they commitred much villanie, in deſtroying manie goodly places, as the Sauoy, and others; and beeing in Smithfield, vſed themſelues very proudly and vnreuerently towards the king: but by the manhood and wiſedom of *William Walworth*, Major of London (who arreſted their chiefe captain in the midſt of them) that rude companie was diſcomfited, and the ringleaders of them worthily puniſhed. Stow. Chron.

In like manner in the raigne of *Henry* the ſeuenth, a great commotion was ſtirred vp in England by the commons of the North, by reaſon of a certaine tax which was leuied of the tenth peny of all mens lands & goods within the land; in the which the Earle of Northumberland was ſlaine: but their raſh attempt was ſoone broken, and *Chamberlaine* their captaine with diuers others hanged at Yorke, for the ſame. Howbeit. Stow. Chron.

254 beit their example ſcared not the Corniſhmen from rebelling vpon the like occaſion of a taxe, vnder the conduct of the Lord Audley, vntill by wofull experience they felt the ſame ſcourge: for the king met them vpon blacke heath, and diſcomfiting their troups, tooke their captaines and ringleaders, and put them to moſt worthie and ſharpe death.

Thus we may ſee the vnhappy iſſue of all ſuch ſeditious reuoltings, and thereby gather how vnpleaſant they are in the ſight of God. Let all people therefore learne by theſe experiences to ſubmit themſelues in the feare of God to the higher powers, whether they be Lords, Kings, Princes, or any other that are ſet ouer them.

CHAP. VI.

Of Murderers.

AS touching Murder, which is (by the ſecond commaundement of the ſecond table) forbiden in theſe words *Thou ſhalt not kil:* the Lord denounceth this judgment vpon it, That he which ſtriketh a man that he dieth, ſhal die the death. And this is correſpondent to that edict which he gaue to *Noah* preſently after the vniuerſall floud, to ſuppreſſe that generall crueltie which had taken root from the beginning in *Cain* & his poſteritie, being careful for mans life; ſaying, *That he will require the bloud of man, at the hands of either man or beaſt that killeth him:* adding moreouer, *That whoſoeuer ſheddeth mans bloud, by man alſo his bloud ſhall be ſhed, ſeeing that God created him after his own image*: which hee would not haue to be baſely accounted of, but deare & precious vnto vs. If then the bruit and vnreaſonable creatures are not exempted from the ſentence of death pronounced in the law, if they chance to kil a man: how much more puniſhable then is man, endued with wil & reaſon, when maliciouſly & aduiſedly hee

Exod. 21.

Gen. 9.

Exod. 21.

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keth away the life of his neighbor? But the hainousnesse and greatnesse of this sinne is most liuely expressed by that ordinance of God set downe in the 21. of Deuteronomie, where it is enjoyned, That if a man be found slaine in the field, and it be not knowne who it was that slew him, then the Elders and Iudges of the next towne assembling together, should offer vp an expiatorie sacrifice by the hands of the Priests, to demaund pardon for that cruell murther, that the guilt of innocent bloud might not be imputed vnto them. And if by ouersight or negligence without any malice, hatred, or pretence, one killed another, yet was hee not exempted from all punishment, but suffered to flie to the Citie of refuge, to bee kept, and as it were inclosed vntill his innocencie were made manifest, or at the least vntill the death of the high Priest. From this (it may seeme) arose the custome of Painims in the like case; which was, that if a man vnwillingly had committed murder, he did presently auoid the countrey, and go vnto some man of power and authotitie of a strange nation, & present himselfe at his gate, sitting with his face couered, humbly intreating pardon and reconciliation for his murder: and for one whole yeare he might not returne into his owne country. On this manner was the son of a certaine king of Phrygia entertained in king *Cresus* court, who vnaduisedly had slain his owne brother. Whereby it is manifest, how odious and execrable in all ages, and all places, and all people, this homicide and murder hath beene: insomuch that men did shunne their verie meeting and companie, and abandon them out of their temples and publike assemblies, as people excommunicate and prophane. And yet for all this, mankind (for the most part) like sauage beasts hath by the instigation of that wicked spirit (who was a murderer from the beginning) beene too too addicted to this kinde of crueltie, not being afraid to offer violence to nature, and shed innocent bloud. Such was the frantike and peruerse crueltie of the second man *Cain*, when without any occasion, but onely through enuie, he slew his brother *Abel*, and that traiterously: which deed, albeit it was done

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Deut. 21.

Num. 35.

Herod lib. 1.

Gen. 4.

256 done in ſecret and without the view of men, yet it could not ſhun the piercing eye of God, who reproued him for it, ſaying, *That the bloud of Abel cried for vengeance from the earth.* And although this curſed and wicked murtherer receiued not immediatly a condigne puniſhment anſwerable to his crime, (God to the end to ſpare mans bloud, vſing vndeſerued fauor towards him) yet eſcaped he not ſcotfree, for hee was purſued with a continual torment and ſting of conſcience, together with ſuch an inceſſant feare, that hee became a vagabond and a runnagate vpon the earth: and ſeeing himſelfe brought into ſo miſerable an eſtate, hee fell to complaining that the puniſhment was greater than he was able to beare. Thus God permitted this wretch to draw out his life in ſuch anguiſh, that for a greater puniſhment he might pine away the reſt of his daies without comfort. A man may find in this world many ſuch brother-murdering *Cains*, who for no occaſion ſticke not to cut their throats, whome (for the bond of common nature wherein all men are linked together as branches to one root) they ought to acknowledge for their brethren and friends: vpon whome the heauie hand of God hath not beene more ſlacke to puniſh either by one meanes or other, than it was vpon their eldeſt brother *Cain*. But ſeeing the number of them is ſo great, and it is not ſo conuenient to heape vp here ſo huge a multitude together, it ſhall ſuffice onely to recount the moſt famous and notableſt of them, as of thoſe that haue beene men of note & reputation of the world, or that through an ambitious deſire of raigning, haue by armes ſought to atchieue their purpoſes: for theſe for the moſt part are the greateſt murderers and butchers of all, that through their wicked affections, worldly pompe, or deſire of reuenge, haue no remorſe of making the bloud of men runne like riuers vpon the earth, making no more account of the life of a man, than of a flie or a worme.

Iudg. 9. Such an one was *Abimelech* one of the ſonnes of *Gedeon*, who to the end to vſurpe the regiment of the people, (which his father before him refuſed) got together a rout of reſcal and

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vilefellowes, by whose aid comming to his fathers house, he slew seuentie of his brethren, euen all except *Ioathan* the yongest, that stole away and hid himselfe. After which massacre, hee raigned in jolitie three yeares, and at the end thereof was cut short by God, together with the Sichemites his prouokers and maintainers, who were also guiltie of all the innocent bloud which hee had shed: for God sent the spirit of diuision betwixt them, so that the Sichemites began to despise him, and rebel against him; but they had the worst end of the staffe, and were ouercome by him: who pursuing the victorie, took their citie by force, and put them all to the edge of the sword. And after he had thus destroied their citie, put fire also to the castle, wherein hee consumed neere about a thousand persons of men and women, that were retired thither to saue their liues And thus God brought vpon them the mischiefe which they had consented and put their hands vnto: for as they had lent him aid and furtherance to the shedding of his brethrens bloud, so was their own bloud with their wiues and childrens shed by him: yet this tyran not content therewith, made war also with the inhabitants of Tebez, and tooke their citie, and would haue forced the tower also, wherein the citisens had inclosed themselues; but as hee approched to the wall, a woman threw downe a piece of a milstone vpon his head, wherewith finding himselfe hurt to death, he commanded one of his soldiers to kill him outright. And thus this wicked murderer that had shed the bloud of many men, yea of his owne brethren, had his braines knockt out by a woman, and died a most desperat death. 257

The bloudie treacherie of *Baana* and *Rechab*, chiefe captaines of *Ishboseth*, *Sauls* sonne, in conspiring against and murdering their master whilest he slept, abode not long vnpunished; for hauing cut off his head, they presented it for a present to king *Dauid*, hoping to gratifie the king, and to receiue some recompence for their paines. But *Dauid* being of an vpright and true kingly heart, could not endure such vile treacherie, though against the person of his enemie, but 2. Sam. 4. Treason, *lib.* 2. *cap.* 3. & 4.

258 entertained them as moſt vile traitors and maſter-murderers, commanding firſt their hands and feet to be cut off, which they had eſpecially imployed as inſtruments about that villanie, and afterwards cauſed them to be ſlaine, and then hanged for an example to all others that ſhould attempt the like.

For the like cauſe was *Ioab* (Generall of king *Dauids* hoſt) for killing *Abner* traiterouſly (who forſaking *Iſhboſheth*, had yeelded himſelfe to the King) curſed of *Dauid*, with all his houſe, with a moſt grieuous and terrible curſe. And yet notwithſtanding a while after he came againe to that paſſe, as to murder *Amaſa* one of *Dauids* chiefe captains, making ſhew to ſalute and embrace him. For which cruell deed, albeit that in *Dauids* time hee receiued no puniſhment, yet it ouertooke him at laſt, and the ſame kind of crueltie which he had ſo traiterouſly and villanouſly committed towards others, fell vpon his owne head, being himſelfe alſo killed as hee had killed others: which happened in king *Solomons* raigne, who executing the charge and commandement of his father, put to death this murderer in the tabernacle of God, and by the Altar, whither he was fled as to a place priuiledged for ſafetie.

Treaſon, *lib.* 2. *cap.* 3.

2. Sam. 20.

1. King. 2.

CHAP. VII.

A ſute of examples like vnto the former.

Herod. lib. 1.

LEauing the Scripture, we find in other writers notable examples of this ſubject: As firſt of *Aſtrages* king of the Medes, who ſo much ſwarued from humanitie, that he gaue in ſtrait charge that young *Cyrus* his owne daughters ſonne, now readie to be borne, ſhould be made away by ſome ſiniſter practiſe, to auoid by that meanes the danger which by a dreame was ſignified vnto him. Notwithſtanding the yong infant finding friends to preſerue him aliue, and growing

ing vp by meanes of the Peeres fauor (to whome his grandfather by his cruell dealings, was become odious) obtained the Crowne out of his hands, and diſpoſſeſſing him, ſeated himſelfe in his roome.

This *Cyrus* was that mightie and awfull king of Perſia, whom God vſed as an inſtrument for the deliuerie of his people out of the captiuitie of Babylon, as he foretold by the Prophet *Iſaiah*: who yet (following kind) made cruell war in many places for the ſpace of thirtie yeares: and therefore it was neceſſarie that he ſhould taſte ſome fruits of his inſatiable and bloud-thirſtie deſire, as hee indeed did: for after many great victories and conqueſts ouer diuers countries atchieued, going about to aſſaile Scythia alſo, hee and his armie together were ſurpriſed, ouercome, and ſlaine, to the number of two hundred thouſand perſons: and for his ſhame receiued this diſgrace at a womans hand, who triumphing in her victorie, threw his head into a ſacke full of bloud, with theſe tearmes, *Now glut thy ſelfe with bloud which thou haſt thirſted after ſo long time.* *Oroſ. lib. 2.*

Cambyſes, Cyrus ſon, was alſo ſo bloudy and cruell a man, that one day hee ſhot a noblemans ſonne to the heart, with an arrow, for being admoniſhed by his father of his drunkennes, to which hee was verie much giuen, which he did in indignation, and to ſhew that he was not yet ſo drunken but he knew how to draw his bow. Hee cauſed his owne brother to bee murdered priuily, for feare hee ſhould raigne after him; and ſlew his ſiſter for reprouing him for that deed. In his voyage to Æthiopia, when his armie was brought into ſo great penurie of victuals, that they were glad to feed vpon horſe fleſh, hee was ſo cruell and barbarous, that after their horſes were ſpent he cauſed them to eat one another: But at his returne from Ægypt, the Suſians his chiefe citiſens welcommed him home with rebellion: and at laſt, as he was riding, it ſo chanced, that his ſword fell out of the ſcabberd, and himſelfe vpon the point of it, ſo that it pierced him through, and ſo hee dyed. *Herod. lib. 3.*

260 After that *Xerxes* by his ouerbold enterprise had disturbed
Diodor. lib. 11. the greatest part of the world, passed the sea, and trauersed many countries, to the end to assaile Greece with innumerable forces, he was ouercome both by sea and by land, and compelled priuily to retire into his countrey with shame and discredit: where he had not long beene, but *Artabanus* the captaine of his guard killed him in his pallace by night: who also after that and many other mischiefes committed by him, was himselfe cruelly murthered.

Iustine. The thirtie Gouernours which the Lacedemonians set ouer the Athenians by compulsion, were such cruell tyrans, oppressors, and bloudsuckers of the people, that they made away a great part of them, vntill they were chased away themselues violently: and then beeing secretly dogged and pursued, were all killed one after another.

Pyrrhus king of Epire that raigned not long after *Alexander* the great, was naturally disposed to such a quicknes and heat of courage, that he could neuer be quiet but when he was either doing some mischiefe to another, or when another was doing some vnto him: euer deuising some new practise of molestation for pastimes sake. This his wilde and dangerous disposition began first to shew it selfe in the death of *Neoptolemus*, who was conjoined king with him, whom hauing bidden to supper in his lodging vnder pretence of sacrifice to his gods, he deceitfully slew: preuenting by that meanes *Neoptolemus* pretended purpose of poysoning him when occasion should serue. After this he conquered Macedonia by armes, and came into Italie to make war with the Romans, in the behalfe of the Tarentines, and gaue them battell in the field, and slew fifteen thousand of them in one day: he tooke their camp, reuoked many cities from their alliance, and spoyled much of their countrey euen to the walls of Rome: and all this in a trice without breathing. Againe by Ascolie he encountred them the second time, where there was a great ouerthrow of each side of fifteene thousand men: but the Romanes had the worst, and tooke their heeles. When hee was intreated by

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the Sicilian embaſſadors to lend them aid to expulſe the Carthaginians out of their Iſle, hee yeelded preſently and chaſed them out. Being recalled by the Tarentines into Italy for their ſuccour, he was conquered by the Romans after he had made war vpon them ſix yeres. At his returne to Epire he re-entred by violence Macedonia, tooke many places, ouercame the army of king *Antigonus* that reſiſted him, and had al the whole realme rendred into his hand. Being intreated by *Cleominus* to make war vpon Sparta, to the end to re-inſtall him in his kingdome which he was depriued of: forthwith he muſtered his forces, beſieged the citie, and ſpoyled and waſted all the whole countrey. Afterwards there being a ſedition raiſed in the citie of Argos betweene two of the chiefeſt citiſens, one of the which ſent vnto him for aid, he (what iſſue ſoeuer was like to enſue, whither victorie or vanquiſhment) could not abide in peace from diſquieting others and himſelfe, but muſt needs goe to take part in that ſedition; but to his coſt, euen to his deſtruction. For firſt in his way he found an euill-fauoured welcome by an ambuſh placed of purpoſe to interrupt his journey, amongſt whom he loſt his ſonne: which miſhap nothing diſmaied him, nor abated any whit of his purpoſe or courage from purſuing this journey to Argos, though the citiſens themſelues intreated him to retire, and though hee had no buſineſſe there ſaue onely to looke ouer the towne: beeing arriued by night, and finding a gate left open for him to enter by, by the meanes of him that had ſent for him to his aid, hee put his ſouldiers in, and poſſeſſed himſelfe of the towne incontinently. But the citie being aided by *Antigonus* and the king of Sparta, charged and preſſed him ſo ſore, that he ſought meanes to retire out of the ſame, but could not. At which time beeing about to ſtrike a yong man of the citie that had done him ſome hurt, his mother beeing aloft vpon the roofe of an houſe, perceiuing his intent, threw downe a tile with both her hands, vpon his head, and hit him ſuch a knocke vpon the necke through default of his armour, that it ſo bruiſed his joynts, that he fell into a ſudden ſwound, and loſt his ſight, his

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262 raines falling out of his hand, and he himselfe tumbling from his saddle vpon the ground, which when some of the soldiers perceiued, they drew him out of the gate, and there, to make an end of the tragedie, cut off his head.

Plutarch. The crueltie of the Ephori was maruellous strange, when being vnwilling once to heare the equalitie of lands and possessions to be named, which *Agis* their king, for the good of the common-wealth (according to the antient custome and ordinance of *Licurgus*) sought to restore: they rose vp against him and cast him in prison, and there without any processe or forme of law strangled him to death, with his mother and grandfather. But it cost them verie deere: for *Cleomenes* who was joynt king with *Agis*, albeit he had consented to the weauing of that web himselfe, to the end he might raigne alone; yet ceased he not to prosecute reuenge vpon them, which hee did not onely by his daily and vsuall practises openly, but also priuily; for taking them once at aduantage, being at supper all together, he caused his men to kill them suddenly as they sat. And thus was the good king *Agis* reuenged. But this last murderer, which was sullied & polluted with so much bloud, he went not long vnpunished for his misdeeds: for soone after, *Antigonus* King of Macedonia gaue him a great ouerthrow in a battell, wherein hee lost Sparta his chiefe citie, and fled into Ægypt for succour: where after small abode, vpon an accusation laid against him, he was cast into prison, and though he escaped out with his company by cunning & craft, yet as he walked vp and downe Alexandria in armor, in hope that through his seditious practises the citizens would take his part, and helpe to restore him to his libertie; when he perceiued it was nothing so, but that euery man forsooke him, & that there was no hope left of recouerie, he commaunded his men to kill one another, as they did: In which desperat furie and rage he himselfe was slaine, & his bodie being found, was commanded by king *Ptolemie* to be hanged on a gibbet, and his mother, wiues, & children that came with him into Ægipt, to be put to death. And this was the tragical end of *Cleomenes* king of Sparta.

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Alexander the tyran of Pheres neuer ceaſed to make & ſpy out all occaſions of war againſt the people of Theſſaly, to the end to bring them generally in ſubiection vnder his dominion: he was a moſt bloudy and cruell minded man, hauing neither regard of reaſon or juſtice in any action. In his cruelty he buried ſome aliue, others he clothed in beares & boares skins, and then ſet dogs at their tails to rend them in pieces; others he vſed in way of paſtime to ſtrike through with darts and arrowes. And one day as the inhabitants of a certaine citie were aſſembled together in counſell, hee cauſed his gard to incloſe them vp ſuddenly, and to kil them all euen to the very infants. Hee ſlew alſo his owne vncle, and crowned the ſpeare wherewith he did that deed with garlands of flowers, and ſacrificed vnto him being dead, as to a god. Now albeit this cruel Tygre was garded continually with troups of ſoldiers that kept night and day watch about his bodie whereſoeuer he lay, and with a moſt ougly and terrible dog, vnacquainted with any ſauing himſelfe, his wife, and one ſeruant, that gaue him his meat, tied to his chamber doore, yet could he not eſcape the euill chance which by his wiues meanes fell vpon him: for ſhee taking away the ſtaires of his chamber, let in three of her owne brethren prouided to murther him, as they did: for finding him aſleep, one tooke him faſt by the heeles, the other by the haire, wringing his head behind him, & the third thruſt him thorow with his ſword, ſhe al this while giuing them light to diſpatch their buſineſſe. The citiſens of Pheres when they had drawne his carkaſſe about their ſtreets, and trampled vpon it their bellies full, threw it to the dogs to be deuoured; ſo odious was his verie remembrance among them.

Ingurth, ſonne to *Manaſtabal* brother to *Micipſa* king of Numidia, by birth a baſtard, for he was borne of a concubine, yet by nature and diſpoſition ſo valiant & ful of courage, that he was not onely beloued of all men, but alſo ſo deerely eſteemed of by *Micipſa*, that hee adopted him joynt heire with his ſons *Adherbal* and *Hiempſal*, to his crowne, kindly admoniſhing him in way of intreatie to continue the vnion of loue *Salu.*

264 and concord without breach betweene them, which hee promiſed to performe. But *Micipſa* was no ſooner deceaſed, but he by and by not content with a portion of the kingdom, ambitiouſly ſought for the whole. For which cauſe hee found meanes firſt to diſpatch *Hiempſal* out of his way by the hands of the gard, who in his lodging by night cut his throat, and then by battell hauing vanquiſhed *Adherbal* his brother, obtained the ſole regiment without controlment. Beſides he corrupted ſo by bribes the Senators of Rome that had ſoueraigne authoritie in and ouer his kingdome, that in ſtead of puniſhment which his murder cried for, he was by the decree of the Senate allotted to the one halfe of the kingdome. Whereupon beeing growne yet more preſumptuous, hee made excurſions and riots vpon *Adherbals* territories, and did him therby much iniurie: and from thence falling to open war, put him to flight, and purſued him to a citie, where he beſieged him ſo long, till he was conſtrained to yeeld himſelfe. And then hauing gotten him within his power, put him to the cruelleſt death hee could deuiſe: which villanous deed gaue juſt cauſe to the Romanes, of that war which they vndertooke againſt him, wherein he was diſcomfited: and ſeeing himſelfe vtterly loſt, fled to his ſon in law *Bochus*, king of Mauritania, to ſeeke ſupplie of ſuccour, who receiuing him into ſafegard, proued a falſe guard vnto him, and deliuered him into the hands of his enemies, and ſo was he carried in triumph to Rome by *Marius* faſt bound; and being come to Rome, caſt into perpetuall priſon, where firſt his gowne was torne off his backe by violence, next a ring of gold pluckt off his eare, lap & all; and laſtly, himſelfe ſtark naked thrown into a deep ditch, where combating with famine ſix daies, the ſeuenth miſerably ended his wretched life, according to the merits of his miſdeeds. *Orſius*, ſaith he, was ſtrangled in priſon.

Oraſ. Sabel. Treaſon, lib. 2. cap. 3.

Methridates king of Parthia put to death the king of Capadocia, to get his kingdome, and after vnder pretence of parlying with one of his ſonnes, ſlew him alſo: for which cauſe the Romanes tooke vp the quarrell, and made warre vpon him,

him, by meanes whereof much losse and inconuenience grew vnto him as well by sea as by land After his first ouerthrow, where one of his sisters was taken prisoner, and when he saw himselfe in so desperate a case, that no hope of helpe was left, he slew two other of his sisters, with two of his wiues, hauing before this war giuen his fourth sister (who also was his wife) a dram of poyson to make vp the tragedie. Afterward being vanquished in the night by *Pompey* the Roman, and put to flight with onely three of his companie, as hee went about to gather a new supplie of forces, behold tydings was brought him of the reuolt of manie of his Prouinces and countries, and of the deliuering vp of the rest of his daughters into *Pompeyes* hand, and of the treason of his yong sonne *Pharnax*, the gallantest of his sonnes, and whom hee purposed to make his successor, who had joyned himselfe to his enemy, which troubled and astonished him more than all the rest: so that his courage being quite dashed, & all hope of bettering his estate extinguished, his other two daughters he poysoned with his own hands, and sought to practise the same experiment vpon himselfe, but that his body was too strong for the poison, and killed the operation thereof by strength of nature: but that which poyson could not effect, his owne sword performed. 265

Though *Pompey* the great was neuer any of the most notorious offenders in Rome, yet did this staine of crueltie, ambition and desire of rule, cleaue vnto him: for first he joyning himselfe to *Silla*, dealt most cruelly & vnnaturally with *Carbo*, whom after familiar conference, in shew of friendship, hee caused suddenly to be slain, without shew of mercie. And with *Quintius Valerius*, a wise and well lettered man, with whome walking but two or three turnes, he committed to a cruell and vnexpected slaughter. He executed seuere punishment vpon the enemies of *Silla*, especially those that were most of note & reputation, and vnmercifully put *Brutus* to death, that had rendered himselfe vnto his mercie. It was he that deuised that new combat of prisoners and wilde beasts, to make the people sport withall; a most inhumane and bloudie pastime, to *Plutarch.*

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266 see humane and manly bodies torne and disinembred by brute and senceleſſe creatures: which if we will beleeue *Plutarch*, was the onely cauſe of his deſtruction. Now after ſo manie braue and gallant victories, ſo many magnificent triumphs; as the taking of King *Hiarbas*, the ouerthrow of *Domitius*, the conqueſt of Africa, the pacifying of Spaine, and the ouerwelding of the commotions that were therein, the clearing of the ſea coaſts from Pyrates, the victorie ouer *Methridates*, the ſubduing of the Arabians, the reducing of Syria into a Prouince, the conqueſt of Iudea, Pontus, Armenia, Capadocia, and Paphlagonia: I ſay after all theſe worthie deeds of armes and mightie victories, hee was ſhamefully ouercome by *Iulius Cæſar* in that ciuile warre, wherein it was generally thought that he had vndertaken the better cauſe in maintaining the authoritie of the Senat, and defending the libertie of the people, as he pretended to doe: beeing thus put to flight, and making towards Ægypt, in hope the King (for that before time he had beene his tutor) would protect and furniſh him, that he might recouer himſelfe againe, hee found himſelfe ſo farre deceiued of his expectation, that in ſtead thereof the Kings people cut him ſhort of his purpoſe, and of his head both at once, ſending it for a token to *Cæſar*, to gratifie him withall. Neuertheleſſe, for all this, his murderers and betrayers, as the yong King, and all others that were cauſers of his death were juſtly puniſhed for their crueltie, by the hands of him whom they thought to gratifie: for as *Cleopatra* the Kings ſiſter threw her ſelfe down at *Cæſars* feet to entreat her portion of the kingdome, and hee beeing willing alſo to ſhew her that fauour, was by that means gotten into the kings palace; forthwith the murderers of *Pompey* beſet the palace, and went about to bring him into the ſame ſnare that they had caught *Pompey* in. But *Cæſar* after that he had ſuſtained their greateſt brunt, fruſtrated their purpoſes, and recouered his forces into his hands, aſſayled them with ſuch valour and proweſſe on all ſides, that in ſhort ſpace he ouercame this wicked and traiterous nation. Amongſt the ſlain, the dead bodie

of

of this young and euill aduiſed King was found, ouerborne with durt. *Theodotus* the kings ſchoolemaſter (by whoſe inſtigation and aduiſe both *Pompey* was ſlaine, and this warre vndertaken) being eſcaped and fled towards Aſia for his ſafetie, found euen there ſufficient inſtruments both to abridge his journey and ſhorten his life. As for the reſt of that murdering fellowſhip, they ended their liues ſome here, ſome there, in (that merciles element) the ſea, & by (that boiſterous element) the wind, which though ſenceleſſe, yet could not ſuffer them to eſcape vnpuniſhed. 267 *Flor. lib. 4.*

Although that *Iulius Cæſar* (concerning whom more occaſion of ſpeech wil be giuen hereafter) did tyrannouſly vſurp the key of the Romane Common-wealth, and intruded himſelfe into the Empire againſt the lawes, cuſtomes, and authoritie of the people and Senat, yet was it accounted a moſt traiterous and cruell part to maſſacre and kill him in the Senat, as he ſat in his ſeat miſdoubting no miſhap, as the ſequel of their ſeuerall ends which were actors in this tragedie did declare: for the vengeance of God was ſo manifeſtly diſplayed vpon them, that not one of the conſpirators eſcaped, but was purſued by ſea and land ſo eagerly, til there was not one left of that wicked crue whom reuenge had not ouertaken. *Caſſius* beeing diſcomfited in the battell of Philippos, ſuppoſing that *Brutus* had beene alſo in the ſame caſe, vſed the ſame ſword againſt himſelfe (a maruellous thing) wherewith before he had ſmitten *Cæſar*. *Brutus* alſo a few daies after, when a fearefull viſion had appeared twice vnto him by night, vnderſtanding thereby that his time of life was but ſhort, though hee had the better of his enemies the day before, yet threw himſelfe deſperately into the greateſt danger of the battell, for his ſpeedier diſpatch; but hee was reſerued to a more ſhamefull end, for ſeeing his men ſlaine before him, hee retyred haſtily apart from view of men, and ſetting his ſword to his breaſt, threw himſelfe vpon it, piercing him through the bodie, and ſo ended his life. And thus was *Cæſars* death reuenged by *Octauius* and *Anthonie* who remained conquerors after all that

Plutarch.

Treaſon, *lib. 2. cap. 3 & 4.*

Plutarch.

Eutrop.

plou-

268 bloudie crew was brought to nought: betwixt whom alſo ere long burſt out a moſt cruell diuiſion, which grew vnto a furious and cruell battell byſea, wherein *Anthonie* was ouercome, and ſent flying into Ægypt, and there taught his own hands to be his murtherers. And ſuch was the end of his life, who had beene an actor in that pernitious office of the Triumvirſhip, and a cauſer of the deaths of many men. And foraſmuch as *Cleopatra* was the firſt motiue and ſetter on of *Anthonie* to this warre, it was good reaſon that ſhe ſhould partake ſome of that puniſhment which they both deſerued; as ſhe did: for being ſurpriſed by her enemies, to the intent ſhe might not bee carried in triumph to Rome, ſhee cauſed an aſpe to bite her to death. Marke here the pittifull Tragedies that following one another in the necke, were ſo linkt together, that drawing and holding each other, they drew with them a world of miſeries to a moſt wofull end: a moſt tranſparent and cleere glaſſe, wherein the viſages of Gods heauy judgements vpon all murtherers are apparantly deciphered.

CHAP. VIII.

Other examples like vnto the former.

Procopius.

AFter that the Empire of Rome, declining after the death of *Theodoſius*, was almoſt at the laſt caſt, readie to yeeld vp the ghoſt, and that *Theodorick* king of the Gothes had vſurped the dominion of Italy vnder the Emperor *Zeno*, he put to death two great perſonages, Senators & chiefe citiſens of Rome, to wit, *Simmachus* and *Boetius*, only for ſecret ſurmiſe which he had, without probabilitie, that they two ſhould weaue ſome ſlie web for his deſtruction. After which cruell deed, as he was one day at ſupper, a fiſhes head of great bigneſſe beeing ſerued into the table, purpoſing to be verie merrie,

merrie, ſuddenly the vengeance of God aſſailed, amaſed, oppreſſed, and purſued him ſo freſhly, that without intermiſſion or breathing it ſent his bodie a ſenceleſſe trunke into the graue in a moſt ſtrange and maruellous manner: for he was conceited (as himſelfe reported) that the fiſhes head was the head of *Simmachus*, whome hee had but lately ſlaine, which grinned vpon him, & ſeemed to face him with an ouerthwart threatning and angrie eye: wherewith he was ſo ſcarred, that forthwith he roſe from the table, and was poſſeſſed with ſuch an exceeding trembling and ycie chilneſſe that ran through all his joints, that he was conſtrained to take his chamber and goe to bed, where ſoone after with griefe and fretting and diſpleaſure he died. He committed alſo another moſt cruell and traiterous part vpon *Odoacer*; whome inuiting to a banquet, hee deceitfully welcommed with a meſſe of ſwords in ſtead of other victuals, to kill him withall, that hee might ſway the Empire alone both of the Gothes and Romanes without checke. 269

It was not without cauſe that *Attila* was called the ſcourge of God: for with an armie of fiue hundred thouſand men hee waſted and ſpoiled all fields, cities, and villages, that he paſſed by, putting all to fire and ſword, without ſhewing mercie to any: on this manner he went ſpoiling through France, and there at one time gaue battell to the vnited forces of the Romans, Vicegothes, Frenchmen, Sarmatians, Burgundians, Saxons, and Almaignes: after that, he entred Italie, tooke by way of force Aquilea, ſacked and deſtroyed Milan, with manie other cities, and in a word ſpoiled all the countrey: in fine, being returned beyond Almaigne, hauing married a wife of excellent beautie, though he was well wiued before, hee died on his marriage night ſuddenly in his bed: for hauing well carowſed the day before, hee fell into ſo dead a ſleepe, that lying vpon his backe without reſpect, the bloud which was often woont to iſſue at his noſtrils, finding thoſe conduits ſtopped by his vpright lying, deſcended into his throat, and ſtop- *Iornand. Greg. de Tours.*

ped

270 ped his winde. And ſo that bloudie tyran that had ſhed the bloud of ſo many people, was himſelfe by the effuſion of his owne bloud murdered and ſtifled to death.

Ithilbald king of Gothia at the inſtigation of his wife put to death very vnaduiſedly one of the chiefe peeres of his realme: after which murder, as hee ſat banquetting one day with his princes, enuironed with his gard and other attendants, hauing his hand in the diſh, and the meat between his fingers, one ſuddenly reached him ſuch a blow with a ſword, that it cut off his head, ſo that it almoſt tumbled vpon the table, to the great aſtoniſhment of all that were preſent.

Greg. of Tours, lib. 3. hiſt.

Sigiſmund king of Burgundy ſuffered himſelfe to be carried away with ſuch an extreame paſſion of choler, prouoked by a falſe and malicious accuſation of his ſecond wife, that he cauſed one of his ſonnes which he had by his former wife to be ſtrangled in his bed, becauſe he was induced to thinke that hee went about to make himſelfe king: which deed being blowne abroad, *Clodomire* ſonne to *Clodouee* and *Clotild* king of France, and couſin german to *Sigiſmund*, came with an armie for to reuenge this cruell and vnnaturall part; his mother ſetting forward and inciting him thereunto, in regard of the injurie which *Sigiſmunds* father had done to her father and mother, one of whom he ſlew, and drowned the other. As they were readie to joyne battell, *Sigiſmunds* ſouldiers forſooke him, ſo that hee was taken and preſently put to death, and his ſonnes which hee had by his ſecond wife were taken alſo, and carried captiue to Orleance, and there drowned in a Well. Thus was the execrable murther of *Sigiſmund* and his wife puniſhed in their owne children. As for *Cleodomire*, though he went conqueror from this battell, yet was hee encountered with another diſaſtrous misfortune: for as he marched forward with his forces to fight with *Sigiſmunds* brother, he was by him ouercome and ſlaine; and for a further diſgrace, his diſmembred head faſtened on the top of a pike was carried about to the enterview of all men. Hee left behinde him

Referre this properly to *lib. 2. cap. 11.*

him three young ſonnes, whome his owne brethren and their vncles *Clotaire* and *Childebert*, notwithſtanding their young and tender yeres, tooke from their grandmother *Clotildes* cuſtodie, that brought them vp, as if they would inſtall them into ſome part of their fathers kingdome; but moſt wickedly and cruelly, to the end to poſſeſſe their goods, lands, and ſeigniories, bereft them all of their liues, ſaue one that ſaued himſelfe in a Monaſterie. In this ſtrange and monſtrous act *Clotaire* ſhewed himſelfe more than barbarous, when hee would not take pitie vpon the youngeſt of the two, being but ſeuen yeares old, who hearing his brother (of the age of tenne yeres) crying pittifully at his ſlaughter, threw himſelfe at his vncle *Childeberts* feet with teares, deſiring him to ſaue his life: wherewith *Childebert* beeing greatly affected, entreated his brother with weeping eies to haue pittie vpon him, and ſpare the life of this poore infant: but all his warnings and entreaties could not hinder the ſauage beaſt from performing this cruell murther vpon this poore childe, as hee had done vpon the other. 271

The Emperour *Phocas* attained by this bloudie meanes the imperiall dignitie, euen by the ſlaughter of his lord and maſter *Mauricius*, whome as hee fled in diſguiſed attire for feare of a treaſon pretended againſt him, he being before-time the Lieutenant Generall of his armie, purſued ſo maliciouſly and hotly, that he ouertooke him in his flight, and for his further griefe, firſt put all his children ſeuerally to death before his face, that euerie one of them might be a ſeuerall death vnto him before he died, and then ſlew him alſo. This murderer was hee that firſt exalted to ſo high a point the popiſh horne, when at the requeſt of *Boniface* hee ordained, That the Biſhop of Rome ſhould haue preheminence and authoritie ouer all other Biſhops: which hee did to the end that the ſtaine and blame of his moſt execrable murder might be either quite blotted out, or at leaſt winked at. Vnder his regencie the forces of the Empire grew wonderouſly into de- *Nicephor. lib. 18. cap. 58.*

272 decay: France, Spaine, Almaigne, and Lumbardie, reuolted from the Empire: and at laſt himſelfe beeing purſued by his ſon in law *Priſcus* with the Senatours, was taken, and hauing his hands and feet cut off, was together with the whole race of his off-ſpring put to a moſt cruell death, becauſe of his cruell and tyrannous life.

Among all the ſtrange examples of Gods judgements that euer were declared in this world, that one that befell a King of Poland, called *Popiel*, for his murders, is for the ſtrangeneſſe thereof moſt worthie to be had in memorie: hee reigned in the yeare of our Lord 1346. This man amongſt other of his particular kinds of curſings and ſwearing, where-
Munſt. Coſmog. Mandat. 3. Curſing, lib. 1. cap. 32. of hee was no niggard, vſed ordinarily this oath, *If it be not true, would rats might deuoure me*; prophecying thereby his owne deſtruction; for hee was deuoured euen by the ſame meanes which hee ſo often wiſhed for, as the ſequele of his hiſtorie will declare. The father of this *Popiel* feeling himſelfe neere death, reſigned the gouernement of his kingdome to two of his brethren, men exceedingly reuerenced of all men for the valour and vertue which appeared in them. He being deceaſed, and *Popiel* beeing growne vp to ripe and lawfull yeres, when he ſaw himſelfe in full libertie, without all bridle of gouernement to doe what hee liſted, hee began to giue the full ſwinge to his lawleſſe and vnrulie deſires, in ſuch ſort, that within few dayes he became ſo ſhameleſſe, that there was no kind of vice which appeared not in his behauiour, euen to the working of the death of his owne vncles, for all their faithfull dealing towards him, which hee by poiſon brought to paſſe. Which being done, hee cauſed himſelfe forthwith to be crowned with garlands of flowers, and to be perfumed with precious ointments: and to the end the better to ſolemniſe his entrie to the crowne, commanded a ſumptuous and pompous banquet to be prepared, whereunto all the Princes and Lords of his kingdome were inuited. Now as they were about to giue the onſet vpon the delicate cheere, behold an

armie

armie of rats sallying out of the dead and putrified bodies of his vncles, set vpon him, his wife, & children, amid their dainties to gnaw them with their sharpe teeth, insomuch that his gard with all their weapons and strength were not able to chase them away, but being wearie with resisting their daily and mightie assaults, gaue ouer the battell: wherefore counsell was giuen to make great coale fires round about them, that the rats by that meanes might bee kept off, not knowing that no policie or power of man was able to withstand the vnchangeable decree of God; for, for all their huge forces they ceased not to run through the midst of them, & to assault with their teeth this cruell murderer. Then they gaue him counsell to put himselfe, his wife, and children into a boat, and thrust it into the middest of a lake, thinking that by reason of the waters the rats would not approch vnto them: but alas in vaine; for they swum through the waters amaine, and gnawing the boat, made such chinkes into the sides thereof, that the water began to run in: which beeing perceiued of the boatmen, amased them sore, and made them make post hast vnto the shoare, where hee was no sooner arriued, but a fresh muster of rats vniting their forces with the former, encountered him so sore, that they did him more scath than all the rest. Whereupon all his guard, and others that were there present for his defence, perceiuing it to be a judgement of Gods vengeance vpon him, abandoned and forsooke him at once: who seeing himselfe destitute of succour, and forsaken on all sides, flew into a high tower in Chousuitze, whither also they pursued him, and climbing euen vp to the highest roome where hee was, first eat vp his wife and children (shee beeing guiltie of his vneles death) and lastly gnew and deuoured him to the verie bones.

After the same sort was an Archbishop of Mentz, called *Hatto*, punished in the yere 940, vnder the reigne of the Emperour *Otho* the great, for the extreme crueltie which hee vsed towards certaine poore beggers, whome in time of famine *Munster Cos. mographia.*

274

Mandat.8. Auarice and vnmercifulnesse.

he assembled together into a great barne, not to relieue their wants, as hee might and ought, but to rid their liues, as hee ought not, but did: for he set on fire the barne wherein they were, & consumed them all aliue; comparing them to rats and mice that deuoured good corne, but serued to no other good vse. But God that had regard and respect vnto those poore wretches, tooke their cause into his hand, to quit this proud Prelate with just reuenge for his outrage committed against them; sending towards him an armie of rats and mice to lay siege against him with the engines of their teeth on all sides: which when this cursed wretch perceiued, hee remooued into a tower that standeth in the middest of Rhine, not farre from Bing, whither hee presumed this hoste of rats could not pursue him; but hee was deceiued: for they swum ouer Rhine thicke and threefold, and got into his tower with such strange furie, that in verie short space they had consumed him to nothing; in memoriall whereof, this tower was euer after called the tower of rats. And this was the tragedie of that bloudie arch-butcher, that compared poore Christian soules to brutish and base creatures, and therefore became himselfe a prey vnto them, as *Popiel* King of Poland did before him: in whose strange examples the beames of Gods justice shine forth after an extraordinarie and wonderfull manner, to the terrour and feare of all men; when by the means of small creatures he made roome for his vengeance, to make entrance vpon these execrable creature-murderers, notwithstanding all mans deuises and impediments of nature: for the natiue operation of the elements was restrained from hindering the passage of them, armed and inspired with an inuincible and supernaturall courage, to feare neither fire, water, nor weapon, till they had finished his command that sent them. And thus in old time did frogs, flyes, grashoppers, and lice, make warre with *Pharaoh*, at the command of him that hath all the world at his becke.

After this Archbishop, in the same ranke of murderers wee finde

finde registred many Popes, of all whom the most notorious and remarkable are these two, *Innocent* the fourth, and *Boniface* the eighth, who deserued rather to be called *Nocents* and *Malefaces* than *Innocents* and *Boniface*, for their wicked and peruerse liues: for as touching the first of them, from the time that he was first installed in the Papacie, hee alwaies bent his hornes against the Emperor *Fredericke*, and fought with him with an armie not of men, but of excommunications and cursings; as their manner is: and seeing that all his thundering Buls and Canons could not preuaile so farre as hee desired, he presently sought to bring to passe that by treason which by force he could not: for he so enchanted certaine of his household seruants with foule bribes and faire words, that when by reason of his short draught, the poyson which hee ministred could not hurt him, hee got them to strangle him to death. *Hieron. Marius.* Moreouer, he was chiefe sower of that warre betwixt *Henry*, Lantgraue of Thuring, whome hee created King of the Romanes, and *Conrade*, *Frederickes* sonne, wherin hee reaped a crop of discomfitures and ouerthrowes: after which, hee was found slaine in his bed, his bodie being full of blacke markes, as if he had beene beaten to death with cudgels.

Concerning *Boniface*, after hee had by subtile and craftie meanes made his predecessor dismisse himselfe of his Papacie, and enthronised himselfe therein, he put him to death in prison, and afterward made war vpon the Gibilines, and committed much crueltie; wherefore also he died mad, as we heard before. *Balens.* But touching Popes and their punishments, we shall see more in the 44 chapter following, whither the examples of them are referred, that exceeding in all kind of wickednesse, cannot be rightly placed in the treatise of any particular commandement. Murdering Popes.

CHAP. IX.

Other memorable examples of the same subiect.

Enguerran de Monstr. Vol. 1.

IF wee descend from antiquities to histories of later and fresher memorie, wee shall finde many things worthie report and credit: as that which happened in the yere 1405 betwixt two Gentlemen of Henault; the one of which accused the other for killing a neere kinsman of his, which the other vtterly and stedfastly denied: whereon Duke *William*, Countie of Henault, offered them the combat in the citie of Quesney to decide the controuersie, when as by law it could not be ended: whereunto they beeing come, and hauing broken their speares in two, and encountered valiantly with their swords, at length hee that was charged with and indeed guiltie of the murder, was ouercome of the other, and made to confesse with his mouth in open audience the truth of the fact: Wherefore the Countie adiudged him in the same place to bee beheaded; which was speedily executed, and the conquerour honourably conducted to his lodging. Now albeit this manner of deciding controuersies bee not approued of God, yet wee must not thinke it happened at all aduentures, but rather that the issue thereof came of the Lord of Hosts, that by this meanes gaue place to the execution of his most high and soueraigne justice, by manifesting the murderer, and bringing him to that punishment which hee deserued.

Enguerran de Monstr. Vol. 1.

About this verie time there was a most cruell and outragious riot practised and performed vpon *Lewis* Duke of Orleance, brother to *Charles* the sixth, by the complot and deuise of *Iohn* Duke of Burgundie, who (as hee was naturally haughtie and ambitious) went about to vsurpe the gouern-

ment

ment of the realme of France, for that the king by reaſon of weakeneſſe of his braine was not able to mannage the affaires thereof, ſo that great trouble and vnciuill warres were growne vp by that occaſion in euerie corner of the realme. As therefore hee affected and gaped after the rule, ſo hee thought no meanes diſhoneſt to attaine vnto it, and therefore his firſt enterpriſe was to take out of the way the Kings brother, who ſtood betwixt him and home. Hauing therefore prouided fit champions for his purpoſe, hee found opportunitie one night to cauſe him to come out of his lodging late by counterfeit tokens from the king, as if he had ſent for him about ſome matters of importance: and being in the way to S. *Pauls* hoſtle, where the kings lodging was in Paris, the poore Prince ſuſpecting nothing, was ſuddenly ſet vpon with eighteen roiſters at once, with ſuch furie and violence, that in verie ſhort ſpace they left him dead vpon the pauement, by the gate Barbet, his braines lying ſcattered about the ſtreet. After this deteſtable and odious act committed and detected, the cruell Burgundian was ſo farre from ſhaming, that hee vanted and boaſted at it, as if he had atchieued the moſt valorous and honourable exploit in the World (ſo farre did his impudencie outſtretch the bond of reaſon.) Neuertheleſſe, to caſt ſome counterfeit colour vpon this rough practiſe, hee vſed the conſcience and fidelitie of three famous Diuines of Paris, who openly in publicke aſſemblies approued of this murder; ſaying, That he had greatly offended, if he had left it vndone. About this deuice hee emploied eſpecially M. *Iohn Petit*, a Sorboniſt Doctor, whoſe raſhneſſe and braſen-facedneſſe was ſo great, as in the councel-houſe of the King, ſtoutly to auerre, That that which was done in the death of the Duke of Orleance was a vertuous and commendable action, and the author of it to bee void of fault, and therefore ought to be void of puniſhment. The preface which this braue Orator vſed, was, That hee was bounden in duetie to the Duke of Burgundie, in regard of a goodly penſion which hee had receiued at his hands, and for that cauſe hee had prepared his poore tongue

278 in token of gratitude to defend his cauſe. Hee might better haue ſaid thus, That ſeeing his tongue was poore and miſerable, and hee himſelfe a ſenceleſſe creature, therefore he ought not to allow or defend ſo obſtinately ſuch a deſtable and traiterous murder committed vpon a Duke of Orleance, and the ſame the Kings brother, in ſuch vile ſort; and that if he ſhould doe otherwiſe, he ſhould approue of that which God and man apparantly condemned, yea the verie Turkes and greateſt Paynims vnder heauen; and that hee ſhould juſtifie the wicked, and condemne the innocent, which is an abhomination before God; and ſhould put darkeneſſe in ſtead of light, and call that which is euill, good: (for which the Prophet *Eſay* in his fifth chapter denounceth the judgements of God againſt falſe prophets) and ſhould follow the ſteps of *Balaam*, which let out his tongue to hire for the wages of iniquitie: but none of theſe ſuppoſes came once into his minde. But to returne to our Hiſtorie: The Duke of Burgundie hauing the tongues of theſe braue Doctors at his commandement, and the Pariſians who bore themſelues partially in this quarrell (generally fauourers of his ſide) came to Paris in armes, to juſtifie himſelfe, as hee pretended, and ſtrucke ſuch a dreadfull awe of himſelfe into all mens mindes, that notwithſtanding all the earneſt purſuit of the Ducheſſe, the widow of Orleance, for juſtice, he eſcaped vnpuniſhed, vntill God (by other meanes) tooke vengeance vpon him: which happened after a while, after that thoſe his complices of Paris (being become lords and rulers of the citie) had committed many horrible and cruell murders, as of the Conſtable and Chancellor, two head officers of the realm, whoſe bodies faſt bound together, they drew naked through the ſtreets from place to place in moſt deſpightful manner: for the Daulphin eſcaping their hands by night, and ſafegard in his caſtle, after that hee heard of the ſeiſure of the citie, found means to aſſemble certain forces, and marched to Montereaufautyon with 20000 men, of purpoſe to be reuenged on the Duke for all his braue and riotous demeanors: hither, vnder colour of parling and deuiſing

new.

new meanes to pacifie theſe old ciuill troubles, hee enticed the Duke, and beeing come, at his verie firſt arriuall, as hee was bowing his knee in reuerence to him, hee cauſed him to bee ſlaine. And on this manner was the Duke of Orleance death quitted, and the euill and crueltie ſhewed towards him, returned vpon the murderers owne necke; for as he ſlew him trecherouſly and cowardly, ſo was he alſo trecherouſly and cowardly ſlaine, and juſtly requited with the ſame meaſure that he before had meaſured to another: notwithſtanding herein the Daulphin was not free from a grieuous crime of diſloyaltie and truth-breach, in working his death without ſhame of either faith-breach or perjurie, and that in his owne preſence, whome hee had ſo often with proteſtation of aſſurance and ſafetie, requeſted to come vnto him. Neither did he eſcape vnpuniſhed for it; for after his fathers deceaſe he was in danger of loſing the Crowne, and all for this cauſe: for *Philip* Duke of Burgundie taking his fathers reuenge into his hands, by his cunning deuices wrought means to diſplace him from the ſucceſſion of the kingdome, by according a marriage betwixt the King of England and his ſiſter, to whom he in fauor agreed to giue his kingdome in reuerſion after his owne deceaſe. Now as ſoone as the King of England was ſeiſed vpon the gouernement of France, the Daulphin was preſently ſummoned to the marble Table, to giue anſwere for the death of the old Duke: whither, when he made none appearance, they preſently baniſhed him the realme, and pronounced him to be vnworthie to be ſucceeder to the noble Crowne: which truely was a verie grieuous chaſtiſement, and ſuch an one as brought with it a heape of many miſchiefes & diſcomfitures, which happened in the warre betwixt England and him, for the recouerie of his kingdome.

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Treaſon, *lib.* 2 *cap.* 3.

Peter, ſonne to *Alphonſus* King of Caſtille, was a moſt bloudie and cruell Tyran: for firſt he put to death his owne wife, the daughter of *Peter* Duke of Burbon, and ſiſter to the Queene of France: next hee ſlew the mother of his baſtard brother *Henrie*, together with many Lords and Barons of the

Froiſ lib. 1. *hiſt.*

280 realme, for which hee was hated not onely of all his subiects, but also of his neighbor and adioyning countries: which hatred moued the aforesaid *Henrie* to aspire vnto the Crowne; which, what with the Popes auouch, who legitimated him, and the helpe of certaine French forces, and the support of the Nobilitie of Castille, he soone atchieued. *Peter* thus abandoned, put his safest gard in his heeles, and fled to Bordeaux, towards the Prince of Wales, of whome hee receiued such good entertainment, that with his aid hee soone re-entred his lost dominions, and by maine battell chased his bastard brother out of the confines thereof: but being re-installed, whilest his cruelties ceased not to multiply on euerie side, behold *Henrie* (with a new supply out of France) began to assayle him afresh, and put him once againe to his shifts: but all that he could doe, could not shift him out of *Henries* hands, who pursued him so hotly, that with his owne hands hee soone rid him out of all troubles, and afterwards peaceably enjoyed the kingdome of Castille.

But aboue all the horrible murders and massacres that euer were heard or read of in this last age of the World, that bloudie massacre in France, vnder the reigne of *Charles* the ninth, is most famous, or rather infamous; wherein the noble Admirall, with many of the nobilitie and gentrie, which were Protestants, were most traiterously and cruelly murdered in their chambers and beds in Paris, the foure & twentieth of August, in the night: in this massacre were butchered in Paris that verie night ten thousand Protestants, and in all France, (for other cities followed the example of Paris) thirtie, or as some say, forty thousand. I will not stand to relate the particular circumstances aud manner thereof, it being at large described by diuers writers both in French and English: only to our purpose, let vs consider the iudgements and vengeance of Almightie God vpon the chiefe practisers and plotters thereof; which were these: *Charles* the ninth then King, by whose commission and commandement this massacre was vndertaken; his brother and successour the Duke of Aniou; the

Queene

Queene mother, his baſtard brother, and the Duke of Guiſe, yea the whole towne of Paris ; and generally all France was guilty thereof. Now obſerue Gods juſt reuenge : *Charles* himſelfe had the thred of his life cut off by the immediat hand of God, by a long and lingring ſickneſſe, and that before he was come to the full age of 24 yeres : in his ſickneſſe bloud iſſued in great abundance out of many places of his body, inſomuch that ſometimes he fell and wallowed in his owne bloud : that as hee had delight to ſhed the bloud of ſo many innocents, ſo hee might now at the latter end of his dayes bee glutted with bloud. And ſurely by this meanes the Lord did put him in minde of his former bloudie murders, to draw him to repentance, if it were poſſible. The Duke of Anjou, who ſucceeded this *Charles* in the Crowne of France, and was called *Henry* the third, was murdered by a young Iacobine Monke, called Frier *Iaques Clement*, at the inſtigation of the duke de Maine and others of the league, and that (wherein appeareth manifeſtly the hand of God) in the ſelfe ſame chamber at S. Clouos wherein the Councell for the great maſſacre had beene taken and plotted, as it is conſtantly affirmed. The Duke of Guiſe, in the yeare 1588, the 23 of December, was murdered by the kings owne appointment, being ſent for into the kings chamber out of the councel chamber, where attended him 45 with rapiers and poniards readie prepared to receiue him. The Q. mother ſoone after the ſlaughter of the Duke of Guiſe, tooke the matter ſo to heart, that ſhee went to bed, and dyed the firſt of Ianuarie after. Touching all the reſt that were chiefe actors in the tragedie, few or none eſcaped the apparant vengeance of God : and as for Paris and the whole realm of France, they alſo felt the ſeuere ſcourge of Gods juſtice, partly by ciuile wars and bloudſhed, and partly by famine and other plagues ; ſo that the Lord hath plainly made knowne to the world, how precious in the ſight of his moſt Holy Majeſtie, is the death of innocents, and how impoſſible it is for cruell murderers to eſcape vnpuniſhed.

CHAP.

CHAP. X.

Of diuers other Murderers, and their ſeuerall puniſhments.

Maximinus from a ſhepheard in Thracia, grew to be an Emperor in Rome by theſe degrees: his exceeding ſtrength and ſwiftneſſe in running commended him ſo to *Seuerus* then Emperour, that hee made him of his gard; from that he aroſe to be a Tribune, & at laſt to be Emperor: which place he was no ſooner in poſſeſſion of, but immoderat cruelтie (all this while buried) began to ſhew it ſelfe: for hee made hauocke of all the Nobilitie, and put to death thoſe that he ſuſpected to be acquainted with his eſtate: inſomuch as ſome called him *Cyclops*, ſome *Buſiris*, others *Anteus*, for his cruelтie. Wherefore the Senate of Rome ſeeing his indignitie, proclaimed him an enemie to their commonwealth, and made it lawfull for any man to procure his death: Which beeing knowne, his ſouldiers lying at the ſiege of Aquileia, moued with hatred, entred his tent at noone day, and ſlew him and his ſonne together.

Iuſtinian the younger (no leſſe hatefull to his ſubjects for his crueltie than *Maximinus*) was depoſed from the empire by conſpiracie, and hauing his noſthrils ſlit, exiled to Cherſona, *Leontius* ſucceeding in his place. Howbeit ere long he recouered his Crowne and Scepter, and returned to Conſtantinople, exerciſing more crueltie at his returne, than euer he had done before: for he not only put to death *Leontius* & *Tiberius*, but alſo al that any way fauored their parts. It is ſaid of him, that he neuer blew his mangled noſe, but he cauſed one of thē to be executed to death. At laſt he was ſlaine by *Philippicus*,

to

to verifie the word of the Lord, That hee which striketh with the sword shall perish with the sword.

Albonus king of Lumbardie, drinking vpon a time to his wife *Rosimund* in a cup made of her fathers skull (whom he in battell had slaine) so displeased her therewith, that shee (attributing more to naturall affection than vnitie of marriage) decreed with her selfe to hazard life and kingdome, to be reuenged vpon this grieuous injurie; wherefore she thus practised: A knight called *Hemichild* was enamoured with one of her maids; him shee brought into a secret darke place by policie, in shew to injoy his loue, but indeed to be at her command; for shee supplied his loues place: and then discouering her selfe, put it to his choice, either to kill her husband, or to be accused by her of this villanie. *Hemichild* chose the former, and indeed murdered his Lord in his bed; and after the deed done, fled with her to Rauenna. But marke how the Lord requited this murder, euen most strangely; for they both which had beene linkt together in the fact, were linkt together also in the punishment; and as they had beene joynt instruments of anothers destruction, so he made them mutuall instruments of their own: for *Rosimund* thinking to poison him too, made him drinke halfe her medicine; but he feeling the poison in his veines, staied in the mid way, and made her sup vp the other halfe for her part: so they died both together.

The Electors of the Empire disagreeing in suffrages, *Adolphus* Duke of Nassauia, and *Albertus* Duke of Austria, tooke vpon them the regiment and managing of the State: whereupon grew grieuous wars in all Germanie, and dissention betweene the two State-men, so that *Adolphus* was slaine by the Duke of Austria in battell by the citie of Spire: whose death was thus notably reuenged. All that tooke part against him, or that were accessarie to the murder, perished most strangely; *Albert* Earle of Hagerloch was slaine, *Otto* of Ochsensteine was hanged, the Bishop of Mentz died suddenly of an apoplexie, in his cellar, the Bishop of Strasbrough was butchered. *Munst. Cosm. Philip. Melan. lib. 5.*

chered by a Butcher: the Earle of Leimingen died of a frenſie, the Duke of Auſtria himſelfe was ſlaine by his nephew *Iohn*, from whom he had taken the gouernment of Sueuia, becauſe of his vnthriftineſſe: generally they all came to deſtruction, ſo grieuous is the cry of innocent bloud, againſt thoſe that are guiltie thereof.

Treaſon, *lib.* 2. *cap.* 3.

After the death of *Woldimirus* king of Rhythenia, his ſon *Beriſus* ſucceeded in the kingdome, who though he was a vertuous and religious Prince, yet could not his vertue or religion priuiledge him from the malice of his brother *Suadopolcus* who gaping and itching for the Crown, ſlew his brother this good prince as he was ſleeping in his chamber, together with his Eſquire that attended vpon him: and not content herewith, but adding murder to murder, he aſſaulted another of his brethren by the ſame impietie, and brought him to the ſame end. Whereupon the laſt brother *Ioriſlaus* (to bee reuenged on this villanie) ſet vpon him with an army of men, & killing his complices, droue him to fly to *Crachus* king of Polonia for ſuccour: who furniſhing him with a new armie, ſent him backe againſt his brother, in which battel (his ſucceſſe being equall to the former) hee loſt his men, and himſelfe eſcaping the ſword, died in his flight to Polonia, and was buried in a baſe and ignoble ſepulchre, fit enough for ſo baſe and ignoble a wretch. And that we may ſee how hatefull and vngodly a thing it is to be either a ptotector or a ſauer of any murderer, marke the judgement of God that fell vpon this king of Polonia, though not in his owne perſon, yet in his poſteritie; for he being dead, his eldeſt ſon and heire *Crachus* was murdered by his yonger brother *Lechus*, as they were hunting, ſo diſguiſed and torn, that euery man imputed his death not to *Lechus* (whoſe eyes dropt crocadiles teares) but to ſome ſauage and cruell beaſt: howbeit ere long (his trechery being diſcouered, and diſſeiſed of his kingdome) hee died with extreame griefe and horrour of conſcience. And thus we ſee that *Crachus* his kingdome came to deſolation for maintaining a murderer.

Chron. Pol. lib. 2. *cap.* 10.

Treaſon, *lib.* 2. *cap.* 3.

Iohn

Iohn the high Prieſt of Ieruſalem, ſon and ſucceſſor to *Iudas*, had a brother termed *Ieſus*, to whom *Bagoſes* the lieutenant of *Artaxerxes* army promiſed the Prieſthood, meaning indeed to depoſe *Iohn*, and inſtall him in his roome: vpon which occaſion this *Ieſus* growing inſolent, ſpared not to reuile his brother, and that in the temple, with immodeſt & opprobrious ſpeeches, ſo that his anger being prouoked, he ſlew him in his rage; a moſt impious part for the high Prieſt to pollute the holy temple with bloud, and that of his owne brother, & ſo impious, that the Lord in juſtice could not chuſe but puniſh the whole nation for it moſt ſeuerely. For this cauſe *Bagoſes* impoſed a tribute vpon them, euen a moſt grieuous tribute, that for euerie lambe they offered vpon the altar, they ſhould pay fiftie groats to the king of Perſia, beſides the prophanation of their temple with the vncircumciſed Perſians, who entred into it at their pleaſures, & ſo polluted the Sanctuarie and holy things of God: this puniſhment continued vpon them ſeuen yeares, and all for this one murder.

Ioſeph. antiq. Iudaic li. 11. c. 7

Prophanation of holy things, *Lib. 1. cap. 34.*

Gerhardus Earle of Holſatia, after hee had conquered the Danes in many and ſundrie battels, was traiterouſly ſlaine in the citie Kanderhuſen, by one *Nicolaus Iacobus*, a rich Baron: ſo that whom the open enemy feared in the field, him the priuie ſubtill foe murdered in his chamber. But the traitor and murderer, albeit he fled to the caſtle Schaldenburg, and got a band of ſouldiers to defend himſelfe, yet he was ſurpriſed by the Earles ſonnes, who tormenting him as became a traitor to be tormented, at laſt rent his bodie into foure quarters, and ſo his murder and treaſon was condignely puniſhed.

Treaſon, *lib. 2. cap. 3.*

Aboue all, the execution of Gods vengeance is moſt notably manifeſted in the puniſhment and detection of one *Parthenius* an homicide, treaſurer to *Theodobert* king of France: who hauing traiterouſly ſlaine an eſpeciall friend of his called *Auſanius*, with his wife *Papianilla*, when no man ſuſpected or accuſed him thereof, hee detected and accuſed himſelfe after this ſtrange manner: As hee ſlept in his bed, ſuddenly hee roared out moſt pittifully, crying for helpe, or elſe hee peri-

Greg. of Tours, lib. 1. cap. 36.

This example belongeth alſo to the 11. chap.

286 perished: and being demanded what he ailed, he halfe asleepe answered, That his friend *Ausanius* and his wife, whome hee had slaine long agoe, summoned him to judgement before God: vpon which confession hee was apprehended, and after due examination stoned to death. Thus though all witnesses faile, yet a murderers owne conscience will bewray him.

Casp. Hed. li. 6. cap. 17. *Pepin* and *Martellus* his sonne, kings of France, enjoying prosperitie and ease, fell into diuers monstrous sins: as to forsake their wiues and follow whores: which filthinesse when the Bishop of Tungria reprooued, *Dodo* the harlots brother murdered him for his labor: but he was presently taken with the vengeance of God, euen a lousie and most filthie disease, with the griefe and stinke whereof beeing mooued, he threw himselfe into the riuer of Mosa, and there was drowned.

Martian. Scotus. How manifest and euident was the vengeance of God vpon the murderers of *Theodorick* Bishop of Treuerse: *Conrade* the authour of it died suddenly: the souldier that helped to *Hermanus contractus.* throw him downe from the rocke, was choaked as hee was at supper: two other seruants that laid to their hands to this murder, slew themselues most desperatly.

Casp. Hed. li. 6. cap. 10. About the yere of our Lord 700, *Geilian* the wife of *Gosbert* prince of Wurtiburg, being reproued by *Kilianus* for incest (for shee married her husbands brother) wrought such meanes, that both hee and his brethren were depriued of their liues: but the Lord gaue her vp to Satan in vengeance, so that she was presently possessed with him, and so continued til her dying day.

A certaine woman of Millaine in Italie hung a yong boy, and after deuoured him in stead of meat, when as shee wanted none other victuals: and when shee was examined about the crime, shee confessed that a spirit perswaded her to doe it, telling her, that after it shee should attaine vnto whatsoeuer shee desired: for which murder shee was tormented to death by a lingring and grieuous punishment. This *Arlunus* reporteth to haue happened in his time. And surely howsoeuer openly the Diuell sheweth not himselfe, yet he is the moouer and persuader

ſuader of all murders, and commonly the Doctor. For he delighteth in mens blouds and their deſtruction, as in nothing more.

A gentleman of Chaleur in Foſſignie, beeing in the Duke of Sauoyes armie, in September the yeare of our Lord 1589, and grieuing to behold the cruelties which were exerciſed vpon the poore inhabitants of that countrey, reſolued to depart from the ſaid armie: now becauſe there was no ſafer nor neerer way for him, than to croſſe the lake to Bonne, he entreated one of his acquaintance, named *Iohn Villaine*, to procure him means of ſafe paſſage ouer the lake: who for that purpoſe procured two watermen to tranſport him, with his horſe, apparel, and other things: being vpon the lake, the watermen, whereof the chiefeſt was called *Martin Bourrie*, fell vpon him and cut his throat: *Iohn Villaine* vnderſtanding hereof, complained to the magiſtrates; but they being foreſtalled with a preſent from the murderer, of the gentlemans horſe, which was of great value, made no inquiſition into the matter, but ſaid, that he was an enemy which was diſpatched: and ſo the murderers were juſtified; but God would not leaue it ſo vnpuniſhed: for about the fifteenth of Iulie 1591, this *Bourrie* going with diuers others to ſhoot for a wager, as hee was charging the harquebuſe which he had robbed the gentleman of when he murdered him, it ſuddenly diſcharged of it ſelfe, and ſhot the murderer through the heart, ſo that he fell downe ſtarke dead, and neuer ſtirred nor ſpake word.

In the firſt troubles of France, a Gentleman of the troups which beſieged Moulins in Bourbonnois, was taken with ſickneſſe, in ſuch ſort that hee could not follow his companie when they diſlodged; and lying at a Bakers houſe which profeſſed much friendſhip and kindneſſe to him, hee put ſuch confidence in him, that he ſhewed him all the money that he had: but ſo farre was this wretch from either conſcience or common honeſtie, that as ſoone as it was night hee moſt wickedly murdered him. Now marke how God reuenged it: it happened not long after, that the murderer being in ſentinell, Hiſtorie of France, Charls the ninth.

nell, one of his owne fellowes vnawares ſhot him through the arme with a harquebuſe, whereof he languiſhed the ſpace of three moneths, and then died ſtarke mad.

The ſame hiſtorie.

The towne of Bourges being yeelded by Monſieur *D'y-noy*, during the firſt troubles in France, the inhabitants were inhibited from talking together, either within or without the towne, or from beeing aboue two together at a time: vnder colour of which decree many were moſt cruelly murdered: And a principall actor herein was one *Garget* captaine of the Bourbonne quarter, who made a common practiſe of killing innocent men, vnder that pretence. But ſhortly after, the Lord that heareth the crie of innocent bloud met with him: for he was ſtricken with a burning feuer, and ran vp and down blaſpheming the name of God, calling vpon the Diuell, and crying out if any would go along with him to hell, he would pay his charges; and ſo died in deſperate and franticke manner.

The ſame hiſtorie.

Peter Martin, one of the Queries of the King of France his ſtable, and Poſt-maſter at a place called Lynge, in the way towards Poyctou, vpon a ſleight accuſation, without all juſt forme of lawfull proceſſe, was condemned by a Lord to be drowned: The Lord commanded one of his Faulkners to execute this ſentence vpon him, vpon paine to bee drowned himſelfe: whereupon hee performed his maſters command: But God deferred not the reuenge thereof long; for within three daies after, this Faulkner and a Lackey falling out about the dead mans apparell, went into the field and ſlew one another. Thus hee that was but the inſtrument of that murder was juſtly puniſhed: how much more is it likely that the author eſcaped not ſcot free, except the Lord gaue him a heart truely to repent.

It hath beene obſerued in the hiſtorie of France, ſince the yeare of our Lord 1560, that of a thouſand murderers which remained vnpuniſhed in regard of men, not tenne of them eſcaped the hands of God, but came to moſt wretched ends.

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In the yeare of our Lord 1546 *Iohn Diazius*, a Spaniard by birth, liuing a ſtudent and Profeſſor in Paris, came firſt to Geneua, and then to Strasbrough, and there by the grace of Gods ſpirit ſaw his Sorbonicall errors, and renounced them, betaking himſelfe to the profeſſion of the purer religion, and the companie and acquaintance of godly men: amongſt whome was *Bucer* that excellent man, who ſent him alſo to Nurnburge, to ouerſee the printing of a booke which hee was to publiſh. Whileſt *Diazius* liued at this Nurnburge (a citie ſcituat vpon the riuer Dimow) his brother, a lawyer, and judge laterall to the Inquiſition, by name *Alphonſus*, came thither, and by all meanes poſſible endeuoured to diſſuade him from his religion, and to reduce him againe to Poperie. But the good man perſiſted in the truth notwithſtanding all his perſuaſions and threats: wherefore the ſubtill fox tooke another courſe, and faining himſelfe to be conuerted alſo to his religion, exhorted him to goe with him into Italie, where he might do much good; or at the leaſt to Anguſt: but by the counſell of *Bucer* and his friends he was kept backe, otherwiſe willing to follow his brother. Wherefore *Alphonſus* departed, and exhorted him to conſtancie and perſeuerance, giuing him alſo fourteene crownes to defray his charges. Now the wolfe had not beene three daies abſent, when hee hired a rakehell and common butcher, and with him flew againe to Nurnburge in poſt haſt: and comming to his brothers lodging, deliuered him a letter, which whileſt he read, the villain his confederat cleft his head in pieces with an axe, leauing him dead vpon the floore, and ſo fled with all expedition. Howbeit they were apprehended, yet quit by the Popes juſtice (ſo holy and ſacred are the fruits of his Holineſſe) though not by the juſtice of God, for within a while after hee hung himſelfe vpon his mules necke at Trent.

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Sleid. lib. 17.

Duke *Abrogaſtes* ſlew *Valentinian* the Emperour of the Weſt, and aduanced *Eugenius* to the crowne of the Empire: but a while after, the ſame ſword which had ſlain his lord and

290 master was by his owne hands turned into his owne bowels.

Lanquet. Chron. *Mempricius* the ſonne of *Madan*, the fourth King of England, then called Brittaine after *Brute*, had a brother called *Manlius*, betwixt whome was great ſtrife for the ſoueraigne dominion: but to rid himſelfe of all his trouble at once, he ſlew his brother *Manlius* by treaſon, and after continued his raigne in tyrannie and all vnlawfull luſts, the ſpace of twentie yeres: but although vengeance all this while winked, yet it ſlept not, for at the end of this ſpace, as he was hunting, he was deuou- of wilde beaſts.

In the yeare of our Lord God 745 one *Sigebert* was authoriſed king of the Saxons in Brittaine, a cruell and tyrannous Prince towards his ſubiects, and one that changed the antient Lawes and cuſtomes of his Realme after his owne pleaſure: and becauſe a certaine Nobleman ſomewhat ſharpely aduertiſed him of his euill conditions, hee maliciouſly cauſed him to be put to death. But ſee how the Lord reuenged this murder, hee cauſed his Nobles to depriue him of his kingly authoritie, and at laſt as a deſolate and forlorne perſon, wandring alone in a wood, to bee ſlaine of a ſwineheard, whoſe maſter hee (beeing king) had wrongfully put to death.

Acts and Monuments. About the yeare of our Lord 793 *Ethelbert* king of the Eaſt Angles, a learned and right godly prince, came to the court of *Offa* the king of Mercia, perſuaded by the counſell of his nobles, to ſue for the marriage of his daughter, well accompanied like a prince with a great traine of men about him: whereupon *Offa's* Queene conceiuing a falſe ſuſpition of that which was neuer minded, That *Ethelbert* vnder the pretence of this marriage, was come to worke ſome violence againſt her husband, and the kingdome of Mercia, ſo perſuaded with king *Offa* and certaine of his Councell that night, that the next day following *Offa* cauſed him to be trained into his palace alone from his companie, by one called *Guymbertus*, who tooke him and bound him, and after ſtrooke off his

his head, which forthwith hee presented to the King and Queene. Thus was the innocent King wrongfully murdered, but not without a just reuenge on Gods hand: for the aforesaid Queene, worker of this villanie, liued not three monethes after, and in her death was so tormented, that shee bit and rent her tongue in pieces with her teeth, which was the instrument to set abroach that murtherous practise. *Offa* himselfe vnderstanding at length the innocencie of the king, and the hainous cruelties of his fact, gaue the tenth part of his goods to the Church, bestowed vpon the Church of Hereford, in remembrance of this *Ethelbert*, great lands, builded the Abbey of S. Albons, with certaine other Monasteries beside, and afterward went to Rome for his penance, where hee gaue to the Church of S. *Peter*, a penie through euery house in his dominion, which was commonly called Rome-shot, or Peterpence, and there at length was transformed from a king to a monke. Thus God punished not onely him and his wife, but the whole land, for this vile murder. 291

One principall cause of the conquest of this land by the Normans, was a vile and horrible murder committed by one *Goodwin*, an Earle in England, vpon certaine Normans that came ouer with *Alfred* and *Edward*, to visit their mother *Emma*, that had beene married to King *Canutus*. This matter thus fell out: When these two came from Normandie to England, to visit their mother, as I haue said, Earle *Goodwin* hauing a daughter called *Godith*, whome hee thought to marrie to *Edward*, and aduance him to the kingdome, to bring his purpose to passe vsed this practise, that is, to persuade King *Hardeknout* and the Lords, not to suffer those Normans to bee within the Realme, for jeopardie, but rather to punish them for example: by which meanes hee got authoritie to order the matter himselfe: Wherefore hee met them on Guild downe, and there wretchedly murdered, or rather martyred the most part of the *Ranulphus.*

292 Normans, killing nine, and leauing the tenth aliue throughout the whole companie; and then tything againe the said tyth, he slew euerie tenth knight, and that by cruell torment, as winding their guts out of their bodie, after a most sauage manner: among the rest he put out the eyes of the elder of the two brethren, *Alfred*, and sent him to an Abbey at Elie; where being fed with bread and water, hee ere long ended his life. Now albeit hee obtained his purpose heereby; and married his daughter to *Edward*, who was after King, called *Edward* the Confessor, yet did not Gods justice sleepe to punish this horrible murder: for hee himselfe died not long after suddenly, hauing forsworne himselfe, and the Normanes with *William* their Duke ere long came into this Island, to reuenge this murder, as also to claime a right of inheritance bequeathed vnto him by *Edward* his Nephew: and how hee succeeded, and what miserie hee brought this whole Nation vnto, who knoweth not. But heere is the justice of God: As the Normans comming with a naturall English Prince, were most cruelly and barbarously murdered of Englishmen; so afterwards the Englishmen were slaine and conquered, by the Normans comming with a forreine King, being none of their naturall countrey.

In the yeare of our Lord six hundred threescore and eighteene, *Childerich* King of France caused a Nobleman of his Realme, called *Bolyde*, to bee bound to a stake, and there beaten to death, without the pretence of any just crime or accusation against him: For which crueltie his Lords and Commons, beeing grieuously offended, conspired together, and slew him and his wife as they were hunting.

In the raigne of *Edward* the second and *Edward* the third, Sir *Roger Mortimer* committed many villanous outrages, in shedding much humane bloud: but he was also justly recompenced

compenced in the end; first he murthered King *Edward* the second, lying in Barkeley Castle, to the end he might, as it was supposed, enjoy *Isabel* his wife, with whom he had very suspitious familiaritie. Secondly, he caused *Edward* 3. to conclude a dishonorable peace with the Scots, by restoring them all their antient writings, charters, and patents, whereby the Kings of Scotland had bound themselues to be feudaries to the Kings of England. Thirdly, he accused *Edmund* Earle of Kent, vncle to King *Edward*, of treason, and caused him vnjustly to be put to death. And lastly he conspired against the King to worke his destruction; for which and diuers other things that were laid to his charge he was worthily and justly beheaded.

In the reigne of *Henrie* the sixt, *Humfrey* the good duke of Glouceſter, and faithfull protectour of the King, by the meanes of certaine malicious persons, to wit, the Queene, the Cardinall of Wincheſter, and especially the Marqueſſe of Suffolke, (as it was supposed) was arrested, cast into hold, and strangled to death in the Abbey of Bury: For which cause the Lords hand of judgement was vpon them all: for the Marqueſſe was not onely banished the land for the space of fiue yeares, but also banished out of his life for euer; for as hee sailed towards France, hee was met withall by a Ship of Warre, and there presently beheaded, and the dead corps cast vp at Douer; that England wherein he had committed the crime, might be a witneſſe of his punishment. The Queene, that thought by this meanes to preserue her husband in honour, and her selfe in estate, thereby both lost her husband and her state: her husband lost his realme; and the Realme lost Anjou, Normandie, with all other places beyond the sea, Calice onely excepted. As for the Cardinall, who was the principall artificer of all this mischiefe, he liued not long after; and being on his death bed, murmured and grudged against God, asking wherefore hee should die, hauing so much wealth and riches? and saying,

294 ing, That if the whole Realme would ſaue his life, hee was able either by policie to get it, or by riches to buy it: but death would not be bribed; for all his aboundant treaſure he died miſerably, more like a Heathen than a Chriſtian, without any ſhew of repentance. And thus was the good Dukes death reuenged vpon the principall procurers thereof.

As the murder of a gentleman in Kent, called maſter *Arden* of Feuerſham, was moſt execrable, ſo the wonderfull diſcouerie thereof was exceeding rare. This *Arden* being ſomewhat aged, had to wife a young woman, no leſſe faire than diſhoneſt, who being in loue with one *Mosbie* more than her husband, did not onely abuſe his bed, but alſo conſpired his death with this her companion: for together they hired a notorious ruffian, one *Blacke Will*, to ſtrangle him to death with a towell as hee was playing a game at tables: which though ſecretly done, yet by her owne guiltie conſcience, and ſome tokens of bloud which appeared in the houſe, was ſoone diſcouered and confeſſed. Wherefore ſhe her ſelfe was burnt at Canterburie: *Michael*, maſter *Ardens* man, was hanged in chaines at Feuerſham: *Mosbie* and his ſiſter were hanged in Smithfield: *Greene* another partner in this bloudy action was hanged in chaines in the high way againſt Feuerſham: And *Blacke Will* the Ruffian, after his firſt eſcape, was apprehended and burnt on a ſcaffold at Fluſhing in Zeeland. And thus all the murderers had their deſerued dues in this life, and what they endured in the life to come (except they obtained mercie by true repentance) is eaſie to judge.

CHAP.

CHAP. XI.

Of the admirable discouerie of Murders.

AS the Lord hath shewed himselfe a most just Iudge, in punishing most seuerely this horrible sinne of shedding mans bloud, so hath he alwaies declared his detestation therof, and his will to haue it punished by those who are in his stead vpon the earth, and haue the sword of vengeance committed vnto them: by his miraculous and supernaturall detecting of such murderers from time to time, who haue carried their villanies so closely, as the eye of man could not espy them: plainely shewing thereby, that the bloud of the slaine crieth to the Lord for vengeance from the earth, as *Abels* did vpon *Cain:* and that God will haue that law stand true and firme, which he made almost before all other lawes: *He that sheddeth mans bloud, by man shall his bloud be shed.* If I should commit to writing all the examples of this kinde, which either are recorded in Authours, or which dayly experience doth offer vnto vs, it would require rather a full Booke than a short Chapter for that subiect: And therefore I will be content with some fewe, and those for truth most credible, and yet for strangenesse most incredible.

Gen. 4.

Gen.

Ex historia Iornalens.

And to begin with our owne countrey: About the yeare of our Lord 867, a certaine Nobleman of the Danes, of the kings stock, called *Lothebrocus*, father to *Inguar* and *Hubba*, entring vpon a certaine time with his hawke into a cockboat alone, by chance through tempest was driuen with his hawke to the coast of Northfolke in England, named Rodham: where beeing found, and detained, hee was presented to king

Edmund, that raigned ouer the East-Angles in Northfolke and Suffolke at that time. The King (as hee was a iust and good man) vnderstanding his parentage, and seeing his cause, entertained him in his Court accordingly; and euery day more and more perceiuing his actiuitie, and great dexterity in hunting and hawking, bare speciall fauour vnto him: insomuch that the Kings Faulconer bearing priuie malice against him, for this cause, secretly as they were hunting together in a wood, did murther him, and threw him in a bush. *Lothebroke* being thus murthered, and shortly missed in the Kings house, no tydings could be heard of him, vntill it pleased God to reueale the murther by his dog: which continuing in the wood with the corps of his Master, at sundrie times came to the Court, and fauned on the King: so that the King suspecting some such matter, at length followed the trace of the hound, and was brought to the place where *Lothebroke* lay. Whereupon inquisition being made, at length by some circumstances of words, and other suspitions, it was knowne that hee was murthered by *Berike* the Kings Faulconer: who for his punishment hee was set into the same boat of *Lothebroke* alone, and so committed to the mercie of the sea: but the sea more mercifull to him than he was to *Lothebroke*, caried him directly to the coast of Denmarke, from whence *Lothebroke* came; as it were there to be punished for his murther. Heere the boat of *Lothebroke* being well knowne, hands were layd vpon him, and by torments he was enquired into: but hee to saue himselfe, vttered an vntruth of King *Edmund*; saying, That the King had put him to death in Northfolke. Whereupon reuenge was deuised, and to that end an armie of men prepared and sent ouer: which was the first occasion of the Danes arriuall in this land. Thus was this murther wonderfully discouered by meanes of a dog.

Plutarch Solertia anima.

Plutarch in his book *De solertia animalium*, reporteth the like storie of a souldier of King *Pyrrhus*, who being slain, his dog discouered the murtherers: for when as the dog could by no meanes be brought from the dead bodie, but fauning vp-

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on the King, as it were desiring helpe at his hand; the King commanded all his Armie to passe by in good order by two and two, till at length the murtherers came; and then the Dog flew vpon them so fiercely, as if hee would haue torne them in pieces; and turning to the King, ranne againe vpon the murtherers. Whereupon being apprehended and examined, they soone confessed the fact, and receiued condigne punishment for their desert. *Plutarch* ascribeth this to the secret of Natures instinct: but wee must rather attribute both this and all such like, to the mightie finger of God. who to terrifie men from shedding humane bloud, doth stirre vp the dumbe creatures to be reuealers of their bloudie sinne.

The like storie the same Authour reporteth of the murther of the Poet *Hesiod*, who beeing slaine by the sonnes of *Ganyctor*, the murther, though secret, and the Murtherers, though vnknowne to all the world saue to God and their owne conscience, were discouered and brought to punishment by the means of a Dog which belonged to him that was murthered. The same.

The like also wee reade of two French Merchants, which trauailing together through a certaine Wood, one of them rose against the other for the desire of his mony, and so slew him, and buried him: but the Dog of the murthered Merchant would not depart from the place, but filled the Woods with howlings and cryes. The murtherer went forward on his journey, and the Inhabitants neere the sayd Wood, found out the murthered corps, and also the Dog, whom they tooke vp and nourished till the Faire was done, and the Merchants returned; at which time they watched the Highwayes, hauing the Dog with them: who seeing the murtherer, instantly made force at him without all prouocation, as a man would doe at his mortall enemie: which thing caused the people to apprehend him; who being examined, confessed the fact, and receiued condigne punishment for so foule a deed. *Blondus.*

The

298 *Blondus.*

The ſame Author reporteth yet a more memorable and ſtrange ſtorie of another murder diſcouered alſo by the meanes of a dogge, which I may not omit. There was (ſayth hee) a certaine maid neere Paris, who was beloued of two young men; the one of whome as hee was going to viſite his loue, happened to bee murdered by the way, and buried: now his dogge which hee had with him would not depart from the graue of his maſter: at the laſt the young man beeing miſſed by his father and brethren, was diligently ſought for; but not finding him, at laſt they found his dogge lying vpon his graue, that howled pittifully as ſoone as hee ſaw his maſters brother: the graue was opened, and the wounded corpes found, which was brought away, and committed to other buriall, vntill the murderer ſhould be deſcryed: Afterward, in proceſſe of time, the dogge in the preſence of the dead mans brethren eſpied the murderer, and preſently aſſaulted him with great fierceneſſe: Whereupon hee was apprehended, and examined, and when by no meanes nor policie hee would confeſſe, the magiſtrate adjudged, That the young man and the dogge ſhould combate together: The dogge was couered with a drie ſod skinne in ſtead of armour, and the murderer with a ſpeare, and on his bodie a thinne linnen cloth; and ſo they both came forth to fight: but behold the hand of vengeance: the man offering at the dogge with his ſpeare, the dogge leaped preſently at his face, and caught him faſt by the throat, and ouerthrew him: whereat the wretch amaſed, cryed out to the beholders, Take pittie on mee, and pull off the dogge from my throat, and I will confeſſe all: the which beeing done, hee declared the cauſe and manner of the whole murder, and for the ſame was deſeruedly put to death.

All theſe murders were diſcouered by dogges, the Lord vſing them as inſtruments to reueale his juſtice and vengeance vpon this bloudie ſinne, but theſe following by other meanes: The murder of the Poet *Ibycus* was detected by

Cranes;

Cranes; as you may see in the 36 chapter of this booke more at large set forth.

Luther recites such another story as that of *Ibycus*, of a certaine Almaigne, who in trauelling fell among theeues, which being about to cut his throat, the poore man espied a flight of Crowes, and said, *O Crowes I take you for witnesses and reuengers of my death.* About two or three daies after, these murdering theeues drinking in an Inne, a companie of Crows came and lighted on the top of the house: whereupon the theeues began to laugh and say one to another, Looke yonder are they which must reuenge his death, whom we dispatched the other day. The Tapster ouerhearing them, told it to the magistrat; who presently caused them to be apprehended, and vpon their disagreeing in speeches and contrarie answers, vrged them so far, that they confessed the truth, and receiued their deserued punishment. *Luther.*

There was one *Bessus* (as *Plutarch* reporteth) who hauing killed his father, was brought both to knowledge and punishment by the meanes of Swallowes: for his guiltie conscience persuaded him, that the Swallowes in their chattering language did say to one another, That *Bessus* had killed his father: whereupon not able to conceale his owne guiltinesse, he bewraied his horrible fact: and was worthily for the same put to death. *Plutarch.*

But of all the examples that either reading or experience can affoord, none in my opinion is either more admirable, or a more clearer testimonie of Gods prouidence and justice, than that which happened about a Lucquois merchant, who comming out of England to Roan in France, and from thence making towards Paris, was in the way, on a mountaine neere to Argentueil, murdered by a Frenchman his seruant, and his bodie throwne amongst the Vines. Now as this fact was a doing, a blinde man ranne by, being led by his dogge; who hearing one groane, asked who is was? Whereunto the murderer answered, that it was a sicke man going to ease himselfe. The blind man thus deluded, *Pasquier, Recerches, lib. 5 cap. 20.*

300 deluded, went his way, and the Seruant with his Masters money, and with papers of his takes vp at Paris a good summe of money, and sets vp a shop at Roane. Now this merchant being expected at Luca a whole yeare together, whither hee had sent word he would shortly repaire; when he came not, a messenger was dispatched to seeke him out; and after much enquirie at London aad Roan, and elsewhere, he learnt at last in an Inne, that a Lucquois merchant about six moneths before had lodged there, and was gone to Paris: where also not hearing any tydings of him, he suspected that hee was murthered, and made his complaint to the Court of Parliament at Roan: Which embracing this businesse (being directed by Gods prouidence) made enquirie vp and downe the Towne, Whether there were any that within seuen or eight moneths had set vp a new shop; and finding one, caused him to be arrested for a supposed and pretended debt: but in the end examined him vpon this murther, and layed it to his charge: heerewith the prisoner, solicited partly by the remorse of his conscience, and partly by hope of freeing himselfe by a bribe, confessed the fact in priuate to the Iustice: but as soone as he perceiued that hee went about to call in witnesse to his confession, he denied it againe: in briefe, the new Merchant is committed to prison, and he sueth the Iustice for Forgerie and False imprisonment: the Iustice can by no meanes cleere himselfe, but onely by the assurance which all men had of his honestie. The matter hangs thus in suspence, till at length the dead carkasse of the Lucquois was heard of, and the blinde man also came to light who heard the noyse of the murther: to make short, this blinde man was brought to confront the prisoner; and twenty men were caused to speake one after another, and still the blinde man was demaunded, whether he knew their voyces: at last when the prisoner had spoken, hee knew his voice, and said, That that was the man that answered him on the mountaine. This course being oftimes re-iterated, the blinde man hit alwayes on the right, and neuer missed. Whereupon the Court condemned him to death,

death, and before he died he confeſſed the fact, to the great glorie of Gods juſtice, and the amaſement and aſtoniſhment of all men.

At Paris, in the yeare of our Lord 1551, a certaine young woman was brayned by a man with a hammer, neere vnto S. *Opportunes* Church, as ſhe was going to midnight Maſſe, and all her rings and jewels taken from her: This hammer was ſtolne from a poore Smith there by the ſame euening; who therefore beeing ſuſpected of the murder, was cruelly handled, and put to extraordinarie torture, by reaſon of the vehement preſumptions made againſt him; in ſuch ſort, that he was quite lamed and depriued of the meanes to get his liuing; whereby beeing reduced into extreame pouertie, he ended his life in great miſerie. All this while the murderer remained vnknowne almoſt for the ſpace of twentie yeares, and the memorie of the murder ſeemed to bee buried with the poore woman in her graue: now marke the juſtice of God, who hath promiſed, that nothing ſhall be ſo hid but ſhall bee brought to light. It happened, that one *Iohn Flaming*, Sergeant of the Subſidies at Paris, beeing vpon occaſion of buſineſſe at S. Leups, a village by Montmorencie, chanced among other talke at ſupper to ſay, how hee had left his wife at home ſicke, and no bodie with her but a little boy: there was an old man then preſent, named *Monſtier*, and a ſonne in law of his, who immediatly vpon this ſpeech went away that night, with each of them a basket of cherries and a greene gooſe, and came about ten of the clocke the next morning to *Flamings* houſe, where they intended to murder both the woman and the boy, and to poſſeſſe themſelues of all the goods that they could conueniently carrie away: but the Lord preuented them of their purpoſe: for being let in at the dores by the boy, pretending that they came from the husband with thoſe remembrances to his wife, they preſently ſlew the boy, thinking alſo to ſurpriſe the woman; but ſhe hearing the cry of the boy, lockt faſt her chamber dore, and cried for helpe out at her window, whereupon the neighbors running to the houſe

Paſquier, Rocerches, lib. 5. cap. 20.

tooke.

tooke theſe two villaines, one hidden in the funnell of the chimney, and the other in a Well in the cellar, with nothing but his noſe aboue water. Now theſe two wretches beeing thus apprehended, arraigned, and condemned, beeing on the ſcaffold at the place of execution, the old man deſired to ſpeake with the Smithes widow, whoſe husband was ſuſpected for the firſt murder: of whom when ſhe came, he asked forgiueneſſe; ſaying, that it was he which had killed the young woman by S. *Opportunes* Church. Thus the Lord diſcouered both the innocencie of the Smith, and the guiltineſſe of this vile murderer, and that twentie yeares after the fact was committed.

Not long ſince the like diſcouerie of a murderer was made heere in England in Leiceſterſhire, not farre from Lutterworth, almoſt twentie yeares after the fact committed, The murder was committed by a Miller vpon one in his Mill, whome he buried in the ground hard by: This Miller remoued vnto another countrey, and there dwelt a long ſpace, vntill at laſt guided by Gods Almightie prouidence, to the manifeſtation of his juſtice, hee returned vnto that place to viſit ſome of his friends. Now in the meane time whileſt hee was there, the Miller that now poſſeſſed the former Mill, had occaſion to dig deepe into the ground, where he found the carkaſſe of a dead man, preſently it was ſuſpected that ſome had beene murdered, and was there buried: whereupon the Lord put it into their hearts to remember, how about twentie yeres before a certaine neighbour of theirs was ſuddenly miſſed, and could neuer be heard of, inſomuch that all ſuppoſed him to haue beene dead in ſome ſtrange countrey: this carkaſſe they ſuſpected to be his, and bethinking themſelues who was then Miller of that Mill, behold he was there readie in the towne, not hauing beene there for many yeares before. This man was ſuſpected, and thereupon examined, and without much adoe confeſſed the fact, and receiued deſerued puniſhment. Who ſeeth not heere manifeſt traces and footſteps of Gods prouidence? Firſt in reducing the murderer to that

place

place at that time: ſecondly in ſtirring vp the Miller to digge at the ſame time alſo: thirdly, in putting into the hearts of the people the miſſing of ſuch a man, whoſe memorie was almoſt forgotten: and laſtly, in cauſing the murderer to confeſſe his deed, when as no proofe nor witneſſe could bee brought againſt him: but heere is the juſtice of God againſt all ſuch, *Vengeance will not ſuffer the murderer to liue.* Acts 28.4.

Henrie Ranzouius, Lieutenant for the King of Denmarke in the Duchie of Holſace, makes relation in a letter of his, of an ordinarie meanes of finding out murderers, practiſed in the kingdome of Denmarke by king *Chriſtiernus* the ſecond, and permitted ouer all his Kingdome; the occaſion whereof (he ſayth) was this: Certaine Gentlemen beeing on an euening together in a ſtoue, fell out among themſelues, and from words grew to blowes (the candles being put out) inſomuch that one of them was ſtabbed with a ponyard. Now the deed doer was vnknowne by reaſon of the number; although the Gentleman accuſed a Purſeuant of the Kings for it, who was one of them in the ſtoue. The King to find out the homicide, cauſed them all to come together in the ſtoue, and ſtanding round about the dead corpes, hee commanded that they ſhould one after another lay their right hand on the ſlaine gentlemans naked breaſts, ſwearing they had not killed him: the gentlemen did ſo, and no ſigne appeared to witneſſe againſt them; the Purſeuant onely remained, who condemned before in his owne conſcience, went firſt of all and kiſſed the dead mans feet, but as ſoone as hee layed his hand on his breaſt, the bloud guſhed forth in great aboundance, both out of his wound and noſthrils, ſo that vrged by this euident accuſation, he confeſſed the murder, and by the kings owne ſentence was incontinently beheaded: whereupon (as I ſayd before) aroſe that practiſe which is now ordinarie in many places of finding out vnknown murders; which by the admirable power of God are for the moſt part reuealed, either by the bleeding of the corpes, or the opening of the eye,

Ranzouius.

or

or some other extraordinarie signe, as daily experience doth teach.

The same author reporteth another example farre more strange, in the same letter written to *Dauid Chytreus*, which happened at Itzehow in Denmarke. A traueller was murdered by the high way side, and because the murderer could not be found out, the magistrates of Itzehow caused the bodie to be taken vp, and one of the hands to be cut off, which was carried into the prison of the towne, and hung vp by a string in one of the chambers: about ten yeares after, the murderer comming vpon some occasion into the prison, the hand which had beene a long time drie began to drop bloud on the table that stood vnderneath it: which the gaoler beholding, stayed the fellow, and aduertised the magistrates of it; who examining him, the murderer giuing glorie to God, confessed his fact, and submitted himselfe to the rigour of the law, which was inflicted on him as hee well deserued.

Phi. Lonicer. Theat. hist.. Fides sit apud authorem.

Though strange, yet not incredible, since God can as well turne Calues heads into mens, as a rod into a serpent, or water into bloud.

At Winsheime in Germanie a certaine theefe after manie robberies and murders committed by him vpon trauellers and women with childe, went to the shambles before Easter, and bought three Calues heads, which when he put into a wallet, they seemed to the standers by to be mens heads: whereupon being attached and searched by the officers, and hee examined how hee came by them, answered and prooued by witnesses, that hee bought Calues heads, and how they were transformed he knew not: whereupon the Senat amazed, not supposing this miracle to arise of naught, cast the partie into prison, and tortured him to make him confesse what villanie hee had committed; who confessed indeed at last his horrible murders, and was worthily punished for the same, and then the heads recouered their old shapes. When I read this storie, I was halfe afraid to set it downe, least I should seeme to insert fables into this serious Treatise of Gods Iudgements: but seeing the Lord doth often worke miraculously for the discloſing of this foule

sinne,

ſinne, I thought that it would not ſeeme altogether incredible.

Another murderer at Tubing betrayed his murder by his owne ſighes, which were ſo deepe and inceſſant, in griefe not of his fact, but of his ſmall bootie, that beeing but asked the queſtion, hee confeſſe d the crime, and vnderwent worthy puniſhment. *Lonicer.*

Another murderer in Spaine was diſcouered by the trembling of his heart; for when many were ſuſpectd of the murder, and all renounced it, the judge cauſed all their breaſts to be opened, and him in whom he ſaw moſt trembling of breſt, he condemned, who alſo could not denie the fact, but preſently confeſſed the ſame.

At Iſenacum a certain yong man being in loue with a maid, and not hauing wherewith to maintaine her, vſed this vnlawfull meanes to accompliſh his deſire; vpon a night he ſlew his hoſt, and throwing his bodie into a cellar, tooke away all his money, and then haſted away; but the terror of his owne conſcience and the judgement of God ſo beſotted him, that hee could not ſtirre a foot vntill he was apprehended. At the ſame time *Martin Luther* and *Philip Melanc̃thon* abode at Iſenacum, and were eye-witneſſes of this miraculous judgement, who alſo ſo dealt with this murderer, that in moſt humble and penitent confeſſion of his ſinnes, and comfort of ſoule, hee ended his life.

By all theſe examples we ſee, how hard it is for a murderer to eſcape without his reward: when the juſtice of man is either too blinde, that it cannot ſearch out the truth, or too blunt, that it doth not ſtrike with ſeueritie the man appointed vnto death, then the juſtice of God riſeth vp, and with his owne arme hee diſcouereth and puniſheth the murderer; yea, rather than hee ſhall goe vnpuniſhed, ſenceleſſe creatures and his owne heart and tongue riſeth to giue ſentence againſt him. I doubt not but daily experience in all places affoordeth many more examples to this purpoſe,

and eſpecially the experience of our Iudges in criminall cauſes, who haue continuall occaſion of vnderſtanding ſuch matters in their circuits: but theſe ſhall ſuffice for our preſent purpoſe.

CHAP. XII.

Of ſuch as haue murdered themſelues.

WHen the Law ſayth, *Thou ſhalt not kill*, it not onely condemneth the killing of others, but much more of our ſelues: for charitie ſpringeth from a mans ſelfe; and therefore if they bee guiltie of murder that ſpill the bloud of others, much more guiltie are they before God, that ſhed their owne bloud: and if nature bindeth vs to preſerue the life of all men as much as lyeth in our power, then much more are we bound to preſerue our owne liues, ſo long as God ſhall giue vs leaue. We are here ſet in this life as ſouldiers in a ſtation, without the licence of our Captaine wee muſt not depart: our ſoule is married to the bodie by the appointment of God, none muſt preſume to put aſunder thoſe whome God hath coupled: and our life is committed to vs as a thing in truſt, wee muſt not redeliuer it, nor part with it, vntill hee require it againe at our hands that gaue it into our hands. Saint *Auguſtine* in his firſt Booke *De Ciuitate Dei*, doth moſt ſtrongly euince and proue, That for no cauſe voluntarie death is to be vndertaken: neither to auoid temporall troubles, leaſt wee fall into eternall; nor for feare to bee polluted with the ſinnes of others, leſt by auoiding other mens ſinnes, wee encreaſe our owne; nor yet for our owne ſinnes that are paſt, for the which wee haue more

Aug. de ciuit. lib. 1. cap. 26.

more need of life that wee might repent of them: nor last- 307
ly, for the hope of a better life, because they which are guiltie of their owne death, a better life is not prepared for them. These be the words of *Augustine*: wherein hee alledgeth foure causes, by which men are mooued to this vnnaturall act; and concludeth, that for none of them, nor for any other cause whatsoeuer, a man ought to lay violent and bloudy hands vpon himselfe; yea, concludeth peremptorily, that a better life after death doth not receiue such, to wit, that wilfully and desperately murder themselues, and die without repentance, as commonly they doe. But here it is to be obserued, that many which seeme to make away themselues, are murdered and made away by the Diuell, and not by themselues: for otherwise it were not possible that they should perish so strangely as they doe: as when some haue beene hanged with their knees almost touching the ground; others vpon a weake twigge, not strong enough to beare the weight of the tenth part of their bodie: others beene drowned in a puddle of water: which plainely sheweth, that the Diuell, either as the principall actor, or at least as a helper, was the procurer of their murders, and not alwayes themselues: And therefore I must needs say with *Luther*, That both charitie and conscience inhibites resolutely to judge all such to be damned that seeme to haue made hauocke of their owne liues; for the mercie of God is incomprehensible, and why may he not saue the soules of them, whose bodies hee gaue leaue to the Diuell to torment, yea to destroy? Besides, wee read of many holy women, who in the time of persecution cast themselues into the deep stream to preserue their chastitie from the violence of the wicked persecutours; and yet were reputed in the Church for holy Martyrs. S. *Augustines* judgement is worthy to be learned and imitated of all concerning this matter, who thus defineth the case: *Of these* (saith hee) *I dare anouch nothing rashly: it may be the Church of God was perswaded by diuine authority*

to receiue them into the number of Martyrs; or it may bee they did this act, not beeing deceiued, after the manner of men, but being commanded of God, not erring, but obeying; as also wee are to judge of *Sampson*: now when God biddeth, and without all doubt makes knowne his will, who can call this obedience a crime? who can accuse a duetie of pietie? But a little after he giueth a caueat, *Ne diuina iussio vllo nutet incerto*; that is, that wee be sure God bids; for oftentimes the diuell transiates himselfe into an Angell of light, and wil feine a message from God, which proceedeth from his owne malice. All this is to be conceiued onely touching that extraordinary case of those holie women that drowned themselues, and yet were held for Martyrs in the Church of God: as for others that shall wilfully and wofully shed their owne blouds, and rob themselues of that precious jewell of life which God hath giuen them to keepe, no doubt but as they commit a horrible and haynous crime, so they incurre a horrible and fearefull judgement: yea the verie act it selfe is both a crime and a judgement; a crime deseruing a further judgement, euen eternall damnation in hell fire; and a judgement and punishment of some notable sinnes committed by them before, and of an vngodly and wicked life vnrepented of. The drift therefore and purpose of these examples following is this, to shew how the Lord punisheth oftentimes in men an vngodly life with voluntarie and wilfull murder of themselues, and this wilfull murder of themselues with eternall damnation after this life ended, as a just recompence of their deserts; and all to teach vs repentance, the onely meanes to preuent both these.

1.Sam.31.4. The first we read of in holie Scripture that cruelly murdered himselfe with his owne hands, was King *Saul*; who, as it is recorded of him, was a most wicked man and a Tyran: for beeing chosen from among all the people of Israel to bee king by the Lords owne appointment, and aduanced as it were from the plough to the Scepter, he like a most

vngrate-

vngratefull wretch kicked against his aduancer, and rebelled against his God that had done so great things for him: yea, he not onely contemned his lawes, and cast his commandements behinde his backe, but also proued a most cruell Tyran, and shed much innocent bloud: among the rest of his cruelties, this was the chiefe; vpon the false accusation of *Doeg* the Edomite hee caused fourescore and fiue persons, that were Priests, and wore a linnen Ephod, to be slaine at one time, and Nob the Citie of the Priests to be smote with the edge of the sword, both man and woman, child and suckling, Oxe and Asse: yea, so wicked was hee, that when the Lord would not answere him neither by Prophets, nor by dreames, nor by any other meanes, hee went to aske counsell of the diuel, at the mouth of the witch of Endor: for all which his abhominable wickednesse, the Lord gaue him ouer at last to so desperat a minde, that rather than he would fall into the hands of his enemies, hee fell vpon his owne sword, and murdered himselfe.

1.Sam.22. 18,19.

1.Sam.28.15.

Zimri also, the King of Israel, is set forth by the holy Ghost to bee a wicked man, and a traytor: for hee conspired against his master *Ela*, the sonne of *Baasha* King of Israel, and slew him as hee was drinking in Tirza, and proclaimed himselfe King in his roome: but the armie hearing thereof, made *Omri*, the Captaine of the hoste, King: who comming to besiege Tirza, wherein *Zimri* was, *Zimri* seeing that the Citie was taken, went into the palace of the Kings house, and there, together with the house burnt himselfe, rather than hee would fall into the hands of his enemie: Now the holie Ghost setteth it downe in plaine words, that the Lord sent this judgement vpon him for his sinnes which hee had sinned, in doing that which was euill in the sight of the Lord, and walking in the way of *Ieroboam*, who made Israel to sinne.

1.King.16. 10,18,19.

Achitophel, that great Counsellor of State to King *Dauid*, of whom it is said, that the counsell which he counselled

2.Sam.17.20.

310 was like the Oracle of God, when hee saw that the counsell which hee gaue was not followed, but despised, hee sadled his Asse, and arose and went home into his own citie, and put his houshold in order, and hanged himselfe: And that this was Gods just vengeance vpon him for his former wickednesse, it may appeare both by his conspiracy with *Absolom* against his liege lord king *Dauid*, and also that wicked counsel which he gaue vnto him, of going in vnto his fathers concubines in the sight of the people.

a. Sam. 16. 21, 22.

In the second Booke of the Machabees is recorded a notable storie of one *Razis* an Elder of Ierusalem, who is there set forth to be a man of verie good report, constant in religion, a father of the Iewes, and a louer of the citie: yet notwithstanding, this man rather than he would fall into the hands of *Nicanor* his enemie, murdered himselfe after a most fearefull and sauage manner: for first hee fell vpon his sword, and when as for haste that stroke dispatched him not, he ran boldly or rather furiously to the wall, and cast himselfe downe headlong; after which yet breathing, hee got vp on a steepe rocke, and rending out his bowels with his owne hands, threw them amongst the people, calling vpon the Lord of life, that hee would restore them again vnto him. The author of that booke commendeth this fact for a valiant and noble deed; but surely we are taught out of the booke of God by Gods spirit, that it was a most bloudie, barbarous, and irreligious act: for rather should a man endure all the reproches and torments of an enemie, than embrue his owne hands in his owne bloud; and therefore if hee were not extraordinarily stirred vp hereunto by the spirit of God, this must needs bee a just punishment of some former sinne wherein hee lay without repentance, and a forerunner of an eternall punishment after this life.

2. Machab. 14. 37, 38.

Let vs joyne *Iudas* and *Pilate* together, the one beeing the betrayer of his Lord and Master Iesus Christ our Sauiour, the other the condemner of him, and that against his

his conscience: as they both agreed in one malicious practise 311
against the life of Christ, so they disagreed not in offering violence to their owne liues: for *Iudas* hanged himselfe, and his bowels gushed out, and *Pilat* being banished to Vienna, and oppressed with the torment of conscience, and feare of punishment for his misdeeds, to preuent all killed himselfe, and so became a notable spectacle of Gods iustice, and Christs innocencie. Acts 1. *Euseb.*

The Iewes, as they are recorded in Scripture to bee a stiffe-necked and stubborne Nation, aboue all the Nations vnder the Sunne, so none were euer more hardie and daring in this bloudie practise of selfe-murther than they were; which may bee thought a portion of Gods iust iudgement vpon them for their sinnes: three examples of greatest note I will propound, which I thinke can hardly be matched.

When the Citie of Ierusalem was taken by *Herod* and *Sosius*, there was a certaine Iew that had hidden himselfe in a denne with his wife and seuen children; to whom *Herod* offered both life and libertie, if he would come forth: but the stiffe-hearted wretch had rather die than bee captiue to the Romanes: therefore refusing *Herods* offer, hee first threw downe his children headlong from a high rocke, and burst their neckes, next hee sent his wife after them, and lastly tumbled himselfe vpon their carkasses to make vp the tragedie: a horrible spectacle of a proud and desperate mind. *Iosephus de bell. Iud. lib. 1. ca. 12, 13.*

The second example is nothing inferior to the former. After the siege and sacking of Iotapata by the Romanes, fortie Iews (among whom was *Iosephus* the writer of this story) hauing hid themselues in a caue, by mutuall consent killed one another, rather than they would fal into the hands of the Romanes: *Iosephus* onely, with one other, by his persuasion, by great art & industry, after the other were slain, proceeded not in that bloudie enterprise, but yeelded themselues to the mercie of the enemies, & so escaped with their liues. This fearefull *Iosephus. Fulgos. lib. 3. cap. 2.*

obſtinacy may well be imputed to the juſtice of God vpon them, as for their other ſinnes, ſo eſpecially for crucifying the Lord of life, whoſe bloud they imprecated might fall on them and on their children.

The third example ſurpaſſeth both the former both in crueltie and obſtinacie: *Eleazer* the Iew after the taking of Ieruſalem fled into the tower of Meſſada with nine hundred followers; being beſieged there by *Sabinus Flauius*, a Roman Captaine, when hee ſaw that the walls were almoſt beaten downe, and that there was no hope of eſcaping, hee perſuaded his companions by a pithie and vehement Oration, and drew them to this reſolution, that tenne ſhould bee choſen by lot, which ſhould kill all the reſt, together with their wiues and children, and that afterward they themſelues ſhould kill each other. The former part of this Tragedie beeing performed, the ſuruiuing tenne firſt ſet on fire the Tower, that no prey might come vnto the enemie (the victuals only preſerued, to the end it might be knowne, that not hunger but deſperate valour drew them to this bloudie maſſacre:) then according to their appoyntment, by mutuall wounds they diſpatched one another: and of ſo great a number not one remained, beſides one woman with her fiue children, who hearing the horriblenеſſe of their determination, hid her ſelfe in a caue in the ground, and ſo eſcaped with the life of her ſelfe and her children, and became a reporter of this whole ſtorie.

Fulgoſ. lib. 3. cap. 2.

The like ſtorie is recorded by *Liuie* touching the Campagnians; who beeing beſieged by the Romanes, and conſtrained to yeeld vp their City vnto them vpon compoſition, *Vibius*, a chiefe nobleman of the Citie, with ſeuen and twenty other Senatours, that they might not fall into their enemies hands, after they had glutted themſelues with wine and good cheere, dranke all of them poyſon, and ſo bewayling the ſtate of their countrey and embracing each other, and taking their laſt farewell, died ere the enemies were receiued into the citie.

Liu. lib. 26.

Euthes

Buthes, otherwise called *Boges* by *Herodotus*, Gouernor of Thracia, being besieged in the citie Eion, by *Cymon* the Athenian captaine, to the end that the enemy might receiue no benefit nor great glorie by his victorie, first caused the city to be fired, and then by one consent they all killed themselues. So likewise did *Ariarathes* king of Capadocia, when he was besieged by *Perdicca*. *Cato Uticensys*, rather than he would fall into the hands of *Iulius Cæsar*, his enemie, after his victorie ouer *Pompey*, fel vpon his own sword, and slew himselfe; hauing first read *Plato's* booke of the immortality of the soule. So likewise did *Marcus Antonius*, after that he was ouercome by *Augustus*. And *Cleopatra* the Ægyptian Queene, when as by her allurements shee could not intice *Augustus* to her lust, as she had done *Anthonie*, but perceiued that she was reserued for triumph, escaping out of prison, and placing her selfe in her sumptuous sepulchre, neere to the body of her dead paramour, set an Aspe to her left arme, by the venome whereof she died as it were in a sleepe. Thus the Lord doth infatuate the mindes of wicked and vngodly persons and such as haue no true knowledge nor feare of the true God in their hearts, making them instruments of his vengeance, and executioners of his wrath vpon themselues. *Fulgos. li. 3. c. 2.*

Hannibal the sonne of *Amilchar*, after many victories and much bloudshed of the Romans, at last being ouercome, and doubting of the faith of *Prusia* the king of Bythinia, to whom he was fled for succour, poisoned himselfe with poison which he alwaies carried in a ring to that purpose. *Fulgos.*

At the destruction of Carthage, when as *Asdrubal* the chiefe captaine submitted himselfe to the mercy of *Scipio*, his wife cursing and railing on him for his base minde, threw her children into the middest of a fire, and there ended her dayes: and *Asdrubal* himselfe not long after followed her by a voluntarie and violent death. *Fulgos.*

When *Cinna* besieged the city of Rome, two brothers chanced to incounter together in single fight, one of *Cinna's* army, the other of the contrarie: and the one hauing slaine the other, *Philip. Melan. Chron. 2.*

after

after that the conquerour perceiued that it was his brother whom he had slaine, he slew himselfe also, to make satisfaction for his brothers bloud: and so they were both buried in one graue.

Norbanus a Consull of Rome flying from *Scylla*, slew himselfe at Rhodes, rather than hee would fall into his enemies hands: and so did likewise *Marius* the sonne, at Præneste.

Of the murderers of *Iulius Cæsar* almost all became also murderers of themselues: *Cassius* stabd himselfe with the same dagger wherewith he had stabd *Cæsar*: *Brutus* the night before his ouerthrow at Philippi, saw in his chamber a vision of a great fearefull man; and hee demanding who he was, and what hee would, hee answered, I am (ô *Brutus*) thy euill spirit, and to morrow thou shalt see mee at Philippi: To whom *Brutus* with a bold courage answered, I will therefore see thee there. The next day *Brutus* beeing conquered by *Augustus* and *Anthonie*, at Philippi, fell vpon his own sword and slew himselfe.

Methridates that bloudy and mighty king of Pontus beeing ouercome of *Lucullus* and *Pompey*, and set vpon by his owne sonne, went about to make away himselfe by poison: which when it tooke not effect, by reason of his daily taking of Antidotes, hee forced a French souldier of his to lay violent hands vpon him; and so he became a wilfull spiller of his owne bloud, that had caused the bloud of so many thousands to be spilt. His two wiues *Monica* and *Veronica*, hearing of the miserable end of the King, made likewise themselues away; for the one hanged herselfe, but when the weight of her bodie broke the cord, shee committed her selfe to *Bochis* the Eunuch to bee slaine: the other receiued poyson, which when it wrought not so speedily as shee desired, *Bochis* also was made an instrument to dispatch her.

Liuie. Most famous and notorious is the storie of *Lucretia*, who beeing rauished by *Tarquinius* the younger, and impatient of that injurie and disgrace, slew her selfe openly, and gaue cause by her death of the change of the Roman State,

from

Sophronia another Roman woman, but a Christian, when as shee could by no meanes escape the lust of *Decius* the Emperor, daily assaulting her chastitie, tooke a sword, and by her husbands consent slew her selfe; and so to preuent one sin, she committed another far worse than that she feared. *Euseb.*

Portia the daughter of *Cato*, and wife of *Brutus*, hearing of the death of her husband at Philippi, sought for a knife to kil her selfe; which being denied vnto her, she eat burning coals, and so ended her life by a strange kinde of death.

Wee read of many wanton and lewd Poets that haue thus made an end of themselues: who as for the most they are Epicures and Atheists, so seldome come to a good end: *Labienus* the railing Poet (who for that cause was called *Rabienus*) vnderstanding that his bookes were adjudged to be burned by a publike decree, would not suruiue his own writings, and therfore killed himselfe. *Lucretius* the Atheist taking a loue potion to incite his lust, was by the the force therof depriued of his sences, and so depriued himselfe also of life in his rage. *Empedocles* the vainglorious Poet, affecting the name of a god, and of immortalitie, threw himselfe headlong into mount Ætna, and so perished. *Siluius Italicus* being taken with an incurable disease, chose rather to be his owne murderer, than to endure the torment of his sicknes. *Cornelius Gallus* an amatorious Poet, hauing robbed the citie Thebes, ouer which he was set to be gouernor by *Augustus Cæsar*, and fearing to bee called to account, preuented the punishment of humane justice, by executing the justice of God vpon himselfe with his owne hands. *Ammianus Marcellinus.*

Of those that persecuted the Church of Christ, very many were giuen ouer by God to be persecutors of themselues, and spoilers of their own liues: as *Nero* for example, the first Emperour that tooke in hand to persecute Christians, hee seeing himselfe in danger to be murdered by one appointed for that purpose, to preuent the malice of the murderer, murdered himselfe. *Magnentius* another tyran, and enemie to Christs Church, being ouercome by *Constantius*, brother to *Constans*, *Sues.*

whom

316 whom he had slaine, fled to Lions, and there became his owne butcher: whose death as soone as his brother *Decentius* vnderstood, he also hanged himselfe.

Galerius the Emperour, after he had tormented the Christians by all cruell means, and left no way vnattempted whereby he might root them out of his kingdome, fell into a grieuous disease, through the torment whereof, not being able to endure any longer, hee thrust a sword into his owne bowels, and so miserably ended his dayes.

And to come neerer to our owne age, in king *Edward* the sixths dayes one *Clerke* an open enemy to the Gospel, hanged himselfe in the Tower: so did *Pauier* Towne-clerke of London: so did the sonne of one *Leuar* a husbandman, that mocked and scorned at the holy Martyr master *Latimer*: so likewise did *Henrie Smith* a Lawyer, another open aduersarie to Gods truth.

Richard Long, another enemy to Gods truth, drowned himselfe at Calice, in king *Henry* the eights daies. *Iohn Plankney*, a Fellow of New Colledge in Oxford, did the like in the yere 1566: and likewise one *Hanington*, a Fellow of the same Colledge, in a well at Padua; or, as some thinke, at Rome. Of these you may read more in the first booke.

Hither I might adde many examples of moderne experience, as namely of a couetous wretch in the Isle of Elie, who being cast in a suit of law, through impatience of griefe, came home and hanged himselfe: of another that had beene a great dealer in worldly matters, and an vndoer of a family or two of good credit and reuenue, by vsurie, and taking forfeiture of bonds, and that by his own flattering persuasion: being himselfe arrested at Huntington for debt, rather than hee would satisfie it, though he was able enough, cut his owne throat, after a most fearefull and horrible manner: another beeing a man of note and good possessions, threw himselfe down headlong from the top of a Church. Many such like examples I could adjoyne, with their names and places of abode, but I forbeare, least by reporting Gods judgements vpon the dead,

dead, I ſhould offend ſome that are aliue.

Theſe therefore alreadie propoſed may be a ſufficient taſte of this kind of judgement, inflicted by God vpon wicked perſons: and alſo may ſerue for a caueat and warning to all men, to take heed how they offer violence to their owne liues, ſeeing it is not onely a puniſhment of ſinne paſt, but a fearefull ſinne it ſelfe, and a forerunner and cauſer of puniſhment to come, euen of eternall puniſhment, except the Lord extraordinarily and miraculouſly ſhew mercie, which none ought to preſume of.

CHAP. XIII.

Of Paricides, or Parent murderers.

IF all effuſion of humane bloud bee both horrible to behold, and repugnant to nature, then is the murdering of parents eſpecially deteſtable, when a man is ſo poſſeſſed with the diuel, or tranſported with a helliſh furie, that he lifteth vp his hand againſt his owne naturall father or mother, to put them to death: this is ſo monſtrous and inormous an impietie, that the greateſt Barbarians euer haue had it in deteſtation: wherefore it is alſo expreſly commanded in the law of God, That whoſoeuer ſmiteth his father or mother in what ſort ſoeuer, though not to death, yet hee ſhall die the death. If the diſobedience, vnreuerence, and contempt of children towards their parents, are by the juſt judgements of God moſt rigorouſly puniſhed (as hath beene declared before in the firſt commandement of the ſecond Table) how much more then when violence is offered, and aboue al, when murder is committed. Thus the Ægyptians puniſhed this ſinne: they put the committants vpon a ſtacke of thornes, and burnt them aliue, hauing beaten their bodies before hand with

Exod. 21.

Diodor. Sic.

318 with sharpe reeds made of purpose. *Solon* being demaunded why hee appointed no punishment in his lawes for Paricides; answered, that there was no necessitie, thinking that the wide world could not affoord so wicked a wretch. It is said, that *Romulus* for the same cause ordained no punishment in his commonwealth for that crime, but called euery murderer a Paricide; the one being in his opinion a thing execrable, & the other impossible. And in truth there was not for 600 yeares space (according to *Plutarchs* report) found in Rome any one that had committed this execrable fact. The first Paricide that Rome saw, was *Lucius Ostius*, after the first Punicke war; although other writers affirme, that *M. Malliolus* was the first, and *Lucius* the second: howsoeuer it was, they both vnderwent the punishment of the law *Pompeia*, which enacted, That such offendors should be thrust into a sacke of leather, and an ape, a cocke, a viper, and a dog, put in to accompanie them, and then to be throwne into the water, to the end that these beasts beeing enraged and animated one against another, might wreke their teene vpon them, and so depriue them of life after a strange fashion, beeing debarred of the vse of the aire, water, and earth, as vnworthie to participate the verie elements with their deathes, much lesse with their liues: which kind of punishment was after practised and confirmed by the constitution of *Constantine* the Great. And albeit the regard of the punishment seemed terrible, and the offence it selfe much more monstrous, yet since that time there haue been many so peruerse and exceeding wicked, as to throw themselues headlong into that desperat gulfe.

Greg. of Tours, lib. 2. As *Cleodorick* sonne of *Sigebert* king of Austria, who being tickled with an vnsatiable lust of raigne through the deceiuable persuasions of *Cleodonius* king of France, slew his father *Sigebert* as he lay asleepe in his tent in a forrest at noone time of the day; who being wearie with walking, laid himselfe down there to take his rest: but for all that, the wicked wretch was so far from attaining his purpose, that it fell out cleane contrarie to his expectation: for after his fathers death, as he

was

was viewing his treasures, and ransacking his coffers, one of *Cleodouius* factors strooke him suddenly, and murdered him, and so *Cleodouius* seised both vpon the crowne and treasures.

After the death of *Hercanus*, *Aristobulus* succeeded in the gouernment of Iudea, which whilest he stroue to reduce into a kingdome, and to weare a crowne, contrarie to the custome of his predecessors, his mother and other brethren contending with him about the same, he cast in prison, and took *Antigonus* his next brother to bee his associate: but ere long (a good gratefull sonne) hee famished her to death with hunger that had fed him to life with her teares, euen his naturall mother: And after persuaded with false accusations, caused his late best beloued *Antigonus* to bee slaine by an ambush that lay by Strato's tower, because in the time of his sickenesse hee entered the Temple with pompe. But the Lord called for quittance for the two bloudsheds immediatly after the execution of them: for his brothers bloud was scarse washed off the ground, ere in the extreamitie of his sickenesse hee was carried into the same place, and there vomiting vp bloud at his mouth and nosthrils, to bee mingled with his brothers, he fel down starke dead, not without horrible tokens of trembling and despaire. *Ioseph. antiq.*

Nero that vnnaturall Tyran surpassed all that liued, as in all other vices, so in this; for hee attemped thrise by poyson to make away his mother *Agrippina*: and when that could not preuaile, by reason of her vsuall Antidotes and preseruatiues, he assayed diuers other meanes: as first a deuise, whereby shee should bee crushed to death as she slept, a loosened beame that should fall vpon her; and secondly by shipwrecke: both which when shee escaped, the one by discouerie, and the other by swimming, he sent *Anicetus* the Centurion to slaughter her with the sword: who with his companions breaking vp the gate of the citie where she lay, rushed into her chamber, and there murdered her. It is written of her, that when shee saw there was no remedie but death, shee presented her belly vnto the murderer, *Corn. Tacit. lib. 14.* *Sueton. cap. 33.*

and

320 and desired him to kill her in that part which had most deserued it, by bringing into the world so vile a monster: and of him, that hee came to view the dead carkasse of his mother, and handled the members thereof, commending this, and discommending that, as his fancie led him, and in the meane time being thirstie, to call for drinke: so farre was he from all humanitie and touch of nature: but he that spared not to embrue his hands in her bloud that bred him, was constrained ere long to offer violence to his owne life, which was most deere vnto him.

Munst. Cosmog. lib. 3. *Henrie* the sonne of *Nicolotus* Duke of Herulia, had two wicked, cruell, and vnkind sonnes, by the younger of whom, with the consent of the elder, hee was traiterously murdered, because he had married a third wife: for which cause *Nicolotus*, their cousin german, pursued them both with a just reuenge; for hee depriued them of their kingdome, and droue them into exile, where they soone after perished.

Philip. Melan. Chron. lib. 5. *Munst. Cosmog. lib. 4.* *Selymus* the tenth Emperour of the Turkes was so vnnaturall a childe, that he feared not to dispossesse his father *Baiazet* of the crowne by treason; and next to bereaue him of his life by poyson. And not satisfied therewith, euen to murder his two brethren, and to destroy the whole stocke of his owne bloud. But when hee had raigned eight yeares, vengeance found him out, and being at his backe, so corrupted and putrified his reines, that the contagion spread it selfe ouer all his bodie: so that hee died a beast-like and irksome death, and that in the same place where hee had before oppressed his father *Baiazet* with an armie, to wit at Chiurle a citie of Thracia, in the yeare of our Lord 1520 in the moneth of September.

Casp. Hedian. lib. 6. cap. 29. *Charles* the younger, by surname called *Crassus* sonne to *Lodouick* the third, was possessed and tormented with a diuell in the presence of his father, and the Peeres of the Realme; which he openly confessed to haue justly happened vnto him, because he had pretended in his minde to haue conspired his fathers death and deposition: what then are they to expect,

that

that doe not pretend but performe this monstrous enterprise?

A certaine degenerat and cruell sonne longing and gaping after the inheritance of his father, which nothing but his life kept him from, wrought this meanes to accomplish his desire: he accused his father of a most filthie vnnameable crime, euen of committing filthinesse with a cow; knowing that if he were conuicted thereof, the law would cut off his life: and herein he wrought a double villanie, in going about not onely to take away his life (which by the law of nature he ought to haue preserued) but also his good name, without respecting that the staine of a father redoundeth to his posteritie, and that children commonly doe not onely inherit the possessions, but also imitate the conditions of their parents: but all these supposes laied aside, together with all feare of God, hee indicted him before the Magistrate, of incest, and that vpon his owne knowledge: insomuch that they brought the poore innocent man to the racke, to the end to make him confesse the crime; which albeit amidst his tortures he did, as soone as he was out he denied againe: howbeit his extorted confession stood for euidence, and hee was condemned to be burned with fire, as was speedily executed, & constantly endured by him, exclaiming still vpon the false accusation of his sonne, and his owne vnspotted innocencie; as, by the issue that followed, most cleerely appeared; for his sonne not long after fell into a reprobate minde, and hanged himselfe: and the judge that condemned him, with the witnesses that bare record of his forced confession, within one moneth died all, after a most wretched and miserable sort. And thus it pleased God both to reuenge his death, and also to quit his reputation and innocencie, from ignominie and discredit in this world.

Theat. hist.

Mandat. 8. Calumniation lib. 2. cap.

Manfred Prince of Tarentum, bastard sonne to *Fredericke* the second, smothered his father to death with a pillow, because (as some say) he would not bestow the kingdom of Naples vpon him: and not content herewith, hee poisoned also the heires of *Fredericke*, to the end he might attaine vnto the Crowne, as *Conrade* his elder brother, and his Nephew the

Philip. Melan. Chron. lib. 4.

No better fruit to be expected of any bastard imp.

322 ſonne of *Henrie* the heire, which *Henrie* died in priſon; and now only *Conradinus* remained betwixt him & the kingdom, whom though hee aſſaied to ſend after his father, yet was his intention fruſtrate, for the Pope thundered out his curſes againſt him, and inſtigated *Charles* Duke of Angiers to make warre againſt him: wherein baſtard and vnnaturall *Manfred* was diſcomfited and ſlaine, and cut ſhort of his purpoſe, for which he had committed ſo many tragedies.

Luther. *Martin Luther* was wont to report of his own experience this wonderfull hiſtorie of a Lockſmith, a yong man, riotous and vicious, who to find fuel for his luxurie, was ſo bewitched that hee feared not to ſlay his owne father and mother with a hammer, to the end to gaine their money and poſſeſſions; after which cruell deed, hee preſently went to a ſhoomaker and bought him new ſhooes, leauing his old behinde him, by the prouidence of God to be his accuſers: for after an houre or two the ſlaine bodies beeing found by the Magiſtrate, and inquiſition made for the murderer, no maner of ſuſpition being had of him, hee ſeeming to take ſuch griefe thereat. But the Lord that knoweth the ſecrets of the heart diſcouered his hypocriſie, and made his own ſhooes which he had left with the Shoomaker riſe vp to beare witneſſe againſt him: for the bloud which ran from his fathers wounds beſprinckled them, ſo, that thereof grew the ſuſpition, and from thence the examination, and verie ſoone the confeſſion, and laſt of all his worthie and lawfull execution. From hence we may learne for a generall truth, that murder, neuer ſo ſecret, will euer by one meanes or other be diſcouered; the Lord will not ſuffer it to goe vnpuniſhed, ſo abhominable it is in his ſight.

Caſp. Hed. 4. part: Chron. Another ſonne at Boſil, in the yere of our Lord God, 1560, bought a quantity of poiſon of an Apothecary, and miniſtred it to none but to his own father, accounting him worthieſt of ſo great a benefit: which when it had effected his wiſh vpon him, the crime being detected, in ſtead of poſſeſſing his goods which he aimed at, he poſſeſſed a vile and ſhamefull death; for he was drawne through the ſtreets, burnt with hot yrons, and tor-

tormented nine houres in a wheele, till his life forsooke him. 323

As it is repugnant to nature for children to deale thus cruelly with their parents, so it is more against nature for parents to murder their children: insomuch as naturall affection is of greater force in the descent than in the ascent, & the loue that parents beare their children, is greater than that which children redound to their parents; because the childe proceedeth from the father, and not the father from the childe, as part of his fathers essence, and not the father of his: Can a man then hate his owne flesh, or be a rooter out of that which himselfe planted? It is rare, yet sometimes it commeth to passe. Howbeit as the offence is in a high degree, so it is alwaies punished by some notable and high judgement: as by these examples that follow shall appeare.

The antient Ammonites had an Idoll called *Moloch* to the which they offered their children in sacrifice: this Idoll, (as the Iewes write) was of a great stature, and hollow within, hauing seuen chambers in his hollownesse, whereof one was to receiue meat, another turtle doues, the third a sheepe, the fourth a ram, the fifth a calfe, the sixth an oxe, and the seuenth a child: his hands were alwaies extended to receiue gifts; and when a childe was offered, they were made fire hot to burne it to death: none must offer the childe but the father: and to drowne the cries of it, the Chemarims (for so were the Priests of that Idoll called) made a noise with bels, cymbals & horns: thus is it written that king *Achab* offered his son, yea and many of the children of Israel beside, as the Prophet *Dauid* affirmeth: *They offered* (saith hee) *their sonnes and daughters to Diuels, and shed innocent bloud, euen the bloud of their children, whome they offered vnto the Idols of Canaan, and their land was defiled with bloud*: this is the horrible crime. Now marke the judgement touching the Canaanites: the land spued them out for their abhominations, *Achab* with his posteritie was accursed, himselfe being slaine by his enemies, and the crowne taken from his posteritie, not one being left of his offspring to pis against the wal: according to the saying of *Elias*: Psa. 106. 37. 38.

324 Verſe. 40. as for the Iewes, the Prophet *Dauid* in the ſame place declareth their puniſhment, when he ſaith, *That the wrath of the Lord was kindled, and he abhorred his inheritance, and gaue them into the hands of the heathen, that they that hated them were lords ouer them.*

Ioh. Fincelius, lib. 1. de Mirac. In the yeare of our Lord 1551, in a towne of Haſſia called Weidenhaſten, the twentieth day of Nouember, a cruell mother inſpired with Satan, ſhut vp all her doores, and began to murder her foure children on this manner: ſhee ſnatcht vp a ſharpe axe, and firſt ſet vpon her eldeſt ſon, being but eight yeares old, ſearching him out with a candle behinde a hogs-head, where hee hid himſelfe, and preſently (notwithſtanding his pittiful praiers and complaints) claue his head in two pieces, and chopped off both his armes: Next ſhee killed her daughter of fiue yeares old, after the ſame manner: another little boy of three yeares of age (ſeeing his mothers madnes) hid himſelfe (poore infant) behind the gate, whom as ſoon as the Tygre eſpied, ſhee drew out by the haire of the head into the floore, and there cut off his head: the yongeſt lay crying in the cradle but halfe a yeare old, him ſhee (without all compaſſion) pluckt out and murdered in like ſort. Theſe murders being finiſhed, the Diuell incarnate (for certaine no womanly nature was left in her) to take puniſhment of her ſelfe for the ſame, cut her owne throat; and albeit ſhe ſuruiued nine dayes, and confeſſing her fault, dyed with teares and repentance, yet wee ſee how it pleaſed God to arme her owne hands againſt her ſelfe, as the fitteſt executioners of his vengeance.

Theatr. hiſtor. The like tragicall accident wee read to haue happened at Cutzenborff, a citie in Sileſia, in the yeare 1536, to a woman and her three children; who hauing ſlaine them all in her husbands abſence, killed her ſelfe in like manner alſo to make vp the tragedie.

Concerning ſtepmothers, it is a world to read how many horrible murders they haue vſually practiſed vpon their children in law, to the end to bring the inheritance to their owne

brood,

brood, or at leaſt to reuenge ſome iniury ſuppoſed to be done vnto them: of which, one or two examples I will ſubnect as a taſt out of many hundred, leauing the reſidue to the iudgement and reading of the Learned.

Conſtantius, the ſonne of *Heraclius*, hauing raigned Emperor but one yeare, was poyſoned by his ſtepmother *Martina*, to the end to inſtall her owne ſonne *Heraclon* in the Crowne: but for this cruell part becomming odious to the Senat, they ſo much hated to haue her or her ſonne raigne ouer them, that in ſtead therof they cut off her tongue and his noſe, and ſo baniſhed them the citie. *Zonoras tom. 3.*

Fauſta the wife of *Conſtantine* the great fell in loue with *Conſtantine* her ſonne in law, begotten vpon a Concubine: whom when ſhe could not perſuade vnto her luſt, ſhe accuſed vnto the Emperour, as a ſolicitor of her chaſtitie; for which cauſe hee was condemned to die: but after the truth was knowne, *Conſtantine* put her into a hot bath, and ſuffered her not to come forth, vntill the heate had choaked her, reuenging vpon her head her ſonnes death, and her owne vnchaſtitie. *Zonoras 3. Annal. Sex. Aur.*

CHAP. XIIII.

Of Subiect Murtherers.

SEeing then they that take away their neighbours liues doe not eſcape vnpuniſhed, (as by the former examples it appeareth) it muſt needs follow, that if they to whom the ſword of juſtice is committed of God, to repreſſe wrongs, and chaſtiſe vices, doe giue ouer themſelues to cruelties, and to kill and ſlay thoſe whom they ought in dutie to protect and defend, muſt receiue a greater meaſure of puniſhment, according to the meaſure and qualitie of their offence. Such an one was *Saul* the firſt King of Iſrael; who albeit he ought to

326 haue been ſufficiently inſtructed out of the law of God in his dutie in this behalfe: yet was he ſo cruell and bloudie minded, as contrarie to all Iuſtice, to put to death *Abimelech* the high Prieſt, with foureſcore and fiue other Prieſts of the family of his father, only for receiuing *Dauid* into his houſe: a ſmall, or rather no offence. And yet not ſatisfied herewith, he vomited out his rage alſo againſt the whole citie of the Prieſts, and put to the mercileſſe ſword both man, woman, and child, without ſparing any. He ſlew many of the Gibeonites, who though they were reliques of the Amorites that firſt inhabited that land, yet becauſe they were receiued into league of amitie by a ſolemne oath, and permitted of long continuance to dwell amongſt them, ſhould not haue been awarded as enemies, nor handled after ſo cruell a faſhion. Thus therefore he tyranizing and playing the butcher amongſt his own ſubjects (for which cauſe his houſe was called the houſe of ſlaughter) & practiſing many other foule enormities, he was at the laſt ouercome of the Philiſtiims, and ſore wounded: which when hee ſaw, fearing to fall aliue into his enemies hands, and not finding any of his owne men that would lay their hands vpon him, deſperatly ſlew himſelfe. The ſame day three of his ſons, and they that followed him of his owne houſhold, were all ſlaine. The Philiſtims the next day finding his dead body diſpoiled among the carkaſſes, beheaded it, and carried the head in triumph to the Temple of their god, and hung vp the trunke in diſgrace in one of their cities, to be ſeen, lookt vpon, and pointed at. And yet for all this was not the fire of Gods wrath quenched: for in king *Dauids* time there aroſe a famine that laſted three yeres, the cauſe thereof was declared by God to be the murder which *Saul* committed vpon the Gibeonites: wherefore *Dauid* deliuered *Sauls* ſeuen ſons into the Gibeonites hands that were left, who put them to the moſt ſhamefull death that is, euen to hanging.

1. Sam. 22.

2. Sam. 21.

3. King. 21. Amongſt all the ſinnes of king *Achab* and *Iezabel*, which were many and great, the murder of *Naboth* ſtandeth in the fore front; for though hee had committed no ſuch crime as might

might any way deſerue death, yet by the ſubtil and wicked deuiſe of *Iezabel*, fooliſh and credulous conſent of *Achab*, and falſe accuſation of the two ſuborned witneſſes, hewas cruelly ſtoned to death: but his innocent bloud was puniſhed firſt in *Achab*, who not long after the war which hee made with the king of Syria, receiued ſo deadly a wound, that he died thereof, the dogs licking vp his bloud in the ſame place where *Naboths* bloud was licked, according to the foretelling of *Elias* the Prophet. And ſecõdly of *Iezabel*, whom her own ſeruants at the commandement of *Iehu* (whom God had made executor of his wrath) threw headlong out of an high window vnto the ground, ſo that the wals were died with her bloud, and the horſes trampled her vnder their feet, & dogs deuoured her fleſh, till of all her daintie bodie there remained nothing ſauing onely her skull, feet, and palme of her hands. 2. King. 9.

Ioram ſon of *Iehoſaphat* king of Iudah, being after his fathers death poſſeſſed of the crowne and ſcepter of Iudah, by and by exalted himſelfe in tyranny, and put to death ſix of his owne brethren, all younger than himſelfe, with many princes of the realme: for which cauſe God ſtirred vp the Edomites to rebell, the Philiſtims and Arabians ta make war againſt him, who forraged his countrey, ſacked and ſpoiled his cities, and tooke priſoners his wiues and children, the yongeſt onely excepted, who afterwards alſo was murdered, when he had rained king but a ſmal ſpace. And laſtly, as in doing to death his owne brethren, he committed cruelty againſt his own bowels, ſo the Lord ſtroke him with ſuch an incurable diſeaſe in his bowels, and ſo perpetuall (for it continued two yeres) that his verie entrails iſſued out with torment, and ſo he died in horrible miſerie. 2. Chron. 21.

Albeit that in the former booke wee haue alreadie touched the pride and arrogancie of King *Alexander* the Great, yet wee cannot pretermit to ſpeake of him in this place, his example ſeruing ſo fit for the preſent ſubiect; for although as touching the reſt of his life hee was verie well gouerned

328 in his priuate actions, as a Monarch of his reputation might be, yet in his declining age (I meane not in yeres, but to deathward) he grew exceeding cruell, not onely towards ſtrangers, as the Colſeis, whom he deſtroyed to the ſucking babe, but alſo to his houſhold and familiar friends: Inſomuch that being become odious to moſt, feweſt loued him, and diuers wrought all meanes poſſible to make him away, but one eſpecially, whoſe ſonne in law and other neere friends he had put to death, neuer ceaſed vntill hee both miniſtred a deadly draught vnto himſelfe, whereby he depriued him of his wicked life, and a fatal ſtroke to his wiues and children after his death, to the accompliſhment of his full reuenge.

Iuſtine.

Oroſe. *Phalaris*, the Tyran of Agrigentum, made himſelfe famous to poſteritie by no other meanes than horrible cruelties, exerciſed vpon his ſubiects, inuenting euery day new kinds of tortures to ſcourge and afflict the poore ſoules withall. In his dominion there was one *Perillus* an artificer of his craft, one expert in his occupation, who to flatter and currie fauour with him, deuiſed a new torment, a braſen bull of ſuch a ſtrange workmanſhip, that the voyce of thoſe that were roaſted therein, reſembled rather the roaring of a bull, than the cry of men. The tyran was well pleaſed with the inuention, but he would needs haue the inuentor make firſt triall of his owne worke, as he well deſerued, before any other ſhould take taſt thereof.

Cic. Off. 2. But what was the end of this tyran? The people not able any longer to endure his monſtrous and vnnaturall cruelties, ran vpon him with one conſent, with ſuch violence, that they ſoone brought him to deſtruction: and as ſome ſay, put him into the braſen bull (which he prouided to roaſt others) to be roaſted therein himſelf: deſeruing it as well for approuing the deuiſe, as *Perillus* did for deuiſing it,

Enguerran de Monſtr. Vol I. *Edward* the ſecond of that name, king of England, at the requeſt and deſire of *Hugh Spencer* his darling, made war vpon his ſubiects, and put to death diuers of the peeres and lords of the realme, without either right or forme of law, inſo-

much

much that queen *Eſabell* his wife fled to France with her yong Sonne, for feare of his vnbrideled furie, and after a while finding opportunitie and meanes to returne againe, garded with certaine ſmall forces which ſhe had in thoſe countreyes gathered together, ſhe found the whole people diſcontented with the Kings demeanours, and readie to aſſiſt her againſt him: ſo ſhee beſieged him with their ſuccour, and tooke him priſoner, and put him into the Tower of London to be kept, till order might be taken for his depoſition; ſo that ſhortly after by the Eſtates (beeing aſſembled together) hee was generally and joyntly reputed and pronounced vnworthy to be King, for his exceeding cruelties ſake which hee had committed vpon many of his worthie Subjects; and ſo depoſing him, they crowned his young ſonne *Edward* (the third of his name) King in his roome, he yet liuing and beholding the ſame. 329

Iohn Maria Duke of Millan may be put into this ranke of Murtherers: for his cuſtome was diuers times when any Citiſen offended him, yea and ſometimes without offence too, to throw them amongſt cruell maſtiues to bee torne in pieces and deuoured. But as hee continued and delighted in this vnnaturall kinde of murther, the people one day incenſed and ſtirred vp againſt him, ranne vpon him with ſuch rage and violence, that they quickly depriued him of life. And hee was ſo well beloued, that no man either would or durſt beſtow a Sepulchre vpon his dead bones, but ſuffered his bodie to lie in the open ſtreets vncouered, ſaue that a certaine harlot threw a few roſes vpon his wounds, and ſo couered him. *Paul. Ionius.*

Alphonſus the ſecond, King of Naples, *Ferdinands* ſonne, was in tyrannie towards his ſubjects nothing inferiour to his father: for whether of them impriſoned and put to death more of the Nobilitie and Barons of the Realme it is hard to ſay; but ſure it is, that both were too outragious in all manner of crueltie: for which, ſo ſoone as *Charles* the eight, *Sabell. Guicciard. li. 1. Philip. de Com. Bemb. Hiſtor. Venſ. lib. 2.*

King

330 King of France departing from Rome, made towards Naples, the hatred which the people bore him secretly, with the odious remembrance of his fathers crueltie, began openly to shew it selfe by the fruits ;for they did not nor could not dissemble the great desire that euerie one had of the approch of the Frenchmen : which when *Alphonsus* perceiued,and seeing his affaires and estate brought vnto so narrow a pinch, he also cowardly cast away all courage to resist, and hope to recouer so huge a tempest: and hee that for a long time had made warre his trade and profession, and had yet all his forces and armies complete and in readinesse, making himselfe banquerupt of all that honour and reputation , which by long experience and deeds of armes hee had gotten, resolued to abandon his kingdome, and to resigne the title and authoritie thereof to his sonne *Ferdinand*, thinking by that meanes to assuage the heat of their hatred,and that so young and innocent a King, who in his owne person had neuer offended them, might be accepted and beloued of them, and so their affection toward the French rebated and cooled. But this deuise seemed to no more purpose than a salue applyed to a sore out of season, when it was growne incureable, or a prop set to a house that is alreadie falne. Therefore he tormented with the sting of his owne conscience, and finding in his minde no repose by day, nor rest by night, but a continuall summons and aduertisement by fearefull dreames, that the Noblemen which hee had put to death cryed to the people for reuenge against him,was surprised with so terrible terror, that forthwith ,without making acquainted with his departure either his brother or his owne sonne, he fled to Sicilie, supposing in his journey, that the Frenchmen were still at his backe , and starting at euerie little noise , as if hee feared all the elements had conspired his destruction. *Philip Comineus*, that was an eye-witnesse of this journey,reporteth , That euerie night hee would crie, that hee heard the Frenchmen , and that the verie trees and stones ecchoed

France

France into his eares: And on this manner was his flight to Sicilie. King *Charles* in the meane while hauing by force and bloudshed to terrifie the rest, taken two passages that were before him, the whole realme without any great resistance yeelded it selfe vnto his mercie, albeit that the young King had done what hee could to withstand him. But at length seeing the Neapolitanes readie to rebell, and himselfe in danger to be taken prisoner, hee fled from the castle of Naples, and with a small companie got certaine brigandines, wherein hee sayled to the Island Ischia, thirtie miles from Naples: saying at his departure this Verse out of the Psalmes, *How vaine are the watchmen and gards of that citie which is not garded and watched by the Lord?* which he oftentimes repeated, and so long as Naples was in his view. And thus was crueltie punished both in *Ferdinand* the father, and *Alphonse* the sonne.

Artaxerxes Ochus the eight King of the Persians began his reigne with thus many murders: he slew two of his owne brethren first; secondly, *Euageras* King of Cyprus, his partner and associate in the kingdome; thirdly, hee tooke Gidon traiterously, and was the cause of fortie thousand mens deaths that were slaine and burned therein; beside manie other priuate murders and outrages which hee committed: for which cause the Lord in his iustice rained downe vengeance vpon his head: for *Bagoas* one of his princes ministred such a fatall cup to his stomacke, that it mortified his sences, and depriued him of his vnmercifull soule and life, and not onely vpon his head, but vpon his kingdome and his son *Arsame* also, for hee was also poysoned by the same *Bagoas*, and his kingdome translated to *Darius* Prince of Armenia; whom when the same *Bagoas* went about to make taste of the same cup which his predecessours did, hee was taken in his owne snare; for *Darius* vnderstanding his pretence, made him drink vp his own poison which he prouided for him: & thus murder was reuenged with murder, & poison with poison, according *Herodot.*

to

332 to the Decree of the Almightie, who ſaith, *Eye for eye, tooth*
Exod. 22. 24. *for tooth, &c.*

In the yeare of the World 3659, *Morindus* a moſt cruell
Stow. and bloudie minded Prince raigned here in England, who for his cruelties ſake came to an vnhappie and bloudie end: for out of the Iriſh ſeas came forth a Monſter which deſtroyed much people: whereof hee hearing, would of his valiant courage needs fight with it, and was deuoured of it: ſo that it may truly here be ſaid, that one Monſter deuoured another.

Ælianus. There was (as *Ælianus* reporteth) a cruell and pernicious Tyran, who to the end to preuent all practiſes of conſpiracie and treaſon (as Tyrans are euer naturally and vpon deſert timerous) that might be deuiſed againſt him, enacted this Law among his Subjects, That no man ſhould conferre with another, either priuately or publiquely, vpon paine of death: and ſo indeed hee abrogated all ciuile ſocietie: (For ſpeech as it was the beginning and birth of fellowſhip, ſo it is the verie joint and glew thereof) but what cared hee for ſocietie, that reſpected nothing but his owne ſafetie? hee was ſo farre from regarding the common good, that when his Subjects, not daring to ſpeake, ſignified their mindes by ſignes, he prohibited that alſo: and that which is yet more, when not daring to ſpeake, nor yet make ſignes, they fell to weeping and lamenting their miſerie, hee came with a band of men euen to reſtraine their teares too: but the multitudes rage being iuſtly incenſed, they gaue him ſuch a deſperate welcome, that neither hee nor his followers returned one of them aliue. And thus his abominable crueltie came came to an end, together with his life; and that by thoſe means (which is to be obſerued) by which hee thought to preſerue and maintaine them both.

Michael. Rit. lib. 1. de regibus Franc. Lib. 2. cap. 46. *Childericus*, who in the yeare 697 ſucceeded in the Kingdome of France *Theodoricke* (that for his negligence and ſluggiſh gouernment was depoſed, and made of a King,

a Frier) exerciſed barbarous and inhumane crueltie vpon his ſubjects: for hee ſpared neither noble or ignoble, but mixtly ſent them to their graues, without reſpect of cauſe or juſtice. One of the noble ſort hee cauſed to be faſtened to a ſtake, and beaten with clubbes, not to death, but to chaſtiſement: which monſtrous crueltie ſo incenſed the peoples minde againſt him, that there wanted no hands to take part with this club-beaten man againſt the Tyran his enemie. Wherefore they layed wait for him as hee came one day from hunting, and murdered him, together with his wife great with childe, no man either willing or daring to defend him.

Tymocrates the King, or rather Tyran of the Cyrenians, wil giue place to none in this commendation of crueltie: For hee afflicted his ſubjects with many and monſtrous calamities, inſomuch that hee ſpared not the prieſts of his gods, which commonly were in reuerent regard among the Heathen; As the bloudie death of *Menalippus* (*Apollo's* prieſt) did witneſſe, whome to the end to marrie his faire and beautifull wife *Aretaphila*, hee cruelly put to death: howbeit, it proſpered not with him as hee deſired: for the good woman not contented with this ſacrilegious contract, ſought rather meanes to reuenge her firſt husbands death, than to pleaſe this new letchers humour: Wherefore ſhee aſſayed by poyſon to effect her wiſh; and when that preuailed not, ſhe gaue a young daughter ſhee had to *Leander*, the Tyrans brother, to wife, who loued her exceedingly; but with this condition, that hee ſhould by ſome practiſe or other worke the death and deſtruction of his brother: which indeed hee performed; for hee ſo bribed one of the groomes of the Tyrans Chamber, that by his helpe hee ſoone rid wicked *Tymocrates* out of the way by a ſpeedie and deſerued death. But to abridge theſe long diſcourſes, let vs looke into all times and ages, and to the hiſtories of all Countries and Nations, and we ſhall find, that Tyrans haue euer come to one deſtruction or other. *Diomedes* the Thracian king fed his horſes with mans fleſh as with *Plut. in Diom.*

prouen-

prouender, but was made at laſt prouender for his owne horſes himſelfe by *Hercules*. *Calippus* the Athenian, that ſlew *Dian* his familiar friend, and depoſed *Dioniſius* the Tyran, and committed many other murders amongſt the people, was firſt baniſhed Rheginum, and then liuing in extreame neceſſitie, ſlaine by *Leptines* and *Polyſerchon*. *Clephes* the ſecond King of the Lumbards, for his ſauage crueltie towards his ſubjects was ſlaughtered by one of his friends. *Damaſippus* that maſſacred ſo many citiſens of Rome, was cut off by *Scylla*.

Phil. Melanct. lib. 3. Valemar.

Ecelinus that played the Tyran at Tauriſium, guelding boyes, deflowring mayds, mayming Matrons of their dugs, cutting children out of their mothers bellies, and killing 1200 Patauians at once that were his friends, was cut ſhort in a battell. In a word, if we read and conſult hiſtories of all Countries and times, wee ſhall finde ſeldome or neuer any notorious Tyran and oppreſſour of his ſubjects that came to any good end, but euer ſome notable judgement or other fell vpon them.

Sabel. li. 8. c. 3.

CHAP. XV.

Of thoſe that are both cruell and diſloyall.

NOw if it bee a thing ſo vnworthy and euill beſeeming a prince, as nothing more, to bee ſtayned with the note of crueltie, how much more diſhonourable is it, when with crueltie, diſloyaltie, and falſehood is coupled? and when hee is not aſhamed not onely to play the tyran, but alſo the traitour, diſſembler, and hypocrite; to the end hee may more freely poure out the fome of his rage againſt thoſe that put confidence in him. This is one of the fouleſt and vileſt

least blots that can bee, wherewith the honour and reputation of a man is not onely stayned, but blasted and blotted out, not euer to bee recouered: for what persuasion can one haue of such? Or who is so fond as to put affiance in them?

This was one of the notorious vices of king *Saul*, when maligning the prosperitie of *Dauid*, he cunningly promoted him to be Generall of his army, and married him to one of his daughters, to this end, that by exposing him to the hazards and perils of war, he might bring him to speedy destruction; seeking besides other vnlawfull meanes to put him to death by: but what was the end of this vnjust murderer, we haue declared in the former chapter. 1 Sam. 18.

But aboue all that by treason and deceit made way vnto their crueltie, the Emperour *Antonius*, syrnamed *Caracalla*, was the chiefe: who to reuenge himselfe more at full vpon the citisens of Alexandria in Ægypt, feyned as if hee would come see their Citie, built by *Alexander*, and receiue an Oracle from their god: Which when hee approched neere vnto, the Alexandrians prepared to entertaine him most honourably: and beeing entered, he went first to visite their Temples where to cast more colours vpon his treacherie, hee offered many sacrifices, and in the meane while perceiuing the people gathered togegether from all quarters to bid him welcome, finding opportunitie fitting his wicked and traiterous enterprise, hee gaue commandement, that all the young men of the Citie should assemble together in one place; saying, That hee would acquaint them to range themselues in battell after the manner of the Macedonians, in honour of King *Alexander*. But whilest they thus assembled together in mirth and brauerie, he making as though he would bring them in array by going vp and downe amongst them, and holding them in talke, his armie enclosed them on all sides: then withdrawing himselfe with his guard, hee gaue *Herodian.*

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the watch-word, that they should rush vpon them; which was performed with such outrage, that the poore credulous people beeing surprised at vnawares, were all most cruelly massacred. There might you see the most horrible, barbarous, and incredible butcherie of men that euer was heard of: for besides those that were actors in this bloudie tragedie, there were others that drew the slaine bodies into great ditches, and verie often haled in them that were scarce dead, yea and sometimes that were altogether aliue; which was the cause that diuers souldiers perished at the same time when those that hauing some strength of life left, beeing haled to the ditch, held so fast by the halers, that diuers times both fell in together. The bloud that was shed at this massacre was so much, that the mouth of the Riuer Nilus, and the sea shore were dyed with the streames thereof, that ranne downe by smaller riuers into those plaine places. Furthermore, beeing desirous to obtaine a victorie ouer the Parthians, that hee might get himselfe fame and reputation thereby, hee passed not at what rate he bought it: He sent therefore Embassadours with Letters and Presents to the King of Parthia, to demaund his daughter in marriage, though hee neuer intended any such thing, and being nonsuted at the first with a deniall, yet pursued hee his counterfeit purpose with much earnestnesse, and with solemne Oath protested his singular good affection and loue that hee bore vnto her; so that in the end the match was condiscended vnto by all parties, whereof the Parthian people were not a little glad, in hope of so durable a peace, which by this marriage was like to be established betwixt them. The king therefore with all his subiects beeing readie to entertaine this new bridegroome, went out with one consent to meet him in the mid way: their encounter was in a faire plaine, where the Parthians hauing sent backe their horses, beeing vnarmed, and prepared, uot for a day of battell, but of marriage and disport, gaue him the most honourable welcome

they

they could: but the wicked varlet finding opportunitie so fit, set his armed souldiers vpon the naked multitude, and hewed in pieces the most part of them; and had not the King with a few followers bestirred him well, hee had beene serued with the like sauce. After which worthie exploit and bloudie stratageme he tooke his voyage backeward, burning and spoyling the townes and villages as hee went, till hee arriued at Charam, a Citie in Mesopotamia; where making his abode a while, hee had a fancie to walke one day into the fields, and going apart from his companie to vnburden nature, attended vpon by one onely seruant, as hee was putting downe his breeches, another of his companie ranne in and strucke him through with his dagger. Thus God blessed the World, by taking out of it this wicked Tyran, who by treason and treacherie had spilt so much innocent bloud.

Treason, *lib.* 2. *cap.* 3.

Seturus Galba, another bird of the same feather, exercised no lesse perfidious crueltie vpon the people of three Cities in Lusitania: for hee assembled them together, in colour of prouiding for their common affaires; but when hee had gotten them into his hands vnarmed and weaponlesse, he tooke nine thousand of the flower of their youth, and partly committed them to the sword, and partly sold them for bondslaues.

The disloyall and treacherous dealing of *Stilico* towards the Gothes, how deare it cost him and all Italie beside, histories doe sufficiently testifie: for it fell out, that the Gothes (vnder the conduct of *Allaricus*) entered Italie with a puissant and fearefull armie, to know the cause why the Emperour *Honorius* withheld the pension which (by vertue of a league, and in recompence of their aid to the Empire in time of warre) was due vnto them: Which by riper iudgement and deliberation of the Councell was quieted; and to preserue their countrey from so imminent a tempest, offer was made vnto them of the Spaniards and French-

Iornand. *Paul. Æmil.*

Treason, *lib.* 2. *cap.* 3.

men

338 men,if they could recouer them out of the hands of the Vandales, which vſurped ouer them; ſo that incontinently they ſhould take their journey ouer the Alpes towards them, and depart their coaſts. Which offer and gift the Gothes accepting, did accordingly fulfill the condition, and paſſed away, without committing any riot or any damage in their paſſages. But as they were vpon mount Cinis, making towards France, behold *Stilico*, *Honorius* his father in law (a man of a ſtirring, ſtubborne, and raſh ſpirit) purſueth and chargeth them with battell vnawares, and dreaming of nothing leſſe: whereat they, being at the inſtant amaſed, quickly gathered their ſpirits together, and putting themſelues in defence, fought it out with ſuch courage and eagreneſſe, that the traitors armie was wholly diſcomfited, and he himſelfe with one of his ſonnes, ſlaine. The Gothes hauing gotten this victorie, broke off their voyage to France, and turned their courſe backe againe to Italie, with purpoſe to deſtroy and ſpoile: and ſo they did; for they laied waſte all the countrey of Piemont and Lumbardie, and elſewhere, and beſieged Rome it ſelfe: ſo that from that time Italie neuer ceaſed to be ſcourged and tormented with the Gothes for the ſpace of eighteene yeares. Moreouer, whoſoeuer elſe haue beene found to follow the ſteps of theſe truce, peace, and promiſe-breakers (void of truth and regard of reputation) alwaies vnderwent worthy puniſhment for their vnworthie acts, and fell headlong into confuſion and ignominie, making themſelues ſubjects worthie to be curſt and deteſted of all men.

CHAP.

CHAP. XVI.

Of Queenes that were Murtherers.

IF these and such like cruelties as wee haue spoken before, bee strange and monstrous for men, what shal wethen say of wicked and bloudie women, who (contrarie to the nature of their sex) addict themselues to all violence & bloudshedding, as cursed *Iezabel* Queene of Israel did; of whom sufficient hath been spoken before.

Athaliah, Achabs daughter, and wife to *Ioram* King of Iuda, was a bird of the same feather: for she was possessed with such a spirit of furie and rage, that after the death of her sonne *Ochosias* (that died without issue) she put to death al the bloud royall, to wit, the posteritie of *Nathan, Salomons* brother, to whom by right of succession the inheritance of the crown appertained, to the end that she might install her selfe into the kingly diadem: after this cruell butcherie of all the royall male children, except *Ioas*, who (by Gods prouidence) was preserued aliue, she vsurped the Crowne and Scepter of Iuda full seuen yeares; at the end of which date, *Ioas* was exalted to the Crowne, and she not onely deposed, but slain by the hands of her guard that attended vpon her. 2. King. 11.

Semiramis the Queene of Assyria was a woman of an ambitious spirit, who through her thirst of reigning counterfeited her sex, and attired her selfe like a man to get more authoritie and reuerence to her selfe. She was the destruction of many thousand people, by the vnjust war which she stirred vp; besides that, she was a notorious strumpet, & withall a murderer of those that satisfied her lust; for stil as they came from her bed, some lay priuily in watch to kill them, lest they should bewray her villanie: it is reported, that shee was so shameless, *Sabellic.*

340 that she solicited her owne sonne to commit incest with her; who in detestation of her filthinesse and cruelty raised a power against her, and conquering her in one great battell, caused her most deseruedly to be put to death.

Aimon. *Nic.Gil.vol.1.* *Brunchild* (whom histories call *Brunhault*) a Queene of France by marriage, but a Spaniard by birth, was a woman that bred much mischiefe in her age, and that wrought many horrible and death-deseruing crimes: for partly with her subtill deuises, and partly with her owne hands, shee murdered tenne Kings of France one after another: shee caused her husband to slay his owne brother: shee procured the death of her nephew *Merouæus*, whome against all equitie and honestie shee had secondly espoused for her husband; for he being hated of his father for that vile incest, and perceiuing himselfe in danger of taking, made one of his owne seruants thrust him through. After shee had committed these and many other foule facts, shee went about also to defraud *Clotairius* the son of *Chilpericke*, of the right of the Crowne, which pertained vnto him, and to thrust in another in his roome: Whereupon arose great warre, in the which as shee dealt more boldly and manfully than the condition of her sex would beare, so she receiued the due wages of her braue and vertuous deeds: for she was taken prisoner, with three of her nephewes, whose throats shee saw cut before her face, and after her selfe was set vpon a camell, and led through the hoste three dayes together, euerie man reuiling, mocking, reproching, and despighting her; and at last by the award and judgement of the Princes and Captaines of the army she was adjudged to be tyed by the haire of her head, one arme and one foot to the taile of a wild and vntamed horse, and so to be left to his mercie to be drawn miserably to her destruction: which was no sooner executed, but her miserable carkasse (the instrument of so many mischiefes) was with mens feet spurned, bruised, trampled, and wounded after a most strange fashion: and this was the wofull end of miserable *Brunchild*.

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Edilburga, the daughter of *Offa* King of Mercia, in England, who was married to *Brigthricus* King of the West Saxons, was a woman so passing all the bounds of humanitie, and so giuen to crueltie and other beastly conditions, that she first poysoned diuers of the Nobles of the kingdome: and then hauing practised this wickednesse vpon them, she at length poisoned also the king her husband: for which cause flying ouer into France vnto *Charles* the great for feare of punishment among her owne people, when by reason of her beautie it was offered vnto her, that she should marrie either with the King himselfe or with his sonne; because she chose the sonne before the father, married neither the one nor yet the other, but was thrust into a Monasterie, where shee not forgetting her old trade, playing the harlot with a Monke, was expulsed from thence, and ended her life in great penurie and miserie. 341 *Malmsbur.*

About the same time that this *Edilburga* was thus working her feats in England, *Irene*, another most idolatrous and cruell minded woman, being Empresse of the Greekes, was as busie for her part at Constantinople. This wicked woman, through the means of Pope *Adrian*, tooke vp the bodie of *Constantine* Emperour of Constantinople, her owne husbands father; and when she had burned the same, shee caused the ashes to be cast into the sea, because hee disanulled Images. Afterward reigning with her sonne *Constantine* the sixth, sonne to *Leo* the fourth, and being at dissention with him for disallowing the worshipping of Images, caused him to be taken and layed in prison: who afterward, through power of friends, beeing restored to his Empire againe, at last shee caused the same her owne sonne to be cast in prison, and his eyes to be put out so cruelly, that within short space hee died. After this, the said Empresse as it were triumphing in her crueltie and idolatrie, caused a Councell to be held at Nice, where it was decreed, That Images should againe be restored to the Church: but this Councell was after repealed by another Councell holden at Franckford by *Charles* the great: and at length this wicked woman was deposed by *Nicephorus* (who raigned after) and Acts and Monuments.

342 was expulsed the Empire, and after the example of *Edilburga* aboue mentioned (beeing condignely punished for her wickednesse) ended her life in much penurie and miserie.

Sabel. lib. 7. Decad. 1.

Alexius Emperour of the Greekes dying, left behinde him a wicked and cruell woman, his late wife now widow. This widow beeing exhorted by the Peeres of the Empire to a second marriage, and to that end choice being offered vnto her of all the nobilitie, to chuse whom she should best affect, notwithstanding refused all: for she was so linked in familiaritie with one of her owne houshold called *Grifo* (who afterward when he came to be Emperour called himselfe *Emanuel*) that for his loue shee refused all other matches: With this *Grifo* this wicked woman entereth a secret and bloudie practise: she consulted with him, that he should bring into the Court a number of his seruants secretly armed; which comming in at diuers times, and by diuers wayes, to auoid suspition, shee disposed in the house in secret places, to be readie at her call to execute her bloudie dsignement. This being thus plotted, she called together the Peeres of the Empire, and demaunded of them, if they were content that shee should chuse to her husband whome shee pleased, and that they would acknowledge him for their Emperour whom she should chuse; when as the Noblemen hereunto consented, supposing that shee would haue chosen one fitting for her estate, she presently saluted *this Grifo*, her old adulterous companion, for her husband and Emperour, and commanded them all to sweare fealtie vnto him: which when as they all vtterly refused and disdained, the wicked woman forthwith called in the bloudie troupe prepared for that purpose, and caused them all to be murdered, not one escaping aliue. Thus to satisfie her wicked lust, shee spared not to spill the bloud of the most part of her Nobilitie after a most sauage and cruel manner: and indeed she enjoyed her desire, but behold the issue of it: from this time forward the race of *Constantine* ceased to sit in the Imperiall throne, and no doubt but Gods vengeance also fell vpon her and her wicked husband.

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In the yeare of our Lord 700 *Gracus* the famous King of Poland beeing deceaſed, the Crowne and Gouernment deſcended vpon his onely daughter *Venda*, by full conſent of the whole realme. This *Venda* being of a proud and ſtately nature, refuſed to be joyned in marriage with any; ſaying, That ſhee had rather to be a Prince her ſelfe, and gouerned by her owne power, than the wife of the greateſt Prince in the world. Among many that were ſuitors vnto her, there was one *Ritigerus*, a noble and mightie Prince of the Theutons; whoſe ſuit beeing not onely denied, but ſcornfully rejected, and hee notwithſtanding greatly enflamed with her loue, went about to enforce her by ſtrength to his will: but ſhe as valiant as he, raiſed a great power to withſtand his violence: when the matter was readie to come to deciding by blowes, *Ritigerus* his armie perceiuing the reſolution of Queene *Venda*, and the danger and loſſe which was like to ariſe to them, and that vpon ſo ſleight an occaſion, refuſed to fight: ſo that *Ritigerus* being thus forſaken, for griefe and ſhame ſlew himſelfe; and Queene *Venda* returning to Cracouia, and there ſacrificing to her gods for her good ſucceſſe; at laſt, leſt her ſucceſſefull gouernment ſhould be ſtained with ſome diſaſtrous misfortune, and ſo her pride abated, to preuent this feare, deſperatly threw her ſelfe from a high bridge into the riuer Viſtula, and there ended her glorious and proud daies with a ſhameful and ignominious death.

Herbutus. Hiſt. Polon. lib. 1. cap. 6.

Let euerie one both great and ſmall learne by theſe examples to containe themſelues within the limits of humanity, and not to be ſo ready and prompt to the ſhedding of humane bloud, knowing nothing to be more true than this, That hee that ſmiteth with the ſword, ſhall periſh with the ſword.

CHAP. XVII.

Of ſuch, as without neceſſitie, vpon euerie light cauſe, moue warre.

AS in Surgerie, ſo in a commonwealth wee muſt account warre as a laſt refuge, and as it were a deſperat medecine, which without verie vrgent neceſſitie, when all other meanes of maintaining our eſtate againſt the aſſaults of the enemie faile, ought not to be taken in hand: and indeed the chiefe ſcope and marke that all thoſe that lawfully vndertake war, ought to propound to themſelues, ſhould be nothing els, but the good and quiet of the commonwealth, with the peace and repoſe of euery member thereof. And therefore ſo oft as any reaſonable offers and conditions of peace are propounded, they ought to be accepted, to the end to auoid the maſſe of euils (as ruines, bloudſheds, robberies) which alwaies accompanie war as neceſſarie attendants: for whoſoeuer doth not ſo, but vpon euerie light occaſion runneth to armes, and to trie the hazard of battell, they manifeſt their owne fooliſh and perniciousraſhneſſe, and their ſmal conſcience in ſhedding humane bloud.

Cic. Off. lib. 1.

Amongſt the good kings of Iuda, *Ioſias* for pietie & zeale in the ſeruice of God, was moſt renowned: for hee purged the realme from all droſſe of Idolatrie, repaired the decaied Temple, and reſtored it to the firſt glorie; and yet for all this for committing this one crime, he loſt his life: for as *Nechao* King of Ægypt was paſſing with an armie towards the King of Babylon in Charcamis, beſide Euphrates, to bid him battell, hee would needs encounter him by the way, and interrupt his journie by vnprouoked warre; yea, though *Nechao* had by embaſſage aſſured him not to meddle with him, but intreated

2. Chron. 35.

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onely free passage at his hand: yet would not *Iosias* in any wise listen (so opinionatiue and selfe-willed was he) but gaue him battell in the field, without any just cause, saue his owne pleasure, which turned to his paine: for hee caught so many wounds at that skirmish, that shortly after hee died of them, to the great griefe of the whole people, and the Prophet *Ieremy*, also that lamented his death. 345

King *Iohn* of France (for refusing reasonable conditions of peace at the English mens hands) was ouerthrowne by them two miles from Poytiers, with a great ouerthrow: for the Englishmen in regard of their owne small number, and the huge multitude of the French to encounter with them, timorously offered vp a surrender of all that they had either conquered, taken, or spoiled, since their comming from Bourdeaux, and so to be sworn not to beare armes against him for seuen yeres, so that they might quietly depart. But the king, that crowed before the conquest, affying too much in the multitude of his forces, stopt his eares to all conditions, not willing to heare of any thing but war, war, euen thinking to hew them in pieces, without one escaping: but it fel out otherwise, for the English men intrenching themselues in a place of aduantage, and hard of accesse, inclosed with thicke hedges and brambles, disturbed and ouerthrew with their archers, at the first onset, the French horsemen, and wounded most of their men and horses with multitude of arrowes: it tarried not long ere the footmen also were put to flight on the other side, and the whole armie of threescore thousand men, by bare eight thousand English, discomfited: diuers great Lords were found slaine in the field, and diuers others with the king himselfe carried prisoners into England: which was a great shake to the whole realme, and the occasion of many tumults and disorders that ensued afterwards. *Froiss. vol. 1. Nic. Gil. 2.*

Moreouer, as it is a rash part to hazard the doubtfull euent of battell indiscreetly, and without cause, so it is a point of no lesse follie to thrust ones selfe voluntarily into any action of war without charge, not being particularly called and bound there-

346 thereunto, or hauing a bodie vnsufficient and vnfit for the same. And this was also one of the warlike points of discipline which the antient Romans vsed; That none should presume to fight for his countrey, before he had been admitted by some captaine by a solemne oath.

Of all the histories that I euer read, I know none more strange in matter of warre, than this which I now goe about to recite, of *Henry* of Luxenbourg, Emperor of Germany, who when hee heard that his son *Charles* king of Bohemia was in the French armie, and that *Philip* of Valois, king of France, was readie to giue battell to the English, albeit hee was blinde, and consequently vnfit for warre, yet would needs take part with the French: And therefore commaunded his men at armes to guide him into the place where the field was to bee fought, that he might strike one blow. They as foolish as himselfe, not willing to crosse his minde, and fearing to lose him in the prease, tied him fast to the raines of their bridles, beeing by this meanes so coupled together, as if they meant all to perish together if need were, as indeed they did, for they were ouercome in batell, and the next day found all dead, horse and men fast bound together. This accident befell at Crecie neere Abreuile, in which journey the French king sustained an inestimable damage, for hee lost fifteene of his chiefest *princes*, fourescore ensignes, twelue hundred knights, and about thirty thousand men.

Froiss. vol. 1. Cap. 130.

Theatr. Histor. In the yeare 1455, the Hungarians without any just cause or pretence, made war vpon the Emperor *Otto*, onely mooued with a desire of bringing vnder their subjection the Germane powers; and the rather at this time, because they supposed the Emperours strength of war to be weakened, and his power of men lessened, by those continuall troubles and wars which he had been daily occupied in: notwithstanding *Otto*, as by his former deeds of armes, he deserued the syrname of Great, so in this exploit especially, for hee conscribed eight legions of men out of Franconia, Bauaria, and Bohemia, and with that small valiant handful, ouerturned and destroyed the huge vn-

christened

christened multitude of his enemies: for albeit the Bohemians being placed in the rereward, were as suddenly and vnexpectedly assaulted by the enemie, that craftily passed ouer the riuer Lycus to set vpon them behinde, as vnhappily put to flight with the losse of the carriages and victuals, which they were set to protect; yet *Otto* with his other legions renuing the battell, and encouraging his souldiers, gaue the enemy such an encounter and repulse, that he put them to flight and slew them with a miserable slaughter: three of their kings he tooke prisoners, and few of that vast armie escaped with their liues. On the Emperours side died many worthie men, among whom *Conrade* the Emperors son in law, and *Burghard* duke of Sueuia were two, beside many other. In this successiue battell it is to be noted aboue the rest, how religiously the Emperour both began and finished it: the day before the fight hee enjoyned a fast in his army, and directed his praiers to the Almightie, relying more vpon the presence of Gods helpe, than his own power: after the conquest gotten, he caused solemne thanks to be giuen in all churches to God, for the great deliuerance. I would our moderne Generals and Captaines would learne by this example to follow his footsteps, & not to make their praiers quaffings, and their thanksgiuing carousings, as they vse to doe, euen as it were purposely to tempt the Lord, and to stir vp his wrath against them.

Penda king of middle England, making warre vpon *Anna* king of East Angles, slew him in open field: with which victory beeing puffed vp by pride, hee sent defiance to *Osway* king of Northumberland also: who hearing of his approach proffered him great gifts, & faire conditions of peace, which when *Penda* obstinately refused, he was slaine in battell with thirtie of his most noble captaines, although he had thrise the number of people which *Osway* had. And thus the heathen and bloudie Pagan ended his crueltie, and paied deere for his too much forwardnesse in warre. *Lanq. Chron.*

CHAP.

CHAP XVIII.

Of ſuch as pleaſe themſelues ouermuch in ſeeing cruelties.

THe Romanes were ſo accuſtomed by long vſe of war to behold fightings and bloudſhed, that in time of peace alſo they would make themſelues ſports and paſtimes therewith: for they would compell poore captiues and bondſlaues either to kil one another by mutuall blowes, or to enter combat with ſauage and cruell beaſts, to be torne in pieces by them. The firſt (according to *Seneca*) that deuiſed and put in practiſe this vnkindly combat of beaſts and malefactors, was *Pompey*, who prouided an armie of eighteene Elephants to fight with men, and thought it a notable and commendable ſpectacle to put men to death after this new & ſtrange faſhion. Oh how mens minds are blinded with ouer much proſperitie! He eſteemed himſelfe at that time to be higher in dignitie than all other, when he thus threw to wild beaſts people of farre countries, and ni the preſence of the people cauſed ſo much bloud to be ſhed: but not long after himſelfe was betraied by the trecherie of the Alexandrians, and ſlaine by a bondſlaue (a juſt quittance for murdering ſo many of that condition:) thus much of *Seneca*. Now it is manifeſt that this was an ordinarie paſtime among the Romans, albeit it is ſtrange, that any paſtime or pleaſure could ariſe by ſeeing poore creatures interchangeably ſtrike one another to death, & humane bloud to run like water along the ſtreets.

Seneca.

Flo.

It was not then without cauſe, but by a ſpeciall will of God to reuenge cruelty, that the bondſlaues (conducted by *Spartacus* the Fencer) rebelled againſt their maſters in Rome, after they had broken through the guards of *Lentulus* his houſe,

and

and issuing out of Capua, gathered together aboue ten thou- 349.
sand fighting men, and encamped themselues in mount Ve-
suvius; where beeing besieged by *Clodius Glaber*, they sallied
so rudely and boisterously vpon him, that the victorie and
spoile of their enemies tents remained on their sides: after
this they ran ouer all the land, forraged the countrey, and de-
stroyed many villages and townes, but especially these foure,
Nola, Nocera, Terreneuæ, and Metaponte, were by them sac-
ked and spoiled with a strange and bloudie ouerthrow: after
all which, hauing encountred two Consuls, they ouercame
Lentulus on mount Appennine, and discomfited *Gaius Cassi-*
us neere Modene: all which victories and luckie proceedings
did so embolden and puffe vp the courage of Captaine *Fen-*
cer, that he determined to giue an alarme to Rome, and to lay
siege vnto it: but the Romanes preparing and directing all
their forces to withstand their practises, gaue him and his
crue so sore a repulse, that from Rome they were faine to flie
to the vttermost borders of Italie, and there seeing themselues
pent in on all sides, and driuen to deepe extremitie, they gaue
so desperat an onset vpon their enemies, that both their cap-
taine and they were all slaine. And thus the Romanes made
jollie pastime with their Fencers and bondslaues, and more (I
thinke at this time) than they either looked or wished for:
for foure hundred of them being taken by the bondmen, were
enforced to shew them pastime at the same game whereat *Oros. li. 5. c. 24.*
they had oftentimes made themselues merrie at their costs;
and to kill one another, as they had before time caused them
to doe.

How curious and desirous the people of Rome was wont *Corn. Tacit.*
to bee of beholding these bloudie and mischieuous games, *Annal. lib. 4.*
Cornelius Tacitus in the fourth booke of his Annales decla-
reth at large: where hee reporteth, That in the Citie of the
Fidenates (in the twelfth yeare of the raigne of *Tiberius*) the
people being gathered together to behold the Fencers prizes
were fiftie thousand of them hurt and maimed at one time, by
the Amphitheatre that fell vpon them: a cruell pastime in-
deed

deed, and a strange accident, not comming by aduenture (as some suppose) but by the just vengeance of God, to suppresse such pernitious and vnciuill sports. The same storie is registred by *Paulus Orosius* in his seuenth booke, with this adiection, That at that time were slaine more than twentie thousand persons.

Senec lib. 1 de benefic.

I cannot passe ouer in silence two notable and memorable histories of two Lions, recorded by two famous Authors, *Seneca* the one, and *Aulus Gellius* the other. The first of whome reporteth, That he saw on the Theatre a Lion, who seeing a slaue that sometimes had beene his keeper, throwne among the beasts to bee deuoured, acknowledged him, and defended him from their teeth, and would not suffer any of them to doe him hurt. The second bringeth the testimonie of one *Appianus*, that affirmeth himselfe to haue seene at Rome a Lion, who for old acquaintance sake which hee had with a condemned seruant, fawned vpon him, and cleared him in like manner from the furie of the other beasts. The historie was this:

Aul. Gel. Noct. Attic. ll. 5. c. 14.

A certaine bondslaue too roughly handled by his master, forsooke him, and fled away, and in his flight retiring into a desart, and not knowing how to bestow himselfe, tooke vp a caue for his lodging, where hee had not long abode, but a mightie Lyon came halting to his denne, with a sore and bloudie legge: the poore slaue all forgone at this strange and ougly sight, looked euerie minute to bee deuoured, but the Lyon in another mood came fawningly and softly towards him, as if he would complaine vnto him of his griefe: whereat (somewhat heartened) hee bethought himselfe to applie some medicine to his wound, and to binde vp the sore as wel as hee could; which hee had no sooner done, but the Lyon made out for his prey, and ere long returning, brought home to his host and Chirurgian certaine gobbets of raw flesh, which hee halfe roasting vpon a rocke by the Sunne beames, made his daily sustenance, for the time of his abode there: notwithstanding at length wearied with this old and sauage

life,

life, and hating to abide long in that estate, he forsooke the desart, and put himselfe againe to aduenture: now it chanced that he was taken by his old master, and carried from Ægypt to Rome, to the end to be an actor in those beastly tragedies; but by chance his old patient the Lyon (taken also since his departure, beeing readie amongst other beasts to play his part) knew him by and by, and ranne vnto him, fawning and making much of him: the people wondring at this strange accident, after enquirie made of the cause thereof, gaue him the Lyon, and caused him to lead him in a string through the citie for a miracle: for indeed both this and the fomer deserue no other name. Thus God reproueth the sauage inhumanity of men, by the example of the wilde and furious beasts at whose teeth poore seruants found more fauour than at their masters hands.

The Emperor *Constantine* weighing the indignity of these and such like pastimes, and knowing how far they ought to be banished from the societie of men, by a publike Edict abolished all such bloudie and monstrous spectacles. In like manner these monomaches and single combates performed in places inclosed for the purpose, wherein one at the least, if not both, must of necessity die, ought to be abrogated in a Christian policie, as by the Laterane councell it was well enacted, with this penaltie, That whosoeuer should in that manner be slaine, his bodie should be depriued of Ecclesiasticall buriall: and truely most commonly it commeth to passe, that they that presume most vpon their own prowesse and strength, and are most forward in offering combat, either loose their liues, or gaine discredit, which is more grieuous than death.

CHAP.

CHAP. XIX.

Of ſuch as exerciſe too much rigor and ſeueritie.

FVrthermore we muſt vnderſtand, that God doth not onely forbid murder and bloudſhed, but alſo all tyrannie and oppreſſion; therein prouiding for the weake againſt the ſtrong, the poore againſt the rich, and bondſlaues againſt their maſters: to the end that none might be trode vnder foot, and oppreſſed of others, vnder paine of his indignation. Inſomnch therefore as the Romans vſed ſuch rigour towards their ſeruants, it came to paſſe by a juſt judgement of God, that they beeing Lords ouer all the world, were three ſundrie times driuen by their ſeruants into great extreamities. As firſt in Rome within the walls, at the ſame time when they alſo were troubled with the ſeditious factions of their Tribunes. Secondly in Sicily, where they horribly laid waſte the whole countrey: the cauſe of which commotion was, becauſe the Romans had chained a multitude of ſlaues together, and in that order ſent them to manure and till the ground: for a certaine Sirian firſt aſſembled two thouſand men of them that came next hand, then breaking vp the priſons, multiplied his army to forty thouſand, and with them pulled downe caſtles, raſed vp townes, and deſtroyed euerie where. The third vndertaken by a ſheepheard, who hauing killed his maſter, ſet at libertie all the bondmen, and prepared an armie of them, wherewith he ſpoiled cities, towns, and caſtles, and diſcomfited the armies of *Seruilius* and *Lucullus*, who were Pretors at that time: but at laſt they were deſtroyed

ed and rooted out by little and little: and this good seruice got the Romanes at their seruants hands. 353

As euerie nation hath his proper vertue and vice ascribed to it, so the Spaniards for their part are noted famous for crueltie towards their subiects and vassals, insomuch that (as experience in many witnesseth) they are intollerable in that kinde: for which cause they haue borne the marks of Gods iustice, for their rigorous & barbarous handling of the poore West Indians, whom they haue brought to that extremitie by putting them to such excessiue trauels in digging their mines of gold (as namely in the Island Hispagnola) that the most part by sighes and teares wish by death to end their miseries: many (first killing their children) haue desperatly hung themselues on high trees; some haue throwne themselues headlong from steepe mountaines, and others cast themselues into the sea to be rid of their troubles: but the tyrans haue neuer escaped scot-free, but came alwayes to some miserable end or other: for some of them were destroied by the inhabitants, others slew one another with their owne hands, prouoked by insatiable auarice: some haue beene drowned in the sea, and others starued in the Desart; in fine, few escaped vnpunished. *Benzon. Milan.* of the new world.

Bombadilla, one of the Gouernours of Hispagnola, after hee had swayed there a while, and enriched himselfe by the sweat and charge of the enhabitants, was called home againe into Spaine: whetherward (according to the commandement receiued) as hee embarked himselfe, shipping with him so much treasure as in value mounted to more than an hundred and fiftie thousand Duckats, beside many pieces and graines of gold, which hee carried to the Spanish Queene for a Present, whereof one weighed three thousand Duckats, there arose such a horrible and outragious tempest in the broad sea, and beat so violently against his shippes, that foure and twentie vessels were shiuered in pieces, and drowned at that blow: there perished *Bombadilla* himselfe with most of his Captaines, and more than fiue hundred Spaniards, that thought

to returne full rich into the country, and became with all their treasures a prey vnto the fishes.

The same Author.

In the yeare of our Lord 1541, the eighth day of September, there chanced in the citie Guatimala (which lyeth in the way from Nicaragna Westward) a strange and admirable judgement. After the death of *Aluarado*, who subdued this prouince, and founded the Citie; and was but a little before slaine in fight, it rained so strangely and vehemently all this whole day and night, that of a sudden so huge a deluge and floud of waters ouerflowed the earth, streaming from the bottome of the mountaines into the lower grounds, with such violence, that stones of incredible bignesse were carried with it; which tumbling strongly downewards, bruised and burst in pieces whatsoeuer was in their way. In the meane while there was heard in the aire fearfull cries and voyces, and a blacke cow was seene running vp and downe in the midst of the water, that did much hurt. The first house that was ouerthrowne by this tempest, was dead *Aluarado's*, wherin his widow (a very proud woman, that held the gouernment of the whole prouince in her hand, and had before despited God for her husbands death) was slaine with all her houshold, and in a moment the citie was either drowned or subuerted: there perished in this tempest of men and women sixscore persons: but they that at the beginning of the floud fled, saued their liues. The morrow after the waters were surceased, one might see the poore Spaniards lie along the fields, some maimed in their bodies, other with broken armes or legs, or otherwise miserably wounded. And thus did God reuenge the monstrous Spanish cruelties exercised vpon those poore people, whome instead of inticing by faire and gentle means to the knowledge of the true God and his Son Christ, they terrified by extraordinarie tyranny (for such is the Spanish nature) making them thinke that Christians were the cruellest and most wicked men of the earth.

Ioach. Curcus in his Annales of Silesia.

In the yeare of our Lord 1514 happened the horrible sedition and butcherie of the Croysadoes in Hungarie: The sto-

ſtorie is this: There was a generall diſcontent amongſt the people, againſt the King and chiefeſt of the Realme, becauſe they went not about to conquer thoſe places againe from the Turke which hee held in Hungarie. Thereupon the Popes Legate publiſhed pardons for all thoſe that would croſſe themſelues to goe warre againſt the Turke. Whereupon ſuddenly there gathered together a wonderfull companie of theeues and robbers, from euerie corner of Hungarie, who together with great multitudes of the common people that were oppreſſed by the inſolencie of the Nobilitie (creating themſelues a Generall) committed a moſt horrible ſpoyle almoſt ouer all Hungarie; murdering all the Gentlemen and Biſhops they could meet withall: the richeſt and thoſe which were nobleſt deſcended, they empailed aliue. This cruell rage continuing, at laſt the King rayſed forces againſt them, and ere long they were defeated in a ſet battell, by *Iohn* the ſonne of Vayuod *Stephen*, who hauing cut the moſt of them in pieces, tooke their Leaders, and put them to death by ſuch ſtrange torments as I haue horrour to remember: For the Generall of this ſeditious troupe, called *George*, hee cauſed to bee ſtript naked, and a Crowne of hot burning yron to bee ſet vpon his head; then ſome of his veines to be opened, and made *Lucatius* his brother to drinke the bloud which iſſued out of them. After that the chiefeſt of the peaſants, who had beene kept three dayes without meat, were brought forth, and forced to fall vpon the bodie of *George* (yet breathing) with their teeth, and euerie one to teare away and eat a peece of it. Thus hee beeing torne in pieces, his bowels were pulled out, and cut into morſels, whereof ſome being boyled, and the reſt roaſted, the priſoners were conſtrained to feed on them: which done, all that remained were put to moſt horrible and languiſhing deathes. An example of greater crueltie can hardly be found ſince the world was a world, and therefore no maruell if the Lord hath puniſhed the king and realme of Hun- 355

356 garie, for such strange cruelties, by suffering the cruell Turks to make spoile of them. Cruell chastisements are prepared for them that be cruell and inhumane.

During the Peasants warre in Germanie, in the yere 1525, a certaine gentleman not content to haue massacred a great number euen of those which had humbly craued pardon of him, vsed in all companie to glorie of his exploits, and to tel what murders and thefts hee had committed. But some moneths after hee fell sicke, and languished many daies of an extreme paine in the reines of his backe; through the torment whereof he fell into despaire, and ceased not to curse and deny his Creator, who is blessed for euer, vntill that both speech and life fayled him. Neither did the seueritie of Gods justice here stay, but shewed it selfe on his posteritie also; for his eldest sonne seeking to exalt the prowesse and valour of his father, vaunted much of his fathers exploits in an open assembly at a banquet; wherewithall a countrey man being moued, stabbed him to the heart with his dagger: and some few daies after the plague falls among the residue of his family, and consumeth all that remained.

CHAP. XX.

Of Adulterres.

IT followeth by the order of our subject now to touch the transgressions of the third commandement of the second Table; which is, *Thou shalt not commit Adulterie*: In which words, as also in many other texts of Scripture, Adulterie is forbidden, and grieuous threatnings denounced against all those that defile their bodies with filthie and vn-

pure

pure actions, estrange themselues from God, and conjoyne themselues to whores and ribauds. 357

This sin did the Israelites commit with the woman of Madian, by meanes wherof they were to follow strange gods, and to fall into Gods heauie displeasure, who by a cruell plague destroyed 24000 of them for the same sin. And forasmuch as the Madianites (through the wicked and pernicious counsell of *Balaam*) did lay this snare for them, and were so villanous and shameles, as to prostitute and bee bauds to their owne wiues; therefore they were by the expresse commandement of God discomfited, their kings and false prophets, with all their men and women, except onely their vnpolluted virgins that had known no man, slaine: and all their cities and dwellings burned and consumed to ashes. As euerie one ought to haue regard and care to their honestie, so maides especially, whose whole credit and reputation hangeth thereupon; for they that make no account thereof, but suffer themselues to be polluted with any filthinesse, draw vpon them not onely most vile infamie, but also many great miseries: as is proued by the daughter of *Hippomenes* prince of Athens, who beeing a whore, her father shut vp in a stable with a wilde horse, giuing him no prouender, nor other meat to eat, that the horse (naturally furious enough, but more enraged by famine) might teare her in pieces, and with her carkasse refresh his hunger, as hee did. *Pontus Ausidian* vnderstanding that his daughter had bin betrayed and sold into a lechers hands by a slaue of his that was her schoolemaster; put them both to death. In like maner serued *Pub. Attilius, Falisque* his daughter, that fell into the same infamie. *Vines* reporteth, that in our fathers daies, two brothers of Arragon perceiuing their sister (whom they euer esteemed for honest) to be with childe, (hiding their displeasure vntill her deliuery was past) came in suddenly, and stabbed her into the bellie with their daggers, till they killed her, in the presence of a sage matron that was witnesse to their deed. The same author saith, That when hee was a young man, there were three in the same countrey, that *Lud. Viues.*

conspired the death of a companion of theirs, that went about to commit this villany, & as they conspired so they performed it, strangling him to death with a napkin, as hee was going to his filthinesse. As for Adulterers, examples are infinite both of their wicked liues and miserable ends. In which number many of them may be scored, that making profession of a single life, and vndertaking the vow of chastitie, shew themselues notwithstanding monstrous knaues and ribauds, as many of the Popes themselues haue done. As we read of *Iohn* the eleuenth, bastard son to *Lando* his predecessor, who by means of his Adulteries with *Theodora* then gouernesse of Rome, came by degrees to the Papacie; so he passed the blessed time of his holie Popeship with this vertuous dame, to whom he serued in stead of a common horse to satisfie her insatiable and disordinate lust: but the good and holie father was at last taken and cast in prison, and there smothered to death with a pillow. *Benedict* the eleuenth, dining on a time with an Abbesse, his familiar, was poysoned with certain figs that hee eat. *Clement* the fifth was reported to be a common baud and a protectour of whores; hee went apart into Auignion, and there staied of purpose to doe nothing but whorehunt: hee died in great torment of the bloudie flux, pluriſie, and griefe of the stomacke.

Petr. præmonst.

Mat.

In our English Chronicles we read of Sir *Roger Mortimer* Earle of March, in the time of *Edward* the third, who hauing secret familiaritie with *Isabel*, *Edward* the seconds wife, was not onely the cause to stirre her vp to make warre against her husband, but also when he was vanquished by her, and deposed from his Crowne, his young sonne beeing installed in his throne, caused him most cruelly to bee put to death, by thrusting a hot spit into his bodie, at his fundament. He also procured the Earle of Kent, the Kings vncle, to bee arraigned and beheaded at Winchester, for that hee withstood the Queenes and his dealings, and would not suffer them to doe what they listed. All these mischiefes sprung out from the filthie root of Adulterie. But the just judgement of God not

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permitting such odious crimes to be vnpunished nor vndetected, it so fell forth at the length, that *Isabel* the old Queene was discouered to be with child by the said *Mortimer*: whereof complaint being made to the King, as also of the killing of King *Edward* his father, and conspiring and procuring the death of the Earle of Kent the Kings vncle, hee was arraigned and indicted, and by verdict found guiltie, and sufferrd death accordingly like a traitor, his head being exalted vpon London bridge, for a spectacle for all murderers and adulterers to behold, that they might see and feare the heauy vengeance of God.

CHAP. XXI.

Of Rapes.

NOw if Adulterie, which with liking and consent of parties is committed, bee condemned, how much more grieuous and hainous is the offence and more guiltie the offendor, when with violence the chastitie of any is assailed, and enforced? This was the sinne wherewith *Sichem* the sonne of *Hemor* the Leuite is marked in holy Scripture; for he rauished *Dina*, *Iaacobs* daughter, for which cause *Simeon* and *Leui* her brethren reuenged the injury done vnto their sister, vpon the head of not onely him and his father, but all the males that were in the citie, by putting them to the sword. Gen.

It was a custome amongst the Spartans aud Messenians during the time of peace betwixt them, to send yearely to one another certaine of their daughters, to celebrate certaine feasts and sacrifices that were amongst them: Now in continuance of time it chanced that fiftie of the Lacedemonian

360 Virgins beeing come to those solemne feasts, were pursued by the Messenian gallants, to haue their pleasures of them: but they joyntly making resistance, and fighting for their honesties, stroue so long, not one yeelding themselues a prey into their hands, till they all dyed: wherupon arose so long and miserable a war, that all the countrey of Messena was destroyed thereby.

Aristoclides a Tyran of Orchomenus a Citie of Arcadia, fell enamoured with a maide of Stymphalis: who seeing her father by him slaine, because he seemed to stand in his purposes light, fled to the temple of Diana to take Sanctuarie, neither could once be pluckt from the image of the goddesse, vntill her life was taken from her: but her death so incensed the Arcadians, that they fell to armes and sharpely reuenged her cruell injurie.

Titus Liuius. *Appius* a Roman, a man of power and authoritie in the citie, enflamed with the loue of a virgine, whose father hight *Virginius*, would needs make her his seruant, to the end to abuse her the more freely, and whilst he indeuored with all his power and policie to accomplish his immoderat lust, her father slew her with his owne hands, more willing to prostitute her to death, than to so foule an opprobrie and disgrace: but euerie man prouoked and stirred vp with the wofulnesse of the euent, with one consent pursued, apprehended, and imprisoned the foul lecher; who fearing the award of a most shamefull death, killed himselfe to preuent a further mischiefe.

Nic. Gil. vol. 1. In the yere of our Lord 1271, vnder the reigne of the Emperour *Rodolph*, the Scicilians netled and enraged with the horrible whoredomes, adulteries and rapes, which the garrisons that had the gouernment ouer them committed, not able to endure any longer their insolent & outragious demeanor, entred a secret and common conspiracy vpon a time appointed for the purpose, which was on Easter Sunday, at the shutting in of the euening, to set vpon them with one accord, and to murder so many as they could: as they did, for at that instant they massacred so many throughout the whole Island,

that

that of all the great multitude there ſuruiued not one to beare tidings, or bewaile the dead.

At Naples it chanced in the Kings palace, as young King *Fredericke*, *Ferdinands* ſonne, entered the priuie chamber of the Queene his mother, to ſalute her and the other Ladies of the Court, that the Prince of Biſſenio waiting in the outward chamber for his returne, was ſlaine by one of his owne ſeruants, that ſuddenly gaue him with his ſword three deadly ſtrokes in the preſence of many beholders; which deed hee confeſſed that he had watched three yeares to performe, in regard of an injury done vnto his ſiſter, & in her to him, whom he rauiſhed againſt her will. *Bemb. lib. 3. hiſt. Venet.*

The Spaniards that firſt tooke the Iſle Hiſpaniola, were for their whoredomes and Rapes, which they committed vpon the wiues and virgines, all murdered by the enhabitants. *Benzon. Milan. of the new-found Land.*

The enhabitants of the Prouince Cumana, when they ſaw the beaſtly outrage of the Spaniſh nation, that lay along their coaſts to fiſh for pearle, in forcing and rauiſhing (without difference) their women young and old, ſet vpon them vpon a Sunday morning with all their force, and ſlew all that euer they found by the Sea coaſts Weſtward, till there remained not one aliue: and the furie of the rude vnciuill people was ſo great, that they ſpared not the Monkes in their Cloyſters, but cut their throats as they were mumbling their Maſſes; burnt vp the Spaniſh houſes, both religious and priuat, burſt in pieces their bells, drew about their Images, hurld downe their crucifixes and caſt them in diſgrace and contempt ouerthwart their ſtreets to be troden vpon: nay, they deſtroyed whatſoeuer belonged vnto them, to their very dogs and hennes, and their owne countrymen that ſerued them in any ſeruice, whither religious or other, they ſpared not, they beat the earth, and curſed it with bitter curſes, becauſe it had vpholden ſuch wicked and wretched caitifes. Now the report of this maſſacre was ſo fearefull and terible, that the Spaniards which were in Cubagna doubted much of their *The ſame Author.*

liues,

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liues alſo; and truly not without great cauſe: for if the Indians of the Continent had beene furniſhed and prouided with ſufficient ſtore of barks, they had paſſed euen into that iſland, and had ſerued them with the ſame ſauce which their fellowes were ſerued with; for they wanted not will, but abilitie to do it. And theſe are the goodly fruites of their Adulteries and Rapes, which the Spaniſh nation hath reaped in their new-found land.

The great calamitie and ouerthrow which the Lacedemonians indured at Leuctria, wherein their chiefeſt ſtrength and powers were weakened and conſumed, was a manifeſt puniſhment of their inordinate luſt committed vpon two virgines, whome after they had rauiſhed, in that verie place they cut in pieces and threw them into a pit: and when their father came to complaine him of the villany, they made ſo light account of his words, that in ſtead of redreſſe he found nothing but reproch and deriſion, ſo that with griefe he ſlew himſelfe vpon his daughters ſepulchre: but how grieuouſly the Lord reuenged this iniurie, hiſtories doe ſufficiently teſtifie, and that Leuctrian calamitie doth beare witneſſe.

Phil. Melanct. lib. 2.

Pauſan. lib. 2.

Brias a Grecian captaine beeing receiued into a citiſens houſe as a gueſt, forced his wife by violence to his luſt: but when hee was a ſleepe, to reuenge her wrong, ſhee put out both his eyes; and afterward complayned to the citiſens alſo, who depriued him of his office, and caſt him out of their Citie.

Macrinus the Emperour puniſhed two ſouldiers that rauiſhed their hoſteſſe on this manner: he ſhut them vp in an oxes bowels with their heads out, and ſo partly with famiſhment, and partly with wormes and rottenneſſe, they conſumed to death.

Ioban Magnus.

Rodericus King of the Gothes in Spaine forced an Earles daugher to his luſt; for which cauſe her father brought againſt him an army of Saraſens and Moores, and not onely ſlew him with his ſonne, but alſo quite extinguiſhed the Gothicke kingdome in Spaine: in this warre, and vpon this occaſion

ſeuen

seuen hundred thousand men perished, as histories record, and so a kingdome came to ruine by the peruerse lust of one lecher, *Anno* 714.

At the sacking and destruction of Thebes by King *Alexander*, a Thracian captaine which was in the Macedonian armie tooke a noble Matron prisoner, called *Tymoclea*, whome when by no persuasion of promises he could intice to his lust, hee constrained by force to yeeld vnto it: but this noble minded woman inuented a most wittie and subtill shift both to rid her selfe out of his hands, and to reuenge his injurie: shee told him, that she knew where a rich treasure lay hid in a deep pit; whither when with greedinesse of the gold hee hastened, and standing vpon the brinke, pried and peered into the bottome of it, shee thrust him with both her hands into the hole, and tumbled stones after him, that he might neuer find means to come forth: for which fact shee was brought before *Alexander* to haue justice; who demanding her what she was, shee answered, that *Theagenes*, who led the Thebane armie against the Macedonians, was her brother. *Alexander* perceiuing the the maruellous constancie of the woman, and knowing the cause of her accusation to bee vnjust, manumitted and set her free with her whole family. *Plut. in vita Alexand. Sabel. lib. 5. cap. 6.*

When *Cn. Manlius* hauing conquered the Gallo-Grecians, pitched his armie against the Tectosages (people of Narbonia towards the Pyrene mountaines) amongst other prisoners, a very faire woman, wife to *Orgiagous Regulus*, was in the custodie of a Centurion, that was both lustfull and couetous: This lecher tempted her first with faire persuasions, and seeing her vnwilling, compelled her with violence to yeeld her bodie, as a slaue to fortune, so to infamy and dishonour: after which act, somewhat to mittigate the wrong, he gaue her promise of release and freedome, vpon condition of a certaine summe of money; and to that purpose sent her seruant that was captiue with her to her frieuds to purucy the same: which hee bringing, the Centurion alone, with the wronged ladie met him at a place appointed, and whilest hee weighed the *Liu lib 38.*

money,

money, by her counsell was murdered of her seruants: so shee escaping, carried to her husband both his money, and threw at his feet the villaines head that had spoyled her of her chastitie.

Chronica Hungariæ.

Andreas king of Hungarie hauing vndertaken the voiage into Syria for the recouerie of the holy land, together with many other Kings and Princes, committed the charge of his kingdome and family to one *Bannebanius*, a wise and faithful man, who discharged his office as faithfully as hee tooke it willingly vpon him. Now the Queene had a brother called *Gertrude*, that came to visit and comfort his sister in her husband absence, and by that meanes sojourned with her a long time, euen so long, till he fel deadly in loue with *Bannebanius* ladie, a faire ond vertuous woman, and one that was thought worthie to keepe companie with the Queene continually: to whom when he had vnfolded his suit, and receiued such stedfast repulse, that he was without all hope of obtaining his desire, he began to droupe and pine, vntill the Queene his sister perceiuing his disease, found this peruerse remedie for the cure thereof; shee would often giue him opportunitie of discourse, by withdrawing her selfe from them being alone, and many times leaue them in secret and dangerous places, of purpose that hee might haue his will of her, but she would neuer consent vnto his lust; and therefore at last, when he saw noremedie, he constrained her by force, & made her subject to his will against her will: which vile disgracefull indignity when she had suffered, she returned home sad and melancholie, and when her husband would haue embraced her, shee fled from him, asking him if he would imbrace a whore, and related vnto him her whole abuse, desiring him either to rid her from shame by death, or to reuenge her wrong, and make knowne vnto the world the injurie done vnto her. There needed no more spurs to pricke him forward for reuenge: he posteth to the court, and vpraiding the Queene with her vngrateful and abhominable treacherie, runneth her through with his sword & taking her hart in his hand, proclaimeth openly, that it was

not

not a deed of inconsideration, but of judgement, in recompence of the losse of his wiues chastitie: forthwith hee flyeth towards the King his Lord, that now was at Constantinople, and declaring to him his fact, and shewing to him his sword besmeared with his wiues bloud, submitteth himselfe to his sentence, either of death in rigor, or pardon in compassion: but the good King enquiring the truth of the cause, though grieued with the death of his wife, yet acquit him of the crime, and held him in as much honour and esteeme as euer hee did; condemning also his wife as worthie of that which shee had endured, for her vnwomanlike and traiterous part. A notable example of Iustice in him, and of punishment in her, that forgetting the law of womanhood and modestie, made her selfe a baud vnto her brothers lust: whose memorie as it shall bee odious and execrable, so his justice deserueth to be engrauen in marble with characters of gold.

Equal to this king in punishing a Rape, was *Otho* the first: for as he passed through Italie with an armie, a certaine woman cast her selfe downe at his feet for justice against a villain that had spoiled her of her chastitie; who deferring the execution of the law till his returne, becaufe his haste was great, the woman asked, who should then put him in minde thereof? he answered, This church which thou seest shall be a witnesse betwixt mee and thee, that I will then reuenge thy wrong. Now when he had made an end of his warfare, in his returne, as he beheld the church, he called to minde the woman, and caused her to be fetcht; who falling downe before him, desired now pardon for him whom before she had accused, seeing hee had now taken her to wife, and redeemed his injurie with sufficient satisfaction: not so I sweare (quoth *Otho*) your compacting shall not infringe, or collude the sacred law, but he shal die for his former fault, and so he caused him to be put to death. A notable example for them, that after they haue committed filthinesse with a maid, thinke it no sin, but competent amends, if they take her in mariage whom they abused before in fornication. *Albert. Crantz lib. 3.*

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Theat. hist.

Nothing inferior to these in punishing this sinne, was *Gonzaga* Duke of Ferrara, as by this historie following may appeare. In the yeare 1547 a citisen of Comun was cast into prison vpon an accusation of murder, whom to deliuer from the judgement of death, his wife wrought all meanes possible: therefore comming to the captaine that held him prisoner, she sued to him for her husbands life; who vpon condition of her yeelding to his lust and payment of 200 Ducats, promised safe deliuerance for him; the poore woman seeing that nothing could redeeme her husbands life, but losse and shipwracke of her owne honestie, told her husband: who willed her to yeeld to the captaines desire, and not to pretermit so good an occasion; wherefore she consented: but after the pleasure past, the traiterous and wicked captaine put her husband to death notwithstanding: which injury when she complained to *Gonzaga* Duke of Ferrara, he caused the captaine first to restore backe her 200 ducats, with an addition of 700 crownes, and secondly to marry her to his wife; and lastly, when he hoped to enjoy her body, to be hanged for his trecherie. O noble justice, and comparable to the worthiest deeds of antiquitie, and deseruing to be held in perpetuall remembrance!

Theatr. hist.

As these before mentioned excelled in punishing this sin, so this fellow following excelled in committing it, and in being punished for it; his name is *Nouellus Cararius*, Lord of Pauie, a man of note and credit in the World for his greatnes, but of infamy and discredit for his wickednesse. This man after many cruell murders and bloudie practises, which hee exercised in euery place where he came, fell at last into this notorious and abhominable crime; for lying at Vincentia, hee fel in loue with a yong maid of excellent beauty, but more excellent honestie, an honest citisens daughter, whome hee commanded her parents to send vnto him, that hee might haue his pleasure of her: but when they regarding their credit, and she her chastitie, more than the Tyrans commaund, refused to come, he tooke her violently out of their house, and constrained her bodie to his lust; and after, to adde cruelty to villanie,

chopt

chopt her into ſmall pieces, and ſent them to her parents in a basket for a Preſent: wherewith her poore father aſtoniſhed; carried it to the Senat, who ſent it to Venice, deſiring them to conſider the fact, and to reuenge the crueltie. The Venetians vndertaking their defence, made warre vpon the Tyran, and beſieging him in his owne city, tooke him at laſt priſoner, and hanged him with his two ſonnes, *Francis* and *William*.

Dioclet, ſon of *Piſiſtratus*, Tyran of Athens, for rauiſhing a maid was ſlaine by her brother; whoſe death when *Hippias* his brother vndertooke to reuenge, and cauſed the maidens brother to be racked, that he might diſcouer the other conſpirators, he named all the Tyrans friends (which by commaundement beeing put to death) the Tyran asked, whether there were any more? None but onely thy ſelfe (quoth he) whom I would wiſh next to bee hanged; whereby it was perceiued how aboundantly hee had reuenged his ſiſters chaſtitie: by whoſe notable ſtomacke all the Athenians beeing put in remembrance of their libertie, expelled their Tyran *Hippias* out of their citie: *Lanquet.*

Mundus, a young Gentleman of Rome, rauiſhed the chaſt Matron *Paulina* in this faſhion: when he perceiued her reſolution not to yeeld vnto his luſt, he perſuaded the prieſts of *Iſis* to ſay, that they were warned by an Oracle, how that *Anubius* the god of Ægypt, deſired the company of the ſaid *Paulina*: to whom the chaſte Matron gaue light credence, both becauſe ſhe thought the prieſts would not lie, and alſo becauſe it was accounted a great renowne to haue to do with a god: and thus by this meanes was *Paulina* abuſed by *Mundus* in the Temple of *Iſis*, vnder the name of *Anubius*. Which thing being after diſcloſed by *Mundus* himſelfe, he was thus juſtly reuenged; the prieſts were put to death, the temple beaten down to the ground, the Image of *Iſis* throwne into Tiber, and the young man baniſhed. *Lanq. chron.*

A principall occaſion of the Danes firſt arriuall heere in England (which after conquered the whole land, and exerciſed among the inhabitants moſt horrible cruelties & outrages) *Ex hiſtoria Iornalenſi.*

was

368 was a rape committed by one *Osbright* a deputy King, vnder the king of the West Saxons in the North part. This *Osbright* vpon a time journeying by the way, turned into the house of one of his Nobles called *Bruer*, who hauing a wife of great beautie (he beeing from home) the King after dinner (allured with her excellent beautie) tooke her to a secret chamber, where he forcibly, contrarie to her will, rauished her: whereupon shee being greatly dismaied and vexed, made her mone to her husband at his returne, of this violence and injurie receiued. The nobleman forthwith studying reuenge, first went to the King, and resigned to his hands all such seruices and possessions which he held of him, and then took shipping and sailed into Denmarke, where he had great friends, and had his bringing vp: there making his mone to *Codrinus* the king, desired his aid in reuenging of the great villanie of *Osbright* against him and his wife. *Codrinus* glad to entertaine any occasion of quarrell against this land, presently leuied an armie, and preparing all things for the same, sendeth forth *Inguar* and *Hubba*, two brethren, with a mighty army of Danes into England; who first arriuing at Holdernesse, burnt vp the countrey, and killed without mercie both men, women, and children: then marching towards Yorke, encountered with wicked *Osbright* himselfe, where he, with the most part of his armie was slaine and discomfited: a just reward for his villanous act; as also one chiefe cause of the conquest of the whole land by the Danes.

Lanquet. In the yeare of our Lord 955, *Edwine* succeeding his vncle *Eldred*, was king of England: this man was so impudent, that in the very day of his coronation he suddenly withdrew himselfe from his lords, and in sight of certaine persons rauished his owne kinswoman, the wife of a nobleman of his realme, and afterward slew her husband, that hee might haue vnlawfull vse of her beautie: for which act hee became so odious to his subjects and nobles, that they joyntly rose against him, and depriued him of his Crowne, when he had reigned foure yeares.

CHAP:

CHAP. XXII.

Other examples of Gods Iudgements vpon Adulterers.

AMongst all other things this is especially to be noted, how God (for a greater punishment of the disordinate lust of men) strucke them with a new (yet filthie and stinking) kinde of disease called the French Pockes; though indeed the Spaniards were the first that were infected therewith, by the heat which they caught among the women of the new found lands, and sowed the seeds thereof first in Spaine, and from thence sprinkled Italy therewith, where the French men caught it, when *Charles* the eighth their King went against Naples. From whence the contagion spread it selfe throughout diuers places of Europe. Barbarie was so ouergrowne with it, that in all their cities the tenth part escaped not vntouched, nay almost not a family but was infected. From thence it ranne to Ægypt, Syria, and to the graund Caire; and it may neere hand truly be said, that there was not a corner of the habitable world, where this not onely new and strange (for it was neuer heard of in antient ages) but terrible and hideous scourge of Gods wrath stretched not it selfe. They that were spotted with it, and had it rooted in their bodies, led a languishing life, ful of aches and torments, & carried in their visages filthie marks of vncleane behauior, as vlcers, boyles, and such like, that greatly disfigured them. And herein we see the words of S. *Paul* verified, That an Adulterer sinneth against his owne bodie. Now for so much as the world is so brutishly carried into this sinne, as to none more,

Paul. Iouius. Bembus.

Guicciardine.

1 Cor. 6. 18.

370 the Lord therefore hath declared his anger against it in diuers sorts, so that diuers times he hath punished it in the very act,

Sabell. or not long after, by a strange death. Of which, *Alcibiades*, one of the great captaines of Athens, may stand for an example; who beeing polluted with many great and odious vices, and much giuen to his pleasures, and subject to all vncleannesse, ended his life in the middest thereof: for as hee was in companie of a Phrygian strumpet (hauing flowne thither to the King of Persia for shelter) was notwithstanding set vpon by certaine guards, which the King (induced by his enemies) sent to stay him; but they though in number many, through the conceiued opinion of his notable valour, durst not apprehend him at hand, but set fire to the house, standing themselues in armes round about it, to receiue him if need were: He seeing the fire, leaped through the middest of it, and so long defended himselfe amongst them all, till strength fayled in himselfe, and blowes encreasing vpon him, constrained him to giue vp his life amongst them.

Plin lib. 7. *Plinie* telleth of *Cornelius Gallus* and *Q. Elerius*, two Romane knights, that dyed in the verie action of filthinesse.

Holinshed. In the Irish historie wee finde recorded a notable iudgement of God vpon a notorious and cruell lecher, one *Turgesnis*, a Norwegian, who hauing twice inuaded Ireland, reigned there as King for the space of thirtie yeares. This Tyran not onely cried hauocke and spoyle vpon the whole Countrey, abusing his victorie verie insolently, but also spared not to abuse virgines and women at his pleasure, to the satisfying of his filthie lust. *Omalaghlilen* King of Meth was in some trust with the Tyran: his onely daughter *Turgesnis* craued for his concubine; but hee hauing a readie wit, and watching his opportunitie, seemed not onely not to deny his daughter, but to offer him the choice of many other his neeces and cousins, endowed (as hee set them forth) with such

ſuch ſingular beautie, as they ſeemed rather Angels than mortall creatures. The Tyran as it were rauiſhed, and doting in loue with thoſe peereleſſe peeces, could indure no delay, but muſt needs poſſeſſe himſelfe of their bodies, and that verie ſpeedily: to which *Omalaghlilen* condeſcending, attyred his daughter in princelike apparell, and with her ſixteene proper young men, beautifull and amiable to behold, in like array, and ſo being ſent vnto the King, were preſented vnto him in his priuie chamber, hauing none about him but a few diſſolute youthfull perſons: whereupon thoſe diſguiſed young ſtriplings drew forth from vnder their long womaniſh garments their skenes, and valiantly beſtirring themſelues, firſt ſtabbed their weapons points through the bodie of the Tyran, and then ſerued all thoſe youthes about him with the like ſauce, they making ſmall or no reſiſtance. And thus the abhominable locher, together with his rabble of filthie Pandars, receiceiued the due reward of their ougly filthineſſe; and by this meanes the Iriſh nation was freed from the ſlauerie of a cruell Tyran.

Theodebert, the eldeſt ſonne of *Glotharius*, dyed amidſt his whores, to whome hee was (though married) too too much addicted. The like befell one *Bertrane Ferrier* at Barceloue in Spaine, according to the report of *Pontanus*. In like manner there was one *Giachet Geneue* of Saluces, a man that had both wife and children of his owne, of good yeares, well learned, and of good eſteeme amongſt his neighbour citiſens, that ſecretly haunted the companie of a young woman; with whome beeing coupled one euening in his ſtudie, he ſuddenly dyed: his wife and children ſeeing his long tarriance, when time required to goe to bed, called him and knocked at his doore verie hard, but when no anſwere was made, they broke open the doores that were locked on the inner ſide, and found him (to their great griefe and diſmay) lying vpon the woman ſtarke dead, and her dead alſo.

Mich. Rit. Neap.

Lib. de obedi.

Fulgoſ lib. 6. cap. 12.

372 *Claudius* of Aſſes, Counſellor of the Parliament of Paris, (a man very euill affected towards the profeſſors of the Goſpell) committed villany with one of his waiting maids, in the very middeſt whereof he was taken with an Apoplexy, which immediately after made an end of him.

Not long ſince, here in our owne Countrie, a Noblemans ſeruant of good credit and place with his maſter, hauing familiaritie with another mans wife, as hee was about to commit villanie with her in a chamber, he fell downe ſtarke dead with his hoſe about his heeles: which being heard (by reaſon of the noyſe his fall made) of thoſe which were in the lower room, they all ran vp haſtily, and eaſily perceiued both the villanie which hee went about, and the horrible judgement of God vpon him for the ſame. This happened in Northhamptonſhire, as it was teſtified by verie godly, honeſt, and ſufficient witneſſes.

Another in Hertfordſhire about Barkway, hauing the companie of a harlot in a Wood, was alſo ſurpriſed by the judgement of God, and ſtrucke dead as it ſeemed in the verie committall of that filthie act: his name I conceale, as alſo of the former, that none might thinke themſelues diſgraced thereby, but all learne to feare the wrath of God, and tremble at his judgements.

Wee read alſo of a Chirurgeon, who diſdaining his honeſt wife, had abandoned himſelfe to a ſtrumpet; and going on a time to horſebacke, and asked by his wife whither hee went, he anſwered ſcornefully, To the Stewes, going indeed preſently to his Adultereſſe. After a while hee returneth to horſe, and offering to manage his round, the horſe leaps and bounds extraordinarily, and caſts this wretched man out of the ſaddle, in ſuch ſort, as one of his feet hung in the bridle. The horſe being hot, ran ſo furiouſly vpon the ſtones, as he beat out his braines, and neuer ſtayed vntill he came before the Stues, where this miſerable man remained dead vpon the place.

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The Spaniards in the West Indies going to seeke gold neere vnto the gulfe of Vruba, their captaine, called *Horeda*, carried away the daughter of the Cacique or lord of the place prisoner, and abused her as his concubine: the Cacique soon after came to the captaine, making shew that hee came to redeeme his daughter, but being come into his presence, hee reproched him with injurious words, and shot a poisoned arrow at him, with an intent to kill him; but he wounded him onely in the thigh: whereupon the Spaniards rushing in suddenly with their swords drawne, slew the Cacique, his wife, and all his companie. But this villanous captaine escaped not the arrow of Gods wrath: for he was driuen to retire out of that countrey into Hispaniola, where he died of his wound within few daies after in extreame paines: all his companie being embarked to Spaine-ward, were driuen backe by the winde, and after infinite toyles, some of them were slaine by the Indians, and the rest died miserably of diuers diseases: and this was the fruit of that Adulterie.

Benzo. Gomara. Hist. Ind. lib. 2. cap. 57.

In the yeare 1533, a certaine religious man in the towne of Clauenne in the Grisons countrey being enamoured with a certaine beautifull maide, assayed by all meanes to corrupt her chastitie, and to allure her to his will: but when by no meanes hee could obtaine his desire, he counterfeited certaine apparitions and reuelations, abusing the sacred name of God, and of the Virgin *Mary*, and so seduced this poore maid to his lust: but his imposture being discouered, he was committed to prison, and notwithstanding his Order, was publikely beheaded, and his bodie burnt.

Stumpsius. lib. 10. hist. of Suisse.

CHAP. XXIII.

Shewing, that Stues ought not to be ſuffered among Chriſtians.

BY this which hath beene ſpoken it appeareth manifeſtly, how infamous a thing is it among Chriſtians to priuiledge and allow publike places for adulteries, albeit it is a common thing in the greateſt cities of Europe; yea, and in the verie bowels of Chriſtendome, where no ſuch villanie ſhould be tolerated. There is nothing that can caſt any colour of excuſe vpon it, ſeeing it is expreſſely contrarie to Gods edict in many places: as firſt, *Thou ſhalt not commit Adultery:* and in the 19 of Leu. 29. *Thou ſhalt not pollute thy daughter in proſtetuting her to be a whore, leſt the land be defiled with whoredom, and filled with wickedneſſe:* and in Deut. 23. 17. *Let there be no whore of the daughters of Iſrael, neither a whore keeper of the ſonnes of Iſrael.* This is the decree of God, and the rule which he had giuen vs to ſquare our affections by, and it admitteth no diſpenſation. But ſome doe obiect, that thoſe things are tolerated to auoid greater miſchiefes: as though the Lord were not well aduiſed when hee gaue forth thoſe commandements, or that mortall men had more diſcretion than the immortall God. This truely is nothing elſe but to reject and diſannull that which S. *Paul* requireth as a dutie of all Chriſtians; namely, That fornication and all vncleanneſſe ſhould not once be named amongſt vs, neither filthines, fooliſh talking, or jeſting, which are things not comely; forſomuch as no whoremonger nor vncleane perſon can haue any inheritance in the kingdome of God. *Plato* the Philoſopher, though a Panim, & ignorant of the knowledge of the true God, forbad expreſſely in his commonwealth Poets and Painters to repreſent or ſet to

Epheſ. 5.

Dial. 3.

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the view any vncleane and laſciuious counterfeit, whereby good manners might be any waies depraued. *Ariſtotle* following his maſters ſteps, ordained in his Politiques, That all filthie communication ſhould bee baniſhed out of his Citie. How farre were they then from giuing leaue and libertie for filthie and ſtinking brothel-houſes to bee erected and maintained? In this therefore the verie Heathen are a ſhame and reproch to thoſe that call themſelues Chriſtians and Catholiques. Beſides, the goodly reaſon which they alledge for their vpholding of their Stues is ſo farre from the truth, that the contrarie is euer truer; namely, that by their odious and diſhoneſt libertie more euill ariſeth to the World than otherwiſe would, inſomuch as it ſetteth open a wide dore to all diſſoluteneſſe and whoredomes, and an occaſion of lecherie and vncleanneſſe euen to thoſe that otherwiſe would abſtayne from all ſuch filthy actions. How many yong folke are there, as well men as women, that by this meanes giue themſelues ouer to looſeneſſe, and vndoe themſelues vtterly? How many murders are, haue beene, and ſtill will be committed thereby? What a diſorder, confuſion, and ignominie of nature is it, for a father to lye with her with whom his ſonne had beene but a little before? Or the ſon to come after the father? and ſuch like: but by the juſt judgement of God it commeth to paſſe, that that which is thought to bee encloſed within the precincts of certaine appointed places, ſpreadeth it ſelfe at large ſo farre, that oftentimes whole ſtreets and cities are poyſoned; yea, euen their houſes, who in regard of their place either in the law or policie, ought to ſtop the ſtreame of ſuch vices: nay, which is more maruell, they that with open mouth vaunt themſelues to bee Gods Lieutenants on earth, Chriſts Vicars, and ſucceſſors to his Apoſtles, are ſo filthie and abhominable, as to ſuffer publike bauds and whores to be vnder their noſes vncontrouled; and which is more, to enrich their treaſures by their traffique. *Cornelius Agrippa* ſayth, That of all the he-bauds of his time, Pope *Sextus* was moſt infamous: for hee builded a moſt glorious and ſtately

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Lib. 7. cap. 17.

Stues (if any ſtate or glorie can abide in ſo bad a place) as well for common Adulterie, as vnnaturall Sodomie, to be exerciſed in. He vſed (as *Heliogalibus* was wont to do) to maintaine heards of whores, with whom he participated his friends and ſeruants as they ſtood in need, and by Adulteries reared yerely great reuenues into his purſe. *Balæus* ſaith, That at this day euerie whore in Rome payes tribute to the Pope, a Iulle; which amounted then to twenty thouſand ducats by the yere at leaſt; but now the number is ſo encreaſed, that it ariſeth to fortie thouſand. I thinke there is none ignorant, how Pope *Paul* the third had by computation fiue and fortie thouſand whores and courtizans, that payed him a monethly tribute for their whoredomes: and thus alſo this holy Father was a protector and vpholder of the Stues, and deſerued by his villanous behauior (for he was one of the lewdeſt Adulterers of that time) to beare the name of the maſter and erector of theſe filthie places: and herein both hee and the reſt of that crue haue ſhewed themſelues enemies to God, and true Antichriſtes indeed, and haue not onely imitated, but farre ſurpaſſed ſhameleſſe and wicked *Caligula* in all filthie and monſtrous dealings. Thou ſhalt not (ſayth *Moſes*) bring the hire of a whore into the houſe of the Lord thy God for any vow: by what title then can theſe honeſt men exact ſo great a rent from their whoriſh tenants, ſeeing it is by the law of God a thing ſo abhominable? Truely it can no otherwiſe be but a kinde of art of bauderie, as may bee gathered out of the law which is in *F. de ritu nupt. L. palem. Qui habet mancipia, &c.* The meaning whereof is, That he which for gaine proſtituteth his ſlaues to the luſt of men, and draweth thereby commoditie to himſelfe, is a baud: Hee is alſo ſtayned with infamie by the law *Athletas*, that partaketh the gaine or wages of a whore. How much more then is that law of *Iuſtinian* to bee commended, which commaundeth all whores to bee baniſhed out of the confines of Cities and Commonwealths? It was alſo a worthie and memorable act of *Theodiſius*, when hee rooted the Stues out of Rome; and

Deut. 23.

Socrat. lib. 5. cap. 18. Eccleſiaſt. hiſt.

of

of Saint *Lewis* king of France, that pulled downe the Stues at Paris, and chaſed away, as neere as hee could, all looſe and whoriſh women from his dominions. The antient Romanes permitted no women to become an open whore, before ſhee had made a formall declaration of her intent before the Ædiles; thinking by this meanes to quench their hot luſt, becauſe they would be aſhamed to make ſuch an open confeſſion. And by a decree of the Sanate it was enacted, That no woman comming of a gentle ſtocke ſhould bee ſuffered to giue her ſelfe ouer to this trade, it being a ſtaine and blot to true nobilitie. *Corn. Tacit.*

CHAP. XXIIII.

Of Whoredomes committed vnder colour of Marriage.

SEeing that oftentimes it falleth out, that thoſe which in ſhew ſeeme moſt honeſt, thinke it a thing lawful to conuerſe together as man and wife by ſome ſecret and priuat contract, without making account of the publike celebration of marriage as neceſſarie, but for ſome worldly reſpects, according as their fooliſh and diſordinat affections miſperſuadeth them, to diſpence therewith: It ſhall not bee impertinent as we goe, to giue warning how vnlawfull all ſuch conuerſation is, and how contrarie to good manners, and to the laudable cuſtomes of all ciuile and well gouerned people. For it is ſo farre from deſeruing the name of Mariage, that on the other ſide it can be nothing but plaine whoredome and fornication: the which name and title *Tertullian* giueth to all ſecret and priuy meetings which haue not bin allowed of, receiued, *Lib. de pud.*

ceiued, and blessed by the Church of God. Againe, besides the euill example which is exhibited, there is this mischiefe moreouer, that the children of such a bed cannot bee esteemed legitimate, yea God himselfe accurseth such lawlesse familiaritie, as the mischiefes that arise therefrom doe declare, whereof this one example which wee alledge shall serue for sufficient proofe.

In the raigne of *Lewis* the ninth, king of France, and *Iulius* the second, Pope of Rome, there was a gentleman of Naples called *Antonio Bologne*, that had been gouernor of *Fredericke* of Arragons house, when he was king of Naples, and had the same office vnder the duchesse of Malfi after she was widow; with whome in protract of time hee grew to haue such secret and priuie acquaintance (albeit shee was a princesse and hee her seruant) that hee enjoyed her as his owne wife. And thus they conuersed secretly together vnder the colour of marriage accorded betwixt them, the space of certaine yeares, vntill she bore vnto him three children: by which meanes their priuate dealings which they so much desired to smother and keepe close, burst out and bewrayed it selfe. The matter being come to her brothers eares, they tooke it so to the heart, that they could not rest vntill they had reuenged the vile injurie and dishonour which they pretended to haue beene done to them and their whole house, equally by them both. Therfore when they had chased them first from Ancona, whither in hope of quietnesse they had fled out of Naples, they draue them also out of Tuscane: who seeing themselues so hotly pursued on euerie side, resolued to make towards Venice, thinking there to finde some safetie: But in the midway shee was ouertaken and brought backe to Naples, where in short space she miserably ended her life; for her brothers guard strangled her to death, together with her chambermaid, who had serued in stead of a baud to them; and her poore infants which she had by the said *Bologne*. But he by the goodnesse of his horse escaping, tooke his flight to Milan, where hee sojourned quiet-

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ly a long while, vntill at the inſtant purſuit of one of her brothers, the Cardinall of Arragon, hee was ſlaine in the open ſtreets, when he leaſt miſtruſted any preſent danger. And this was a true Cardinall like exploit indeed, repreſenting that mildneſſe, mercifulneſſe, and good nature which is ſo required of euery Chriſtian, in traiterouſly murdering a man ſo many yeares after the firſt rancour was conceiued, that might well in halfe that ſpace haue been digeſted, in foſtering hatred ſo long in his cruell heart, and waging ruffians and murderers to commit ſo monſtrous an act: wherein albeit the Cardinals crueltie was moſt famous, as alſo in putting to death the poore infants, yet Gods juſtice bare the ſway, that vſed him as an inſtrument to puniſh thoſe who vnder the vaile of ſecret marriage thought it lawfull for them to commit any villanie. And thus God buſieth ſometime the moſt wicked about his will, and maketh the rage and furie of the diuell himſelfe ſerue for meanes to bring to paſſe his fearefull judgements.

CHAP. XXV.

Of vnlawfull Marriages, and their iſſues.

NOw to redreſſe all ſuch euils as haue before beene mentioned, and to auoid all inconueniences in this caſe, God of his bountifull mercie hath ordained marriage as a remedie to be applyed to all ſuch as haue not the gift of continencie, leaſt they ſhould fall into fornication: which notwithſtanding many ſhameleſſe creatures that bluſh not at their owne filthineſſe, but rather rejoice therein, make no account of. Such are they that making marriage one of the Sacraments of the Church, doe neuertheleſſe deſpiſe as a vile and prophane thing; albeit that the

the Apoſtle ſaith, That marriage is honorable among al men, and the bed vndefiled; but whoremongers and Adulterers God will judge. But they haue it not in that eſtimation, ſeeing by authoritie they are depriued of the vſe thereof, and not of Adulterie. That which is honeſt and laudable is forbidden, and that which is ſinful and vnlawful, allowed of. This (ſaith *Sleiden*) is the cuſtome of the German Biſhops, for money to ſuffer their Prieſtes to keepe harlots, not exacting any other puniſhment, ſauing their purſes, to priuiledge their knaueries. But theſe raines of libertie were let more looſe in certaine villages of the Cantons of Switzers, where it was not only winked at, but alſo commaunded, That euery new Prieſt ſhould haue his priuat whore for his owne tooth; that he might not intermeddle with other mens. Neither was it without reaſon that *Iohn le Maire* ſaid, how vnder the ſhew and color of chaſtitie, Prieſts whoredomes did ouerflow, being men abandoned to all diſſolute and riotous liuing. Now then it were far better to marry than to burne; yet in ſuch ſort to marrie, that all giddineſſe and inconſideration ſet aſide, euery one ſhould match himſelfe according to his degree and age, with great reſpect and good aduiſement had vnto them both, to the end to auoid thoſe miſchiefes and enormities which oftentimes happen, when either by an ouer hardy, fooliſh, and raſh preſumption, a man would neſtle himſelfe in an higher neſt than his eſtate and calling requireth, or by a ſenſual and fleſhly luſt paſſing the bounds of reaſon, goeth about to conſtraine and interrupt the law of nature. The chiefeſt thing that is required in marriage, is the conſent of parties, as well of themſelues that are to be joyned together, as of each of their parents; the contrary whereof is conſtraint, where either party is forced: as it hapned to thoſe two hundred maids which the Beniamites tooke by force and violence to be their wiues.

Lib. 4.

Lib. 3.

Iudg. 21.

This was a reproach to *Romulus* the firſt King of Rome, when hee rauiſhed the Sabine virgins that came to ſee their ſports, which was cauſe of great war betwixt them. Moreouer beſides the mutuall joynt of loue which ought to be betwixt

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man and wife, it is neceſſarie that they that marrie do marry in the Lord, to ſerue him in greater puritie, and with leſſe diſturbance; which cannot be if a Chriſtian marrie an Infidell, for the great difficulties and hinderances that vſually ſpring from ſuch a roote. Therefore it was ſtraitly forbidden the people of God to contract marriages with Idolaters; yea and the holy Patriarchs before any ſuch law was giuen, had carefully great regard (in the marriages of their children) to this thing, as the example of *Abraham* doth ſufficiently declare. Therefore they that haue any manner of gouernment and authority ouer vnmarried folkes, whether they be fathers, mothers, kinſmen, or Tutors, ought to haue eſpeciall care and regard thereof. Yea, Chriſtian Princes and Lords, or Rulers of commonwealths, ſhould not in this reſpect be ſo ſupine and negligent in the performance of their offices, as once to permit and ſuffer this amongſt them which is ſo directly contrarie to the Word of God; but rather by eſpeciall charge forbid it, to the end that both their Lawes might be conformable, and in euerie reſpect agreeable to the holy Ordinance of God; and that the way might be ſtopped to thoſe miſchiefes which were likely to ariſe from ſuch euill concluded marriages. For what reaſon is it that a young maid baptiſed and brought vp in the Church of Chriſt, ſhould be giuen in marriage to a worſhipper of Images and Idols; and ſent to ſuch a countrie where the worſhip of God is not ſo much as once thought vpon? Is not this to plucke a ſoule out of the houſe of God, and thruſt it into the houſe of the Diuell? out of heauen, into hell? than which, what greater apoſtaſie or falling from God can there be? whereof all they are guiltie, that either make vp ſuch mariages; or giue their good will or conſent to them, or do not hinder the cauſe and proceedings of them, if any manner of way they can. Now that this confuſion and mixture of Religion in mariages is vnpleaſant and noyſome to God, it manifeſtly appeareth by the ſixt chapter of *Geneſis*, where it is ſaid, that becauſe the ſonnes of God (to wit thoſe whome God had ſeperated for himſelfe from the beginning of the world

Exod. 34. 16. Deut. 7. 3.

to

382 to be his peculiar ones,) were ſo euill aduiſed, as to be allured with the beauties of the daughters of men, (to wit, of thoſe which were not choſen of God to be his people; and to marry with them, corrupting themſelues by this contagious acquaintance of prophane people, with whom they ſhould haue had nothing to do) that therefore God was incenſed againſt them, and reſolued ſimply to reuenge the wickednesſe of each partie without reſpect. Beſide, the monſtrous fruits of thoſe prophane marriages, doe ſufficiently declare their odiouſneſſe in Gods ſight: for from them aroſe gyants of ſtrength and ſtature, exceeding the proportion of men, who by their hugenes did much wrong and violence in the world, and gained fearefull and terrible names to themſelues: but God (prouoked by their oppreſſions) drowned their tyrannies in the floud, and made an end of the world for their ſakes.

In the time of the Iudges in Iſrael, the Iſraelites were chaſtiſed by the hand of God for this ſame fault; for they tooke to wiues the daughters of the vncircumciſed, & gaue them their
Iudg 3. daughters alſo. In like ſort framed they themſelues by this meanes to their corrupt manners and ſuperſtitions, and to the ſeruice of their Idolatrous gods: but the Lord of heauen rayned downe anger vpon their heads, and made them ſubject to a ſtranger, the king of Meſopotamia, whom they ſerued the ſpace of eight yeares.

1. King. 11. Looke what hapned to king *Solomon* for giuing his heart to ſtrange women that were not of the houſhold of Gods people: he that before was repleniſhed with ſuch admirable wiſedome, that he was the wonder of the world, was in his old age depriued thereof, and beſotted with a kind of dulneſſe of vnderſtanding, and led aſide from the true knowledge of God to ſerue Idols, and to build them altars and chappels for their worſhip; and all this to pleaſe forſooth his wiues humours, whoſe acquaintance was the chiefe cauſe of his miſerie and Apoſtaſie.

CHAP.

CHAP. XXIV.

Touching inceſtuous Marriages.

NOw as it is vnlawfull to contract marriages with parties of contrarie religion, ſo it is as vnlawfull to marry thoſe that are neere vnto vs by any decree of kindred or affinitie, as it is inhibited not onely by the law of God, but alſo by ciuill and politique conſtitutions: where unto all nations haue euer by the ſole inſtinct of nature agreed and accorded, except the Ægyptians and Perſians, whoſe abhominations were ſo great, as to take their owne ſiſters and mothers to bee their wiues. *Cambyſes* king of Media and Perſia, married his owne ſiſter, but it was not long ere he put her to death: a juſt proofe of an vnjuſt and accurſed marriage. Many others there were in protract of time, that in their inſatiable luſts ſhewed themſelues no leſſe vnſtaied and vnbridled in their lawleſſe affections than hee: One of which was *Antigonus* king of Iudea, ſonne of *Herodes*, ſyrnamed Great, who bluſhed not to marrie his ſiſter, the late wife of his deceaſed brother *Alexander*, by whom ſhee had borne two children: but for this and diuers other his good deeds, hee loſt not onely his goods (which were confiſcated) but was himſelfe alſo baniſhed out of his countrey into a forreine place, from Iudea to Vienna, in France. *Ioſeph. antiq. lib. 17. cap. 15.*

Herod alſo the Tetrarch was ſo impudent and ſhameleſſe, that he tooke from his brother *Philip* his wife *Herodias*, and eſpouſed her vnto himſelfe: which ſhameleſſe and inceſtuous deed *Iohn* Baptiſt reprouing in him, told him plainly how vnlawfull it was for him to poſſeſſe his brothers wife: but the puniſhment that befell him for this, and many other his ſins, wee haue heard in the former booke, and need not here to bee repeated. The ſame, *lib. 18. cap. 3.*

Anton.

384 *Anton. Caracalla* tooke to wife his mother in law, allured thereunto by her faire enticements: whose wretched and miserable end hath alreadie beene touched in the former booke.

The Emperour *Heraclius*, after the decease of his first wife, maried his owne neece the daughter of his brother: which turned mightily to his vndoing; for besides that, that vnder his raigne, and as it were by his occasion, the Saracens entered the borders of Christendome, and spoyled and destroyed his dominions vnder his nose, to his foule and vtter disgrace, hee was ouer and aboue smitten corporally with so grieuous and irkesome a disease of dropsie, that hee dyed thereof.

Thus many men runne ryot, by assuming to themselues too much libertie, and breake the bounds of ciuile honestie required in all Contracts, and too audaciously set themselues against the commandement of God, which ought to bee of such authoritie with all men, that none (bee they neuer so great) should dare to derogate one jot from them, vnlesse they meant wholly to oppose themselues as profest enemies to God himselfe, and to turne all the good order of things into confusion. All which notwithstanding, some of the Romish Popes haue presumed to encroch vpon Gods right, and to disanull by their foolish decrees the lawes of the Almightie: As *Alexander* the sixth did, who by his Bull approued the incestuous mariage of *Ferdinand* King of Napies with his owne Aunt his father *Alphonsus* sister by the fathers side: which otherwise (saith Cardinall *Bembus*) had been against all law and equitie, and in no case to be tollerated and borne withall.

Sleid. lib. 9.

Henrie the seuenth, King of England, after the death of his eldest sonne *Arthur*, caused (by the speciall dispensation of Pope *Iulius*) his next sonne named *Henrie*, to take to wife his brothers widow called *Katherine*, daughter to *Ferdinando* king of Spain, for the desire he had to haue this Spanish affinitie continued: who succeeding his father in the crowne,

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after continuance of time, began to aduise himselfe, and to consult whether this marriage with his brothers wife might be lawfull or no; and found it by conference both of holy and prophane lawes vtterly vnlawfull: whereupon hee sent certaine Bishops to the Queen to giue her to know, That the Popes dispensation was altogether vnjust, and of none effect to priuiledge such an act: to whome shee answered, That it was too late to call in question the Popes Bull which so long time they had allowed of. The two Cardinals that were in Commission from the Pope to decide the controuersie, and to award judgement vpon the matter, were once vpon point to conclude the decree which the king desired, had not the Pope impeached their determination in regard of the Emperour *Charles*, nephew to the said Queene, whome he was loath to displease: wherefore the king seeing himselfe frustrate of his purpose in this behalfe, sent into diuers Countries to know the judgement of all the learned Diuines concerning the matter in controuersie, who (especially those that dwelt not farre off) seemed to allow and approoue the diuorce: Thereupon hee resolued (reiecting his old wife) to take him to a new, and to marrie (as he did) *Anne* of Bullaine one of the Queenes maids of honour, a woman of most rare and excellent beautie. Now as touching his first marriage with his brothers wife, how vnfortunat it was in it owne nature, and how vnjustly dispensed withall by the Pope, wee shall anon see, by those heauie, sorrowfull, and troublesome euents and issues which immediatly followed in the necke thereof.

And first and foremost of the euill fare of the Cardinall of Yorke, with whome the king beeing highly displeased for that at his instance and request, the Pope had opposed himselfe to this marriage, requited him (and not vndeseruedly) on this manner: first he deposed him from the office of the Chancellorship: secondly, depriued him of two of his three bishopricks which he held: and lastly, sent him packing

386 to his owne house, as one whome he neuer purposed more to see: yet afterward beeing aduertised of certaine insolent and threatning speeches which he vsed against him, he sent again for him: but he not daring to refuse to come at his call, died in the way with meere griefe and despight. The Pope gaue his definitiue sentence against this act, and fauored the cause of the diuorced Ladie: but what gained hee by it, saue onely that the king, offended with him, rejected him & all his trumperie, retaining his yearely tribute leuied out of this realme, and conuerted it to another vse: and this was the recompence of his goodly dispensation with an incestuous marriage: wherein although, to speake truely and properly, he lost nothing of his owne, yet it was a deepe checke and no shallow losse to him and his successors, to be depriued of so goodly a reuenue, and so great authoritie in this realme, as he then was.

CHAP. XXVII.

Of Adulterie.

SEeing that mariage is so holy an institution and ordinance of God, as it hath beene shewed to be; it followeth by good right that the corruption thereof, namely Adulterie, whereby the bond of mariage is dissolued, should be forbidden: for the woman that is polluted therewith, despiseth her owne husband, yea and for the most part hateth him, and foisteth in strange seed (euen his enemies brats) in stead of his owne, not onely to be fathered, but also to be brought vp and maintained by him, and in time to be made inheritors of his possessions: which thing beeing once knowne, must needs stirre vp coles to set anger on fire, and set abroach much mischiefe: and albeit that the poore infants are innocent and guiltlesse of the crime, yet doth the punishment and ignominie

nie thereof redound to them, because they cannot be reputed as legitimate, but are euen marked with the blacke coale of bastardie whilest they liue: so grieuous is the guilt of this sinne, and vneasie to bee remooued. For this cause the very Heathen not onely reproued adulterie euermore, but also by authoritie of law prohibited it, and allotted to death the offenders therein.

Abimelech king of the Philistims, a man without circumcision, and therefore without the couenant, knowing by the light of nature (for he knew not the law of God) how sacred and inuiolable the knot of marriage ought to be, expressely forbad all his people from doing any injurie to *Isaac* in regard of his wife, and from touching her dishonestly vpon paine of death. Out of the same fountain sprang the words of queene *Hecuba* in *Euripides*, speaking to *Menlaus* e touching *Helen*, when she admonished him to enact this law, That euerie woman which should betray her husbands credit, and her owne chastitie to another man, should die the death. Gen. 26.

In old time the Ægyptians vsed to punish adultery on this sort; the man with a thousand jerkes with a reed, and the woman with cutting off her nose; but hee that forced a free woman to his lust, had his priuie members cut off. By the law of *Iulia*, adulterers were without difference adjudged to death, insomuch that *Iulius Antonius*, a man of great parentage and reputation among the Romans, whose sonne was nephew to *Augustus* sister (as *Cornelius Tacitus* reporteth) was for this crime executed to death. *Aurelianus* the Emperour did so hate and detest this vice, that to the end to scare and terrifie his souldiers from the like offence, hee punished a souldier which had committed adulterie which his hostesse in most seuere manner, euen by causing him to be tyed by both his feet to two trees bent downe to the earth with force, which being let goe, returning to their course, rent him cruelly in pieces, the one halfe of his bodie hanging on the one tree, and the other on the other. Yea and at this day amongst the verie Turkes and Tartarians, this sinne is sharply punished. So that *Diodor.* *Lib. 4. Annal.*

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we ought not wonder that the Lord ſhould ordaine death for
Leuit.20.10. the Adulterer. If a man (ſaith the law) lie with another mans wife, if (I ſay) hee commit adulterie with his neighbors wife, the adulterer and the Adultereſſe ſhall die the death. And in
Deut.22.22. another place, If a man be found lying with a woman married to a man, they ſhall die both twaine; to wit, the man that lay with the wife, and the wife, that thou mayeſt put away euil from Iſrael. Yea, and before *Moſes* time alſo, it was a cu-
Gen.38. ſtome to burne the Adulterers with fire, as it appeareth by the ſentence of *Iuda* (one of the twelue Patriarches) vpon *Thamar* his daughter in law, becauſe he ſuppoſed her to haue plaied the whore. Beſide all this, to the end this ſin might not bee ſhuffled vp and kept cloſe, there was a meanes giuen, whereby if a man did but ſuſpect his wife for this ſin, though ſhe could by no witnes or proofe be conuinced, her wickedneſſe notwithſtanding moſt ſtrangely and extraordinarily
Num.5. might be diſcouered. And it was this: The woman publikely at her husbands ſuit called in queſtion before the Prieſt, who was to giue judgement of her after diuers ceremonies and circumſtances performed, and bitter curſes pronounced by him, her bellie would burſt, and her thigh would rot, if ſhee were guiltie, and ſhe ſhould be a curſe amongſt the people for her ſinne; but if ſhe was free, no euill would come vnto her. Thus it pleaſed God to make knowne, that the filthineſſe of thoſe that are polluted with this ſinne, ſhould not bee hid. This may more cleerely appeare by the example of the Leuites wife, of whome it is ſpoken in the 19, 20, and 21 Chapters of *Iudges*, who hauing forſaken her husband to play the whore, certaine moneths after hee had againe receiued her to be his wife, ſhee was giuen ouer againſt her will to
Rape, l.2.c.19. the villanous and monſtrous luſts of the moſt wicked and peruerſe Gibeonites, that ſo abuſed her for the ſpace of a whole night together, that in the morning ſhee was found dead vpon the threſhold: which thing turned to a great deſtruction and ouerthrow in Iſrael; for the Leuite, when hee aroſe, and found his wife newly dead at the dore of his lodging,

ging, he cut and dismembred her bodie into twelue pieces, and sent them into all the countries of Israell, to euerie tribe one, to giue them to vnderstand, how vile and monstrous an injurie was done vnto him: whereupon the whole nation assembling and consulting together, when they saw how the Benjamites (in whose tribe this monstrous villanie was committed) make no reckoning of seeing punishment executed vpon those execrable wretches, they tooke armes against them, and made warre vpon them; wherein though at the first conflict they lost to the number of fortie thousand men, yet afterward they discomfited and ouerthrew the Beniamites, and slew of them 25000, rasing and burning downe the city Gibea (where the sinne was committed) with all the rest of the cities of that tribe, in such sort that there remained aliue but six hundred persons, that saued their liues by flying into the desart, and there hid themselues foure moneths, vntill such time as the Israelites taking pittie of them, lest they should vtterly be brought to nought, gaue them to wife (to the end to repeople them againe) foure hundred virgins of the inhabitants of Iabes Gilead, reserued out of that slaughter of those people, wherein man, woman, and child, were put to the sword, for not comming forth to take part with their brethren in that late warre. And forasmuch as yet there remained two hundred of them vnprouided for, the Antients of Israel gaue them libertie to take by force two hundred of the daughters of their people: which could not be but great injurie and vexation vnto their parents, to bee thus robbed of their daughters, & to see them maried at all aduentures, without their consent or liking. These were the mischiefes which issued and sprang from that vile and abhominable adulterie of the wicked Gibeonites with the Leuites wife, whose first voluntarie sinne was in like manner also most justly punished by this second rape: and this is no new practise of our most just God, to punish one sinne by another, and sinners in the same kinde wherein they haue offended.

One sinne punished with another.

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When king *Dauid*, after he had ouercome the moſt part
2.Sam.11. of his enemies, and made them tributaries vnto him, and injoyed ſome reſt in his kingdom, whileſt his men of war purſuing their victorie, deſtroyed the Ammonites, and were in beſieging Rabba their chiefe citie, hee was ſo enflamed with the beautie of *Bathſhabe*, *Vrians* wife, that he cauſed her to bee conueyed to him to lie with her: to which ſin hee combined another more grieuous; to wit, when he ſaw her with childe by him (to the end to couer his adulterie) hee cauſed her huſband to be ſlaine at the ſiege, by putting him in the vantgard of the battell at the aſſault; and then thinking himſelfe cocksure, married *Bathſhabe*. But all this while, as it was but vaine allurements, no ſolid joy that fed his mind, and his ſleepe was but of ſin, not of ſafety, wherein he ſlumbred: ſo the Lord awakened him right ſoone by afflictions and croſſes, to make him feele the burden of the ſinne which hee had committed: firſt therefore the child (the fruit of this adultery) was ſtriken with
2.Sam.12. ſickneſſe and died: next his daughter *Thamar*, *Abſoloms* ſiſter, was rauiſhed by *Ammon* one of his own ſonnes: thirdly
2.Sam.13. *Ammon* for his inceſt was ſlain by *Abſolom*: & fourthly *Ab-*
2.Sam.15. *ſolom* (ambitiouſly aſpiring after the kingdome, and conſpiring againſt him) rayſed war vpon him, and defiled his concubines, and came to a wofull deſtruction. All which things (being grieuous croſſes to king *Dauid*) were inflicted by the juſt hand of God, to chaſtiſe and correct him for his good, not to deſtroy him in his wickedneſſe: neither did it want the effect in him, for he was ſo far from ſwelling and hardening himſelfe in his ſinne, that contrariwiſe hee caſt downe and humbled himſelfe, and craued pardon and forgiueneſſe at the hand of God with all his heart, and true repentance: not like to ſuch as grow obſtinat in their ſinnes and wickedneſſe, and make themſelues beleeue all things are lawfull for them, although they be neuer ſo vile and diſhoneſt. This therefore that wee haue ſpoken concerning *Dauid*, is not to place him among the number of lewd and wicked liuers, but to ſhew by

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his chastisements (being a man after Gods owne heart) how odious and displeasant this sinne of Adulterie is to the Lord, and what punishment all others are to expect that wallow therein, since he spared not him whom he so much loued and fauoured.

CHAP. XXVIII.

Other examples like vnto the former.

THe historie of the rauishment of *Helene*, registred by so many worthy and excellent Authors, and the great euils that pursued the same, is not to bee counted altogether an idle fable, or an inuention of pleasure, seeing that it is sure, that vpon that occasion great and huge warre arose betweene the Græcians and the Trojanes; during the which the whole countrey was hauocked, many cities and townes destroyed, much bloud shed, and thousands of men discomfited; among whom the rauisher and adulterer himselfe (to wit *Paris*, the chiefe mouuer of all those miserable tragedies) escaped not the edge of the sword; no nor that famous citie Troy (which entertained and maintained the adulterers within her walls) went vnpunished, but at last was taken and destroyed by fire and sword. In which sacking, old and gray headed king *Priam*, with all the remnant of his halfe slaine sonnes, were together murdered, his wife and daughters were taken prisoners, and exposed to the mercie of their enemies: his whole kingdome was entirely spoyled, and his house quite defaced, and welnigh all the Trojane Nobility extinguished: and as touching the whore, *Helene* her selfe (whose disloyaltie gaue consent to the wicked enterprise of forsaking her husbands house, and following a stranger) she was not exempt from punishment:

Herodot. lib. 2.

Thucyd.

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for as some writers affirme, she was slaine at the sacke: but according to others, she was at that time spared, and entertained againe by *Menalaus* her husband; but after his death, she was banished in her old age, and constrained for her last refuge (being both destitute of reliefe and succour, and forsaken of kinsfolks and friends) to flie to Rhodes, where at length (contrarie to her hope) she was put to a shamefull death, euen haning on a tree, which she long time before deserued.

Ant. Volf. vpon *Ouids* epist. of *Hermione* to *Orestes.*

Tit. Liuius.

The injury and dishonor done to *Lucrece*, the wife of *Collatinus*, by *Sextus Tarquinius*, sonne to *Superbus* the last king of Rome, was cause of much trouble and disquietnesse in the citie and elsewhere: for first she (not able to endure the great injurie and indignitie which was done vnto her, pushed forward with anger and despite) slew her selfe in the presence of her husband and kinsfolke, notwithstanding all their desires and willingnesse to cleere her from all blame: with whose death the Romans were so stirred and prouoked against *Sextus* the sonne, and *Tarquinius* the father, that they rebelled forthwith, and when he should enter the city, shut the gates against him, neither would receiue or acknowledge him euer after for their king. Whereupon ensued warre abroad, and alteration of the state at home; for after that time Rome endured no more king to beare rule ouer them, but in their roome created two Consuls to be their gouernors; which kind of gouernment continued to *Iulius Cæsars* time. Thus was *Tarquinius* the father shamefully deposed from his crowne, for the adultery, or rather, rape of his sonne; and *Tarquinius* the son slaine by the Sabians, for the robberies and murders which by his fathers aduice he committed against them; and he himselfe not long after in the war which by the Tuscane succours hee renued against Rome to recouer his lost estate, was discomfited with them, and slaine in the middest of the rout.

Rape *li. 2. c. 19.*

Plutarch.

In the Emperor *Valentinianus* time, the first of that name many women of great account and parentage, were for committing adulterie put to death, as testifieth *Ammianus Marcellinus.*

When

When Europe, after the horrible wasting and great ruines which it suffered by the furious inuasion of *Attila*, began to take a little breath and finde some ease, behold a new trouble, more hurtfull and pernitious than the former, came vpon it, by meanes of the filthie lecherie and lust of the Emperour *Valentinianus*, the third of that name, who by reason of his euill bringing vp, and gouernement vnder his mother *Placidia*, beeing too much subiect to his owne voluptuousnesse, and tyed to his owne desires, dishonoured the wife of *Petronius Maximus*, a Senatour of Rome, by forcing her to his pleasure; an act indeed that cost him his life, and many more beside, and that drew after it the finall destruction of the Romane Empire, and the horrible besacking and desolation of the Citie of Rome: For the Emperour being thus taken and set on fire with the loue of this woman, through the excellent beautie wherewith shee was endued, endeauored first to entice her to his lust by faire allurements; and seeing that the bulwarke of her vertuous chastitie would not by this meanes bee shaken, but that all his pursute was still in vaine, he tryed a new course, and attempted to get her by deceit and policie; which to bring about, one day setting himselfe to play with her husband *Maximus*, he won of him his ring, which hee no sooner had, but secretly hee sent it to his wife in her husbands name, with this commaundement, That by that token shee should come presently to the Court, to doe her dutie to the Empresse *Eudoxia*: shee, seeing her husbands ring, doubted nothing but came forthwith, as shee was commaunded; where, whilest shee was entertayned by certaine suborned women, whome the Emperour had set on, hee himselfe commeth in place, and discloseth vnto her his whole loue, which he said hee could no longer represse, but must needs satisfie, if not by faire meanes, at least by force and compulsion, and so he constrained her to his lust. Her husband aduertised hereof, intended to reuenge this injurie vpon the Emperour with his owne hand: but seeing he could

Lib. 28.

Procop.

Rape, *lib. 2. cap. 19.*

394 could not execute his purpose whilest *Actius*, the Captaine Generall of *Valentinianus* armie liued (a man greatly reuerenced and feared for his mightie and famous exploits, atchieued in the warres against the Burgundians, Gothes, and *Attila*) he found meanes by suggesting a false accusation of treason against him (which made him to be hated and suspected of the Emperour) to worke his death. After that *Actius* was thus traiterously and vnworthily slaine, the griefe of infinite numbers of people for him, in regard of his great vertues and good seruice which hee had done to the Commonwealth, gaue *Maximus* fit occasion to practise the Emperours destruction, and that by this meanes: He set on two of *Actius* most faithfull followers, partly by laying before them the vnworthie death of their master, and partly by presents and rewards, to kill the Emperour; which they performed as he was sitting on his seat of judgement in the sight of the whole multitude; among whom there was not one found that would oppose himselfe to *Maximus* in his defence, saue one of his Eunuchs, who stepping betwixt to saue his life, lost his owne: and the amazement of the whole Citie with this sudden accident was so great, that *Maximus* hauing reuenged himselfe thus vpon the Emperour, without much ado not onely seised vpon the empire, but also vpon the Empresse *Eudoxia*, and that against her will, to be his wife (for his owne died but a little before:) Now the Empresse, not able to endure so vile an indignitie (being aboue measure passionat with griefe and desire of reuenge) conspired his destruction on this manner: She sent secretly into Africa to solicite and request most instantly *Gensericus* King of the Vandales, by prayers mingled with presents, to come to deliuer her and the Citie of Rome from the cruell tyrannie of *Maximus*, and to reuenge the thrice vnjust murder of her husband *Valentinian*; adding moreouer, that he was bound to doe no lesse, in consideration of the league of friendship which by oath was confirmed betwixt them. *Genserius* well

pleased

pleased with these newes, layd hold vpon the offred occasion, which long time hee had more wished than hoped for, and forthwith (being alreadie tickled with hope of a great and inestimable bootie) rigged his ships and made readie his armie by sea, lanching forth with three hundred thousand men, Vandales and Moores, and with this huge fleet made straight for Rome. *Maximus* mean while mistrusting no such matter, especially from those parts, was sore affrighted at the sudden brute of their comming; and not yet vnderstanding the full effect of the matter, perceiuing the whole citie to bee in dismay, and that not onely the common people but also the nobilitie had for feare forsaken their houses, & fled to the mountains or forrests for safety: he I say destitute of succour, tooke himselfe also to his heels, as his surest refuge; but all could not serue to rid him from the just vengeance of God prepared for him, for the murders which he had bin cause of: for certaine Senatours of Rome, his priuate and secret foes, finding him alone in the way of his flight, and remembring their old quarrels, fel vpon him suddenly and felled him down with stones, and after mangled him in pieces, and threw his bodie into Tiber. Three dayes after arriued *Genfericus* with all his forces, and entering Rome, found it naked of all defence, and left to his owne will and discretion: where (albeit hee professed himselfe to be a Christian) yet hee shewed more pride and crueltie, and lesse pittie than either *Attila* or *Alaricus*, two heathen Kings: For hauing giuen his souldiers the pillage of the Citie, they not onely spoyled all priuate houses, but also the Temples and Monasteries in most cruell and riotous manner. All the best and beautifullest things of the city they tooke away, and carried a huge multitude of people prisoners to Affrica, amongst the which was *Eudoxia* the Empresse (with her two daughters *Eudocia* and *Placidia*) who was the cause of all this calamitie; but her trecherie saued not her selfe nor them from thraldome. And thus was Rome sacked and destroyed more than euer it was before; insomuch, that

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Mandat.6. lib.2.cap.8.

Treason, *lib.2.cap.3.*

that the Roman Empire could neuer after recouer it selfe, but decayed euerie day, and grew worse and worse. These were the calamities which the adulterie of *Valentinian* brought vpon himselfe and many others, to his owne destruction, and the vtter ruine of the whole Empire.

Paulus Æmil. Nic.Gil. *Childericke* King of France, sonne to *Merouee*, for laying siege to the chastitie of many great ladies of his realme, the Princes and Barons conspired against him, and droue him to flye for his life.

Paulus Æmil *Eleonor* the wife to king *Lewis* of France (he that first cut through the sea furrowes towards Ierusalem, against the Turkes and Sarasens) would needs couragiously follow her husband in that long and dangerous voyage: but how? Marrie, whilest hee trauailed night and day in perill of his life, she lay at Antioch bathing her selfe in all delights, and and that more licentiously than the reputation or dutie of a maried woman required: wherefore beeing had in suspition, and euill reported of for her lewd behauiour, it was thought meet that shee should be diuorced from the king vnder pretence of consanguinitie, to the end she should not altogether be defamed.

Fulgos. lib.6.cap.1. The faire daughters of *Philip* the faire King of France escaped not at so good a rate: for the King as soone as he smelt out the haunt of their vnchastitie, caused them to be apprehended and imprisoned presently: howbeit one of them (namely, the Counteſse of Poictiers) her innocencie being knowne, was set at libertie, and the other two (to wit, the Queene of Nauarre, and the wife of *Iohn de le March*) being found guiltie by proofe, were adjudged to perpetuall imprisonment: and the Adulterers (two brethren of the countrey of Anjou) with whome these ladies had often lyen, were first cruelly slaine and after hanged.

Froiſſ.vol.1. cap.12. *Charles*, sonne of the aforesaid *Philip* the faire, had to wife the daughter of the Earle of Artois, that also offended in the like case, and in recompence receiued this dishonor and ignominie

minie to be diuorced, and put in prison, and to see him married to another before her face.

In the reigne of *Charles* the sixth there befel a notable and memorable accident, which was this: one *Iaques le Gris*, of the Countrey of Alanson beeing enamoured with a Ladie no lesse faire than honorable, the wife of the Lord of Carouge, came vpon a day when hee knew her husband to be from home, to her house; and fayning as if he had some secret message to vnfold vnto her on her husbands behalfe (for their familiaritie was so great) entred with her all alone into a most secret chamber, where as soone as he had gotten her, hee locked the doore, and throwing himselfe vpon her, forced her vnto his lust, and afterward saued himselfe by speedie flight. Her husband at his returne vnderstanding the injurie and wrong which was done him by this vile miscreant, sought first to reuenge himselfe by justice, and therefore put his cause to be heard by the Parliament of Paris; where beeing debated, it could not well bee decided, because hee wanted witnesses to conuince the crime, except his owne wiues words, which could not bee accepted: so that the Court, to the end that there might some end be made of their quarrell, ordayned a combate betwixt them; which was forthwith performed: for the two duellists entering the lists, fell presently to strokes, and that so eagerly, that in short space the quarrell was decided: the Lord of Carouge, husband of the wronged Ladie, remained conquerour, after hee had slaine his enemie that had wronged him so wickedly and disloyally: the vanquished was forthwith deliuered to the hangman of Paris, who dragged him to mount Falcon, and there hanged him. Now albeit this forme and custome of deciding controuersies hath no ground nor warrant either from humane or diuine Law (God hauing ordained onely an Oath to end doubts, where proofes and witnesses fayle) yet doubtlesse the Lord vsed this as an instrument to bring the treacherous and cruell Adulterer to the de-

Froiſ. Vol. 3. cap. 45.

Rape, *lib. 2. cap. 19.*

398 deserued punishment and shame, which by deniall hee thought to escape.

Fulgos. lib.6 cap.1. A certaine Seneschall of Normandie perceiuing the vicious and suspitious behauiour of his wife with the Steward of his house, watched them so narrowly, that hee tooke them in bed together; hee slew the Adulterer first, and after his wife: for not all her pittifull cryings for mercie, with innumerable teares for this one fault, and holding vp in her armes the children which she had borne vnto him, no nor her house and parentage, beeing sister to *Lewis* the eleuenth then King, could not withold him from killing her with her companion: Howbeit, King *Lewis* neuer made shew of anger, or offence for her death.

Lanq. Chron. *Messelina*, the wife of *Claudius* the Emperor, was a woman of so notable incontinencie, that she would contend with the common harlots in filthy pleasure: at last she fell in loue with a faire young Gentleman called *Silius*, and to obtaine more comodiously her desire, shee caused his wife *Sillana* to bee diuorced; and notwithstanding shee was wife to the Emperour then liuing, yet she openly married him; for which cause, after great complaint made to the Emperor by the Nobles, shee was worthily put to death.

Paul. Iouius, Tom. 2. lib. 38. Sleid lib. 10. *Abusahed* king of Fez was with six of his children murdered at once by his Secratarie for his wiues sake whom hee had abused. And it is not long sithence the two cities Dalmendine and Delmedine were taken from the king of Fez, and brought vnder the Portugals dominion, onely for the rauishment of a woman, whom the Gouernour violently tooke from her husband to abuse, and was slain for his labour.

CHAP.

CHAP. XXIX.

Other examples like vnto the former.

Murſt. Coſmog. lib. 3. Caſp. Hed. Hiſt. Eccleſiaſt.

Marie of Arragon, wife to *Otho* the third, was ſo vnchaſt and laſciuious a woman, and withall barren (for they commonly goe together) that ſhee could neuer ſatisfie her vnſatiable luſt: ſhe carried about with her continually a young lecher in womans cloathes to attend vpon her perſon, with whome ſhee daily committed filthineſſe: who beeing ſuſpected, was in the preſence of many, vntyred, and found to be a man; for which villanie hee was burnt to death. Howbeit the Empreſſe, though pardoned for her fault, returned to her old vomit, and continued her wanton traffique with more than either deſired or loued her companie: at laſt ſhe fell in loue with the Countie of Mutina, a gallant man in perſonage, and too honeſt to bee allured with her ſtale, though hee was often ſolicited by her: wherefore like a tygre ſhee accuſed him to the Emperour (for extreame loue conuerts to extreame hatred, if it be croſſed) of offering to rauiſh her againſt her will; for which cauſe the Emperour *Otho* cauſed him to loſe his head: but his wife beeing priuie to the innocencie of her husband, trauerſed his cauſe, and required juſtice, that though his life was loſt, yet his reputation might bee preſerued: and to prooue his innocencie, ſhee miraculouſly handled yron red with heat without anie hurt; which when the Emperour ſaw, ſearching out the cauſe verie narrowly hee fouud out his wiues villanie, and for her paines cauſed her to bee burned at a ſtake; but on the Earles wife hee beſtowed

400 ſtowed great rewards, euen foure caſtles in recompence of her husband, though no reward could counteruaile that ſo great a loſſe.

Chron. Philip. Melanct. lib. 6. *Rodoaldus* the eighth King of Lumbardie beeing taken in Adulterie euen in the fact, by the husband of the Adultereſſe, was ſlaine without delay. *Anno* 659. In like ſort, *Iohn Malateſta* ſlew his wife and the Adulterer together, when hee tooke them amidſt their embracements. So did one *Lodowicke*, ſteward of Normandie, kill his wife *Carlotta* and her louer *Iohn Lauernus*, as they were in bed together.

Caſp. Hed. part. 4. *Hedion* in his Chronicle telleth of a Doctor of the Law that loued his Proctors wife, with whome as he acquainted himſelfe ouer familiarly and vnhoneſtly, both at her owne houſe, when her husband was abſent, and at a bath in an old womans houſe hard by, the Proctor watched their haunt ſo neere, that he caught them naked together in the bath, and ſo curried the lecherous Doctor with a curry-combe, that he ſcraped out his eyes, and cut off his priuie members; ſo that within three dayes after hee dyed: his wife he ſpared, becauſe ſhe was with childe, otherwiſe ſhe ſhould haue taſted the ſame ſauce.

Another ſtorie like vnto this he telleth of a Popiſh Prieſt, that neuer left to lay ſiege to the chaſtity of an honeſt Matron, till ſhee condiſcending to his deſire, brought him into the ſnare, and cauſed her husband to geld him. I would to God that all that diſhonour their profeſſion by filthie actions might be ſerued after the ſame manner, that there might bee fewer baſtards and bauds and common ſtrumpets than there are now adaies, and that ſince the feare of God is extinguiſhed in their ſoules, the feare and certaintie of ſudden judgements might reſtraine them.

Wolfius Schrenk reported to *Martin Luther*, how in Vaitland foure murders were committed vpon the occaſion of one Adulterie; for whileſt the Adultereſſe ſtrumpet was ban-

banquetting with her louers, her husband came in with a hunting ſpeare in his hand, and ſtrucke him through that ſat next vnto her, and then her alſo; other two in the mean while leapt downe the ſtayres with feare and haſte, broke their arms and ſhortly after dyed.

A certaine Cardinall committed dayly Adulterie with a mans wife, that winked and as it were ſubſcribed vnto it: wherefore her brother taking this diſhonor to his houſe in euill part, watched when the lecher had promiſed to come, but vpon occaſion came not, and in the darke ſlew his ſiſter and her husband, ſuppoſing it to haue beene the Cardinall: but when he perceiued his error, he fled the countrey for feare of the Law: Howbeit, before his departure hee wrought ſuch means, that whom he miſſed in his purpoſe of the ſword, him hee murdered by poyſon. This judgement is not onely for Adulterers, but for Wittals alſo, that yeeld their conſents to the diſhonouring of their owne wiues; a monſtrous kind of creatures, and degenerate not only from the law of humanitie, but of nature alſo. *Theatr. hiſtor.*

Martin Luther hath left recorded in his writings manie examples of judgements on this ſinne, but eſpecially vpon Clergie men, whoſe profeſſion as it requireth a more ſtrict kinde of conuerſation, ſo their ſinnes and judgements were more notorious, both in their own natures, and in the eye and opinion of the world, ſome of which as it is not amiſſe to inſert in this place, ſo it is not vnneceſſary to beleeue them, proceeding from the mouth of ſo worthie a witneſſe.

There was (ſaith he) a man of great authoritie and learning, that forſaking his ſecular life, betooke himſelfe into the Colledge of Prieſts (whether of deuotion, or of hope of libertie to ſinne, let them judge that read this hiſtorie) this new adopted Prieſt fell in loue with a Maſons wife, whom he ſo woed, that hee got his pleaſure of her; and what fitter time but when Maſſe was ſinging did hee daily chuſe for the performing of his villanie. In this haunt he perſiſted a long ſeaſon, till the Maſon finding him in bed with his wife, did not ſummon him *Luther in Epiſt. conſolat. ad Lucum Cranach.*

to law nor penance, but took a ſhorter courſe & cut his throat.

402 *Luther.*

Another Nobleman in Thuringa being taken in adultery, was murthered after this ſtrange faſhion by the Adultereſſes husband; he bound him hand and foot and caſt him into priſon; and to quench his luſt, ſeeing that *Ceres*, that is, gluttonie, is the fewel of *Venus*, that is, luſt, denied him all manner of ſuſtenance, and the more to augment his paine, ſet hot diſhes of meate before him, that the ſmell and ſight thereof might more prouoke his appetite, and the want thereof torment him more. In this torture the wretched lecher abode ſo long, vntil he gnew off the fleſh from his owne ſhoulders, & the eleuenth day of his impriſonment ended his life. His puniſhment was moſt horrible, and too too ſeuere in reſpect of the inflicter, yet moſt iuſt in reſpect of God, whoſe cuſtome his to proportion his judgments to the qualitie of the ſinne that is committed. *Luther* affirmeth this to haue hapned in his childehood, and that both the parties were knowne vnto him by name, which for honour and charitie ſake he would not diſcloſe.

Luther. Mandat. 1. Atheiſme, *Lib.* 1. *cap.* 25.

There was another nobleman that ſo delighted in luſt, and was ſo inordinate in his deſires, that he ſhamed not to ſay, that if his life of pleaſure, and paſſing from harlot to harlot might endure euer, hee would not care for heauen or life eternall. What curſed madneſſe and impiety is this? a man to be ſo forgetfull of his Maker and himſelfe, that he preferred his whores before his Sauiour, and his filthy pleaſure before the grace of God: Doth it not deſerue to be puniſhed with Scorpions? Yes verily, as it was indeed; for the polluted wretch dyed amongſt his ſtrumpets, being ſtrucken with a ſudden ſtroke of Gods vengeance.

In the yeare 1505, a certaine Biſhop well ſeene in all learning and eloquence, and eſpecially skilfull in languages, was notwithſtanding ſo filthie in his conuerſation, that he ſhamed not to defile his body and name with many adulteries: but at length he was ſlaine by a Cobler, whoſe wife he had often corrupted, being taken in bed with her, and ſo receiued a due reward of his filthineſſe.

In

In the yeare of Lord 778, *Kenulphus* King of the West-Saxons in Britain, as he vſually haunted the company of a certaine harlot which he kept at Merton, was ſlaine by one *Clito* the kinſman of *Sigebert* that was late King. *Lanquet. Chr.*

Sergus a King of Scotland was ſo foule a drunkard and glutton, and ſo outragiouſly giuen to harlots, that he neglected his owne wife, and droue her to ſuch penury, that ſhee was faine to ſerue other noble-women for her liuing; wherefore ſhe murthered him in his bed, and after ſlew her ſelfe alſo. The ſame.

Arichbertus eldeſt ſonne vnto *Lotharius* King of France, died euen as he was embracing his whores.

In ſumme to conclude this matter, our Engliſh Chronicles report, that in the yeare of our Lord 349, there was ſo great a plentie of corne and fruit in Britaine, that the like had not bin ſeene many yeres before: but this was the cauſe of much idleneſſe, gluttonie, lecherie, and other vices in the land: (For vſually eaſe and proſperity are the nurſes of all enormitie:) but the Lord requited this their riotous and incontenent life with ſo great a peſtilence and mortalitie, that the liuing ſcantly ſufficed to burie the dead.

Petrarch maketh mention of a certaine Cardinall, that though he was ſeuentie yeares old, yet euery night would haue a freſh whore, and to this end had certaine bauds purueyours and prouiders of his traſh: but he died a miſerable and wretched death. And *Martin Luther* reported, that a biſhop being a common frequenter of the ſtues in Hidelberg, came to this miſerable end; the bords of the chamber whither he vſed to enter were looſened, that as ſoone as he came in he ſlipped through and broke his necke. *Petrarch.*

But aboue all, that which wee finde written in the ſecond booke of *Fincelius* is moſt ſtrange and wonderfull, of a prieſt in Albenthewer, a towne neere adioyning to Gaunt in Flanders, that perſuaded a young maid to reiect and diſobey all her parents godly admonitions, & to become his concubine: when ſhe obiected how vile a ſinne it was, and how contrarie to the Law of God, hee told her, that by the authoritie of the *Iob Fincel. Lib. 2.*

404 Pope, he could diſpence with any wickednesſe, were it neuer ſo great, and further alledged the diſcommodities of mariage, and the pleaſure that would ariſe from that kinde of life: in fine, hee conquered her vertuous purpoſe, and made her yeeld vnto his filthie luſt. But when they had thus pampered their deſires together a while, in came the Diuell, and would needs conclude the play: for as they were banquetting with many ſuch like companions, hee tooke her away from the Prieſts ſide, and notwithſtanding her pittiful crying and all their exorciſing and conjuring, carried her quite away, telling the Prieſt that verie ſhortly he would fetch him alſo, for he was his owne darling.

Holinſhed. I may not heere paſſe ouer in ſilence an Iriſh hiſtorie, famous both for notorious villanie, and excellent in juſtice; wherein wee may ſee by the adulterie of one filthie Frier occaſion giuen not onely of much bloudſhed, but of the ruine of a famous citie, called Roſſe, ſcituate in Leinſter. This city being firſt an vnwalled towne, was (to preuent the ſudden inuaſion of the Iriſh) compaſſed about with a large and ſtrong wall, by the aduice and charges of one *Roſe*, a chaſte widow and bountifull Gentlewoman: This *Roſe* had iſſue three ſonnes, who being bolſtered out by their mothers wealth and their owne traffique, made diuerſe proſperous voyages into farre countries: but as one of the three chapmen was employed in his traffique abroad, ſo the pretty poppet his wife began to play the harlot at home, and that with none but with a fat religious cloyſterer of the towne: they wallowed ſo long in this ſtinking puddle, that ſuſpition began to creep into mens braines, and from ſuſpition the matter was ſo apparent, that it grew to plaine proofe: her vnfortunate husband was no ſooner come home, but notice hereof was blowne in his eares, ſo that with griefe and anger hee grew (for ſuch is the nature of jealouſie) almoſt ſtarke mad; and not onely he but the whole towne tooke themſelues as extreamely wronged by this ſhamefull fact: whereupon diuers of them conſpiring together, agreed (as beeing a deed of charitie) to grub away ſuch

wilde

wilde ſhrubs from the towne, and ſo flocking together in the dead of the night to the Abbey wherein this Frier was cloyſtered (the monument of which Abbey is yet to bee ſeene at Roſſe on the South ſide) they vnderſparred the gates, and breaking open the dores, ſtabbed the Adulterer, with the reſt of the Couent, through with their weapons; where they left them goaring in their bloud, and gaſping vp their ghoſts in their couches: a cruell act, I muſt needs confeſſe, in the executioners; who being carried away with priuat reuenge, had no meaſure in their crueltie; but yet a juſt vengeance vpon the executed, that harboured and maintained ſo wretched a perſon: but ſecret and deep are the judgements of God, who puniſheth one ſinne with another, and maketh one wicked man a rod to plague another, and after caſteth the rod alſo into the fire: for ſo did he here; ſtirring vp the reſt of the clergie to be a meanes to puniſh this crueltie: for when as theſe three brethren not long after ſped themſelues into ſome far country to continue their trade, the religious men being informed of their returne homeward, euery night did not miſſe to ſet a lantorne on the top of a high rocke (which was vſed to be ſet vpon the Hulk tower, a notable marke for Pilots, in directing them which way to ſterne their ſhips, and to eſchew the danger of the rocks, which are there very plentifull) and ſo by this practiſe theſe three paſſengers bearing ſayle with a good wind, made right vpon the lanterne, ſuppoſing it had beene the Hulke tower, and ſo ere they were aware their ſhip was daſht vpon the rockes, and all the paſſengers ouerwhirled in the ſea. And thus was Adulterie puniſhed with crueltie, and crueltie with treaſon: but ſee the end; vpon this there grew ſo great quarrels and diſcontentments betweene the townesmen and the religious, the one curſing the other, that the eſtate of that flouriſhing towne was turned vpſide downe, and from abundance of proſperitie quite exchanged to extreame penurie.

CHAP. XXX.

More examples of the same argument.

I Cannot passe ouer in silence a history truly tragicall, touching the death of many men, who by reason of an Adulterie slew one another in most strange and cruell manner, & indeed so strangely, that (as farre as I euer read or knew) there was neuer the like particular deed heard of, wherein God more euidently poured forth the streame of his displeasure, turning the courage and valor of each part into rage and furie, to the end that by their owne means he might be reuenged on them. In the Dukedome of Spaleto, which is the way from Ancona to Rome (of the antient Latines called Vmbria) there were three brethren, who kept in their possession three Cities of the said Dukedome, namely Faligno, Nocera, and Treuio: the eldest of whom, whose sirname was *Nicholas*, as he passed from one towne to the other, being at Nocera, lodged diuers times in the castle in the keepers and captaines house, whome hee had there substituted to defend the place with an ordinarie band of souldiers. Now as he made his abode there a few dayes, hee grew to cast a more lasciuious eye vpon the captaines wife than was meet, and from looking fell to lusting after her; in such sort, that in short space hee got verie priuie and familiar acquaintance with her, and oftentimes secret and suspicious meetings: which being perceiued by her husband, he after watched so narrowly their haunts, that once hee spied them together without beeing seene of them: neuertheless, disgesting and swallowing vp this sorrow with silence, and without giuing forth any tokens thereof, hee consulted in himselfe to reuenge the injurie by the death

death and raſing out, not onely of the Adulterer, but alſo of the whole race and fraternitie. Now when he had hammered this enterpriſe, and layed forth the plot thereof in his head, hee diſpatched preſently a meſſenger to the three Gentlemen brethren, to innite them againſt the next day to the hunting of the faireſt wilde Bore that was this many a day ſeene in the forreſts of Nocera. Seignior *Nicholas* failed not to come at the time appointed, accompanied with Duke *Camerino*, who deſired to be one of this jolly crue: they ſupped in the towne, but lodged in the caſtle, where beeing at reſt, about midnight the captaine ruſhed into his chamber with the greateſt part of his guard, and there handled Seignior *Nicholas* on this manner; he firſt cut off his priuie members, as beeing principall in the offence, then thruſt him through on both ſides with a ſpeare, next pluckt out his heart, and laſtly tore the reſt of his bodie into a thouſand pieces. As for the Duke *Camerino*, he ſhut him vp in a deepe and darke dungeon with all the ſtrangers of his retinue. At day breake another of the brethren called *Caſar*, that lay that night in the towne, was ſent for to come and ſpeake with his brother, and as ſoone as hee was entered into the court of the caſtle, ſeuen or eight of the guard bound him and his followers, and carried him into the chamber where his dead brother lay chopt as ſmall as fleſh to the pot, and there murdered him alſo. *Conrade* the third brother, beeing by reaſon of a marriage abſent from this feaſt, when hee receiued the report of theſe pittifull newes, gathered together a band of men from all quarters, and with them (aſſiſted with the friends and allies of the Duke *Camerino* then priſoner) layed ſiege to the caſtle, they battered the walls, made a breach, and gaue the aſſault of enterance, and were manfully reſiſted fiue houres long, till the defendants, beeing but thirtie or fortie men at the moſt, not able to ſtand any longer in defence, were forced to retyre and lay open way of enterance to the enemie: then began a moſt horrible butcherie of men; for *Conrade*, hauing woon the fort, firſt hewed them in pieces that

408 ſtood in reſiſtance, then finding the captains father, ſlew him, and caſt him piece-meale to the dogges; ſome he tyed to the tayles of wilde horſes, to be drawne ouer hedges, ditches, thornes, and briers; others hee pinched with hot yrons, and ſo burnt them to death: which when the captaine from the top of the dungeon where he had ſaued himſelfe, beheld, he tooke his wife whom he held there priſoner, and binding her hand and foot, threw her headlong from the top of the tower vpon the pauement: which the ſouldiers perceiuing, put fire to the tower, ſo that he was conſtrained through heat and ſmoake (himſelfe, his brother, and his little childe) to ſally downe the ſame way which he had taught his wife a little before to goe, and ſo all three broke their neckes: their carkaſſes were caſt out to be meat for Wolues, as vnworthy of humane ſepulture. And this was the cataſtrophe of that wofull tragedie, where by the occaſion of one Adulterie (ſo heauie is the curſe of God vpon that ſinne) a number of men came to their ends.

In the hiſtories of our time we finde recorded a fearfull ſtorie of many murders ſpringing from one Adulterie, together with the hand of God vpon the Adulterers themſelues; the ſtorie is this: an Aduocate of Graſſe in Prouence, called *Tolonio*, that hauing the managing of the affaires of the Seignior of Chabrye, and by that means familiar acceſſe to him and his Ladie, by this familiaritie allured the Lady, who was then fortie yeres old, and had foure children, to his filthie luſt: and beeing plunged into this gulfe, Sathan did thruſt them headlong into others: for firſt they practiſed and performed the maſſacre of her husband, walking in his Warren, by two murderers ſuborned to that end: and ſecondly, when her eldeſt ſonne ſeemed to diſlike her wicked behauiour with the Aduocate, they alſo wrought his death, by looſing certaine boords in a gallerie, where hee vſed ordinarily to walke, ſo that as ſoone as hee ſet his foot on theſe disjoynted boords, hee fell downe headlong, and had his braines beaten out. And thirdly when her younger ſonne ſhewed his

diſ-

discontent to their brutish conuersation, yet nothing mis- 409
doubted them to bee guiltie of the former parricides, these wicked wretches resolued to preuent him also, least he should interrupt their resolued filthinesse. Where ore they hired a murderer to make him away; who watching his opportunitie, thrust him headlong downe a steepe rocke, so that he was at the bottome sooner slaine than he felt the murderer. After all this, these two miserable wretches, finding that they were obserued by all men, and noted, did practise to marrie together: but there was one betwixt them, namely the Aduocates wife; wherefore they conspired her death to make vp the messe, and indeed the villanous leacher, her husband, lying one night by her, strangled her with a napkin; and then cryed out with a loud voice for help, pretending that a catarre had suffocated her in her sleepe. But for all his cunning, the father of his wife mistrusted her death to be violent, and caused him to be strictly examined vpon the same; who presently by silence bewrayed his guiltie conscience, and after without torture confessed both his fact, & all the murders before mentioned: for which hee was condemned to be quartered aliue in the market place of Grasse, where hee dwelled, and where his murders were committed. As for that cruell Lady his associat, because she could not be found, being fled the country, she was condemned by contempt, and executed in picture. But though shee escaped the hand of justice among men, yet the hand of God pursued her: for flying to Genoa, she was first robbed by a seruant of all she had, and after being constrained to serue an old widow, and to teach her daughters, being tormented with the sting of her owne conscience, within short space died in great miserie.

In the time of Pope *Stephen* the eighth, there was a varlet Priest that was Chaplaine in the house of a Marquesse of Italie, who although he was verie mishapen and euill fauoured, yet was entertained of the Ladie Marquesse his mistresse to her bed, and made her paramour: vpon a night as he was going to lye with her according to his woont (his Lord being *Luith. prand. lib. 5. cap. 15.*

from

410 from home) behold a dog barked so fiercely, leaping and biting at him, that all the seruants of the house beeing awaked ran thitherward, & finding this gallant in the snare, took him and for all his bauld crowne stripped him naked, and cut off cleane his priuie and adulterous parts: and thus was this lecherous Priest serued.

Luth. prand. lib. 6. cap. 6. Pope *Iohn* the thirteenth, a man as of wicked conuersation in all things, so especially abhominable in whoredomes and adulterie, which good conditions whilest he pursued, he was one day taken tardie in the plaine fields, whither he went to disport himselfe; for he was found in the act of adulterie, and slaine forthwith: and these are the godly fruits of those single life-louers, to whom the vse of marriage is counted vnlawful, and therefore forbidden, but Adulterie not once prohibited nor disallowed.

CHAP. XXXI.

Of such as are diuorced without cause.

BY these and such like judgements, it pleaseth God to make knowne vnto men how much hee desireth to haue the estate of marriage maintained and preserued in the integritie, and how much euerie one ought to take heed how to deprave or corrupt the same: now then to proceed. If it be a sinne to take away, rauish, or intice to folly another mans wife, shall we not thinke it an equall sinne for a husband to forsake his wife, and cast her off to take another, she hauing not disannulled and cancelled the bond of marriage by adulterie? Yes verily; for as concerning the permission of diuorce to the Israelites vnder the law, our Sauior himselfe expoundeth the meaning and intent thereof in the Gospell, to be nothing else but a tollcration for the hardnesse and

Math. 19.

stub-

ſtubbornneſſe of their hearts, and not a conſtitution from the beginning; vpon which occaſion ſpeaking of marriage, and declaring the right and ſtrength of the ſame; he ſaith, That whoſoeuer putteth away his wife, except it be for adulterie, and marrieth another, committeth adultery; and he that marrieth her that is put away, committeth adultery alſo. All which notwithſtanding the great men of this world let looſe themſelues to this ſinne too licentiouſly, as it appeareth by many examples: as of *Antiochus Theos*, ſonne of *Antiochus Soter*, king of Syria, who to the end to go with *Ptolomie Philadelphus*, king of Ægypt, and marrie his daughter *Bernice*, caſt off his wife *Laodicea*, that had borne him children, and tooke *Bernice* to bee his wife: but ere long hee rejected her alſo, and betrayed her to her enemies (namely his ſonne *Callinicus*) who ſlew her with one of her ſonnes, and all that belonged vnto her: and then he tooke againe his old wife, for which cauſe *Ptolemie Euergetes* (ſon to *Philadelphus*) renued warre vpon him.

Herod the Tetrarch was ſo bewitched with the loue of *Herodias* his brother *Philips* wife, that, to the end hee might enjoy her, hee diſclaimed his lawfull wife, and ſent her home to her father king *Aretas*; who being touched & netled with this indignitie and diſgrace, ſought to reuenge himſelfe by armes: and indeed made ſo hot warre vpon him, and charged his armie ſo furiouſly, that it was diſcomfited by him: after which ſhamefull loſſe, he was by the Emperor *Caligulas* commandement baniſhed to Lions, there to end the reſidue of his daies. *Ioſeph.* of the Iewiſh antiquitie, *li.* 18. *c.* 7. 9.

Among the Romans *Marcus Antonius* was noted for the moſt diſſolute and impudent in this caſe of diuorce, for albeit that in the beginning of his triumuirſhip he forſooke his firſt wife to marry *Octauius* his ſiſter, yet he proceeded further, not content herewith, but muſt needs forſake her alſo, to be with *Cleopatra* the queen of Ægipt, from whence ſprung out many great euils, which at length fel vpon his own head, to his final ruin & deſtruction: for when he ſaw himſelfe in ſuch ſtraits, *Plutarch.*

that

412 that no meanes could be found to reſiſt *Octauius*, he ſheathed with his owne hands his ſword into his bowels, when all his ſeruants being requeſted, refuſed to performe the ſame; and being thus wounded, he fell vpon a little bed, intreating thoſe that were preſent to make an end of his daies; but they all fled and left him in the chamber crying and tormenting himſelfe, vntill ſuch time that he was conueied to the monument wherin *Cleopatra* was encloſed, that he might die there. *Cleopatra* ſeeing this pittifull ſpectacle, all amaſed let downe chains and cords from the high window, and with the helpe of her two maids drew him vp into the monument, vniting their forces, and doing what they could to get his poore carkaſſe, though by a ſhamefull and vndecent manner, for the gate was locked and might not be opened; and it was a lamentable ſight to ſee his poore bodie all beſmeared with bloud, and breathing now his laſt blaſt (for he died as ſoone as he came to the top) to be drawne vp on that cruell faſhion. As for *Cleopatra*, who by her flattering allurements rauiſhed the heart of this miſerable man, and was cauſe of his ſecond diuorce, ſhee played her true part alſo in this wofull tragedy, and as ſhe partaked of the ſin, ſo ſhee did of the puniſhment: For after ſhee ſaw her ſelfe paſt hope of helpe, and her ſweet-heart dead, ſhe beat her own breaſts, and tormented her ſelfe ſo much with ſorrow, that her boſome was bruiſed, and halfe murdered with her blows, and her bodie in many places exulcerate with inflamations: ſhee puld off her haire, rent her face with her nailes, and altogether infrenſied with griefe, melancholie, and diſtreſſe, was found freſh dead, with her two maids lying at her feet: and this was the miſerable end of thoſe two, who for enjoying of a few fooliſh and curſed pleaſures together, receiued in exchange infinit torments and vexations; and at length, vnhappy deaths together in one and the ſame place: verifiying the old prouerbe, For one pleaſure a thouſand dolours.

Philippe com. *Charls* the eight, king of France, after he had bin long time married to the daughter of the king of the Romanes, ſiſter to the Archduke of Auſtria, was ſo euill aduiſed as to returne her

home againe vpon no other occasion but to marrie the Du- 413
cheſſe of Britain, the ſole heire to her fathers dukedom: wher-
in he doubly injured his father in law the Roman king; for he
did not only rejected his daughter, but alſo depriued him of
his wife the Ducheſſe of Britaine, whom by his ſubſtitute (ac-
cording to the maner of great princes) he had firſt eſpouſed.
Bembus in his Venetian hiſtorie handling this ſtory, ſome- *Bembus.*
what mollifieth the fault, when he ſaith that the Roman kings
daughter was neuer touched by king *Charles* in the way of
marriage all the while ſhee was there, by reaſon of her vnripe
& ouer yong yeres. After a while, after this new married king
had giuen a hot alarme to all Italie, and conquered the realm
of Naples; as the Venetians were deliberating to take the mat-
ter in hand of themſelues, and to reſiſt him, *Maximilian* the
Roman king ſolicited them in the ſame, and thruſt them for-
ward, as well that hee might confederat himſelfe with the
duke of Milan, as that he might reuenge the injurie touching
his repelled daughter: ſo that by this means the French king
was ſore troubled at his returne, hauing to withſtand him all
the Venetian forces, with the moſt part of the Potentates
of Italie: notwithſtanding he broke through them all, after
he had put the Venetians to the worſt: but being returned af- *Phil. de Com.*
ter this victorious and triumphant voyage, it happened that
one day as he led the Queene to the caſtle of Amboiſe, to ſee
ſome ſport at teniſe, he ſtroke his forehead againſt the vpper *Surſeuil.*
dore poſt of the gailerie, as he went in, that he fell preſently to
the ground ſpeechleſſe, and died incontinently in the place,
from whence (though the filthieſt and ſlutiſheſt place about
the caſtle) they remoued not his bodie, but layed it on a bed of
ſtraw to the view of the world from two of the clocke in the
afternoone til eleuen at midnight, and this good ſucceſſe fol-
lowed at laſt his ſo much deſired diuorce.

CHAP.

CHAP. XXVII.

Of thoſe that either cauſe or authoriſe vnlawfull diuorcements.

Mat. 19. ALthough the commandement of our Sauior Chriſt to be verie plain and manifeſt, That man ſhould not ſeperate thoſe whome God hath ioyned together, yet there are ſome ſo voyd of vnderſtanding and iudgment, that they make no conſcience to diſſolue thoſe that by the bond of mariage are vnited: Of which number

Iudg. 15. was *Sampſons* father in Law, who tooke his daughter, firſt giuen in mariage to *Sampſon*, and gaue her to another; without any other reaſon ſaue that he ſuſpected that *Sampſon* loued her not. But what got he by it? Marrie this; the Philiſtims prouoked againſt him, conſumed him and his daughter with fire, becauſe that by the meanes of his iniurie *Sampſon* had burned their corne, their vineyards, and their oliue trees.

1 Sam. 25. After the ſame ſort dealt King *Saul* with *Dauid*, when hee gaue him his daughter *Michol* to wife, and afterward in deſpight and hatred of him tooke her away againe, and beſtowed her vpon another: wherein, as in many other things, hee ſhewed himſelfe a wicked and prophane man, and was worthily puniſhed therefore, as hath been before declared.

Froiſ. Vol. 1. *Hugh Spencer*, one of King *Edward* of Englands chiefeſt fauourits, inſomuch that his eare and heart was at his pleaſure, was he that firſt perſuaded the King to forſake and repudiate the Queene his wife (daughter to *Philip* the Faire, King of France) vpon no other occaſion, but only to ſatisfie his owne appetite, and the better to follow his delights: And thus by this meanes ſhe was chaſed out of England, and driuen to retyre to King *Charles* her brother; where hoping to finde reſt and refuge, ſhe was deceiued: for what by the crafts and practiſes

ctiſes of the Engliſh, and what by the Popes authoritie (who thruſt himſelfe into this action, as his cuſtome is) ſhe was conſtrained to diſlodge her ſelfe, and to change her country very ſpeedily: wherefore from thence ſhe went to craue ſuccor of the Countie of Henault, who furniſhed her with certaine forces, and ſent her towards England: where being arriued, and finding the people generally at her commaund, and readie to do her ſeruice, ſhe ſet vpon her enemy *Hugh Spencer*, tooke him priſoner, and put him to a ſhamefull death, as he well deſerued: for he was alſo the cauſer of the deaths of many of the Nobles of the realme: therefore he was drawne through the ſtreets of Hereford vpon a hurdle, and after his priuie members, his heart, and head, were cut off, his foure quarters were exalted in foure ſeuerall places, to the view of the world. 415

Now if theſe be found guiltie, that either directly make, or indirectly procure diuorcements, ſhall we excuſe them that allow and authoriſe the ſame, without lawfull and iuſt occaſion? No verily, no though they be Popes that take it vpon them: as we reade Pope *Alexander* the ſixt did, who for the aduancement of his haughtie deſires, to gratifie and flatter *Lewis* the twelfth, King of Frace, ſent him by his ſonne a diſpenſation to put away his wife, daughter to King *Lewis* the eleuenth, becauſe ſhe was barren and counterfeit, and to recontract *Anne* of Bretaigne, the widow of *Charles* the eight lately deceaſed. But herein, though barrenneſſe of the former was pretended, yet the duchie of the later was aimed at, which before this time he could neuer attaine vnto. But of what force and vertue this diſpenſation by right was, or at leaſt ought to be, it is eaſie to perceiue, ſeeing it is not onely contrary to the words of the Goſpell, *Mat.* 19. but alſo to their owne decrees, *ſecund. part. queſt.* 7. *Hi qui matrimonium*: wherein is imported, that mariage ought not to be infringed for any default or imperfection, no not of nature. But Popes may maime and clip both the word of God and all other writings, and do whatſoeuer themſelues liketh, be it good or bad. *Guicciar. li.* 4.

CHAP.

CHAP. XXXIII.

Of Inceſtuous perſons.

ALthough inceſt be a wicked and abhominable ſin, and forbidden both by the Law of God and man, in ſo much that the verie heathen held it in deteſtation, yet are there ſome ſo inordinately vicious and diſſolute, that they bluſh not once to pollute themſelues with this filthines, *Reuben* the Patriarch was one of this vile crue, that ſhamed not to defile himſelfe with *Bilha* his fathers concubine; but he was curſed for his labour: for whereas by right of elderſhip and birth he ought to haue had a certaine prerogatiue and authoritie ouer his brethren, his excellencie ſhed it ſelfe like water, and hee was ſurpaſſed by his brethren both in encreaſe of progenie and renowne. *Ammon*, one of king *Dauids* ſonnes was ſo ſtrongly enchanted with the loue of his ſiſter *Thamar*, that to the end to fulfil his luſt, he traiterouſly forced her to his will: but *Abſolom* her naturall brother (hunting for opportunitie of reuenge for this indignitie towards his ſiſter) inuited him two yeares after to a banquet with his other brethren, and after the ſame, cauſed his men to murder him for a farewell.

Gen. 35.

Gen. 49.

2. Sam. 13.

Rape, *lib. 2. cap. 21.*

The ſame *Abſolom* that ſlew *Ammon* for inceſt with his ſiſter, committed himſelfe inceſt with his fathers concubines, moued thereto by the wicked counſell of *Achitophel*, that aduiſed him to that infamous deed of defiling his fathers bed: but it was the forerunner of his ouerthrow, as we haue already heard.

2. Sam. 16.

Diuers of the Romane Emperours were ſo villanous and wretched, as to make no bones of this ſinne with their owne ſiſters, as *Caligula*, *Antonius*, and *Commodus*: and ſome with

Suet. Lampri.

their

their mothers, as *Nero*, ſo much was he giuen ouer and tranſported to all licentiouſneſſe. *Oroſ. lib. 7. ca. 4.*

Plutarch telleth vs of one *Cyanippus*, that being ouercome with wine, defloured his owne daughter *Cyane*; but hee was ſlaine of her for his labour. Neither doe I thinke it ſo vnnaturall a part for her to kill her father, as in him to commit inceſt with his owne daughter: for the Oracle leſſened, or rather approued her fault, when it abhorred and chaſtened his crime: for when Syracuſa was grieuouſly infected with the peſtilence, it was pronounced by the Oracle, That the plague ſhould continue till the wicked perſon was ſacrificed: which darke ſpeech when no man knew, *Cyane* haled her father by the head to the Altar; telling them, that he was that wicked perſon pointed at by the Oracle, and there ſacrificed him with her owne hands, killing her ſelfe alſo with the ſame knife, that her innocencie might bee witneſſed euen by her bloud. Thus it pleaſed God euen among the idolatrous heathen, to execute juſtice and jndgement vpon the earth, though by the meanes of the diuell himſelfe, who is the author of all ſuch villanie.

Valeria Thuſculana was in loue with her owne father, and vnder colour of another maid got to lie with him: which as ſoon as he vnderſtood, he ſlew himſelfe in deteſtation of his owne ignorant abhomination and wickedneſſe: nay ſo monſtrous and horrible is this ſinne euen in the ſight of man, that *Nauſimenes* (a woman of Athens) taking her owne ſonne and daughter together, was ſo amaſed and grieued therewith, that ſhee neuer ſpake word after that time, but remained dumbe all the reſt of her life time: as for the inceſtors themſelues, they liued not, but became murderers of their owne liues. *Plutarch.* *Valerius.*

Papyrius a Roman, got with child his owne ſiſter *Cannſia*: which when their father vnderſtood, hee ſent each of them a ſword, wherewith they ſlew themſelues.

But aboue all, the vengeance of God is moſt apparent in the puniſhment of *Heraclius* the Emperour, who to his notoZodar. lib. 3.

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rious wickednesses, heresies, persecutions, and paganisme, he added this villanie, to defile carnally his owne sister; so to his notorious punishments (the Saracins sword, dropsie, and the ruine of the Empire) the Lord added this infamous and cruell judgement, that he could not giue passage to his vrine, but it would flie into his face, had not a pentise been applied to his bellie to beat it downward. And this last plague was proper to his last sinne; wherein the very member which hee had abused, sought reuenge of him that abused it; for that hee had confounded nature, and most wickedly sinned against his owne flesh.

Paul. Diac. lib. 18.

Agathias.

Agathias writing of the manners of the Persians, reporteth, That certaine Philosophers comming out of Ægypt into Greece, where they had seene all manner of vnnatural mixtures, found the carkasse of a man without sepulchre; which when in charitie they buried, the next day it was found vnburied againe: and as they went about to burie it the second time, a spirit appeared vnto them, and forbad them to do it; saying, that it was vnworthie that honour, seeing that when it liued he had committed incest with his owne mother. A notable storie, shewing that the verie earth abhorreth this monstrous confusion of nature: the truth whereof let it lye vpon the Authors credit.

Herodot. lib 9.

Most abhominable was the incest of *Artaxerxes* King of Persia; for first he tooke to himselfe *Aspasia* his brother *Cyrus* concubine, hauing ouercome him in war; and afterward gaue the same *Aspasia* to his owne son *Darius* to wife; from whom, after carnall knowledge, he tooke her againe, committing incest vpon incest, and that most vnnaturally: but marke how the Lord punished all this; first *Darius* his eldest son was put to death for treason; then *Othus* (succeeding in the inheritance) slew *Arsame* another of his brethren; and albeit *Artaxerxes* himselfe died without note of judgment, yet his seed after him was punished for his offence; for so miserable a calamitie pursued them all, that in the second generation not one was left to sit vpon his throne.

Now

Now to teach vs how execrable and monstrous this kinde of sinne is, and how much to be abhorred of all men, the example of a poore bruit beast may stand in stead of a lesson for vs; it being so worthie of remembrance, that I thought meet to make rehearsall of it in this place. It is reported by *Varro* a learned and graue Writer (whom Saint *Augustine* often commendeth in his booke *de Ciuitate Dei*) of a certain horse which by no means could be brought to couer a mare that was his damme, vntill by hiding her head they beguiled his sences: but after when he perceiued their guile, and knew his damme being vncouered, he ran so furiously vpon the keeper with his teeth, that incontinently he tore him in pieces. Truly a miraculous thing, and no doubt diuinely caused, to reproue the enormous and too vnruly lusts of men.

Varro. *Lib. 2. de Re-rustica, cap. 7.*

CHAP. XXXIIII.

Of Effeminate persons, Sodomites, and other such like Monsters.

Ardanapalus King of Assyria was so lasciuious and effeminate, that to the end to set forth his beautie, hee shamed not to paint his face with ointments, and to attyre his bodie with the habits and Ornaments of women, and on that manner to sit and lie continually among whores, and with them to commit all manner of filthinesse and villanie: wherefore being thought vnworthie to beare rule ouer men, first *Arbaces* his lieutenant rebelled; then the Medes and Babylonians reuolted, and jointly made war vpon him, till they vanquished and put him to flight: and in his flight he returned to a tower in his palace, which (mooued with griefe and dispaire) he set on fire, and was consumed therein.

Frog. lib. 1. *Cic. Lib. 5. Tusc. quest.*

Such like was the impudent lasciuiousnesse of two vnwor-

420 the Emperours, *Commodus* and *Heliogabolus*, who laying a-
Lampri. side all Imperial grauity, shewed themselues often times pub-
likely in womans attire; an act as in nature monstrous, so ve-
rie dishoneſt and ignominious: but like as these curſed
monsters ran too much out of frame in their vnbridled lusts
and affections, so there wanted not many that hastened and
emboldened themselues to conspire their destruction, as vn-
worthie in their judgements to enjoy the benefit of this light:
wherefore to one of them poison was ministred, and when
that would take no effect, strangling came in the roome
thereof, and brought him to his end: the other was slain in
a jakes where hee hid himselfe, and his bodie (drawne like
carrion through the streets) found no better sepulchre than
the dunghill.

Gen. 19. Touching those abhominable wretches of Sodome and
Gomorrah which gaue themselues ouer with all violence,
and without all shame and measure, to their infamous lusts,
polluting their bodies with vnnaturall sinnes, God sent vpon
them an vnnaturall raine, not of water, but of fire and brim-
stone, to burne and consume them, that were so hot and fer-
uent in their curſed vices: so that they were quite rooted and
raked out of the earth, and their Cities and habitations de-
stroyed, yea and the verie soile that bore them, made deso-
late and fruitlesse; and all this by fire, whose smoke ascended
like the smoke of a furnace: yea and in signe of a further curse
for to bee a witnesse and a marke of this terrible judgement:
the earth and face of that countrey continueth still parched
and withered: and (as *Iosephus* saith) whereas before it was a
most plentifull and fertile soyle, and as it were an earthly pa-
radise, bedecked with fiue gallant cities; now it lyeth desart,
vnhabitable, and barren, yeelding fruit in shew, but such as
being touched, turneth to cinders. In a word, the wrath of
God is so notoriously and fearefully manifested therein, that
when the holy Ghost would strike a terrour into the most
wicked, hee threateneth them with this like punishment, say-
ing:

The Lord will raine vpon each wicked one,
Fire, ſnares, and brimſtone, for their portion. Pſal. 11.6.

Howbeit this maketh not but that ſtill there are too many ſuch monſters in the World, ſo mightily is it corrupted and depraued: neither is it any maruel, ſeeing that diuers biſhops of Rome, that take vpon them to be Chriſts vicars, and *Peters* ſucceſſours, are infected with this filthie contagion: As namely, Pope *Iulius* the third, whoſe cuſtome was to promote none to Eccleſiaſticall liuings ſaue onely his buggerers: Amongſt whom was one *Innocent*, whom this holy father (contrarie to the Suffrages of the whole Colledge) would needs make Cardinal: nay, the vnſatiable and monſtrous luſt of this beaſtly and ſtinking goat was ſo extraordinary, that he could not abſtain from many Cardinals themſelues. *Iohn de la Caſa*, a Florentine by birth, and by office Archbiſhop of Beneuento, and Deane of his Apoſtaticall chamber, was his Legat and Intelligencer in all the Venetian Seigniories: a man equall, or rather worſe than himſelfe; and ſuch a one, as whoſe memory ought to be accurſed of all poſterity, for that deteſtable book which hee compoſed in commendation and prayſe of Sodomie; and was ſo ſhameleſſe, nay rather poſſeſſed with ſome diuelliſh and vncleane ſpirit, as to divulgate it to the view of the world. Here you may ſee (poore ſoules) the holineſſe of thoſe whome you ſo much reuerence, and vpon whome you build your beleefe and religion: you ſee their braue and excellent vertues, and of what eſteeme their lawes and ordinances ought to be amongſt you. Now touching the end that this holy father made, it is declared in the former booke among the ranke of Atheiſts, where we placed him. And albeit that he and ſuch like villains pleaſe their owne humors with their abhominations, and approue and cleere themſelues therein, yet are they rewarded by death, not onely by the law of God, Leuit. 20. but alſo by the law of *Iulia*.

When *Charlemaigne* reined in France, there happened a

422 most notable judgement of God vpon the Monkes of Saint *Martin* in Tours, for their disordinate lusts: they were men whose food was too much and daintie, whose ease was too easie, and whose pleasures were too immoderat, being altogether addicted to pastimes and merriments: in their apparell they went clad in silke like great lords; and (as *Nichol. Gill.* in his first volume of French Chronicles saith) their shoes were gilt ouer with gold, so great was the superfluity of their riches and pride: in summe, their whole life was luxurious and infamous: for which cause there came forth a destroying Angel from the Lord (by the report of *Eudes* the Abbot of Clugnie) and slew them all in one night, as the first borne of Ægypt were slaine, saue one onely person that was preserued, as *Lot* in Sodome was preserued. This strange accident moued *Charlemaigne* to appoint a brotherhood of Canons to be in their room (though little better, and as little profitable to their commonwealth as the former.

Nic. Gil. vol. 1.

It is not for nothing that the law of God forbiddeth to lye with a beast, and denounceth death against them that commit this foule sin: for there haue been such monsters in the world at sometimes, as wee read in *Calius* and *Volaterranus*, of one *Crathes* a shepheard, that accompanied carnally with a shee goat; but the bucke finding him sleeping, offended and prouoked with this strange action, ran at him so furiously with his hornes, that he left him dead vpon the ground. God that opened an asses mouth to reproue the madnesse of the false Prophet *Balaam*, and sent Lions to kill the strange inhabitants of Samaria, emploied also this bucke about his seruice in executing iust vengeance vpon a wicked varlet.

Leuit. 18.

Exod. 22.
Leuit. 20.
Deut. 27.

CHAP.

CHAP. XXXV.

Of the wonderfull euill that ariseth from this greedinesse of lust.

IT is to very good reason, that the scripture forbiddeth vs to abstayne from the lust of the flesh and the eies, which is of the worldand the corruption of mans own nature;forsomuch as by it we are drawne and inticed to euil,it beingas it were a corrupt root which sendeth forth most bitter, sowre, and rotten fruit: and this happeneth not onely when the goods and riches of the world are in queſt, but also when a man hunteth after dishoneſt and vnchaſte delights:this concupiscence is it that bringeth forth whoredomes, adulteries, and many other such sins, whereout spring forth oftentimes flouds of mischiefes,and that diuers times by the selfewill and inordinat desire of priuat and particular persons: what did the lawlesse lust of *Putiphars* wife bring vpon *Ioseph?* was not his life indangered,and his body kept in close prison, where hee cooled his feet two yeares or more?

1.Ioh.2.

Iam.1.

Gen.39.

We haue a most notable example of the miserable end of a certaine woman, with the sacking and destruction of a whole citie, and all causeſd by her intemperance and vnbrideled lust.

About the time that the Emperour *Phocas* was slaine by *Priscus*, one *Gysulphus* (Gouernor and Chiefetain of a Country in Lumbardy)going out in defence of his country against the Bauarians (which were certaine reliques of the Hunnes) gaue them battell, and lost the field and his life withall: Now the conquerours (pursuing their victorie) laied siege to the chiefe Citie of his prouince, where *Romilda* his wife made her abode; who viewing one day from the walls the young

Sabel.

424 and faire king, with yellow curled locks galloping about the city, fell presently so extreamely in loue with him, that her mind ran of nothing but satisfying her greedie and new conceiued lust: wherefore (burying in obliuion the loue of her late husband, with her yong infants yet liuing, and her country, & preferring her own lust before them al) she sent secretly vnto him this message, That if he would promise to marrie her, shee would deliuer vp the citie into his hands: Hee, well pleased with this gentle offer (through a desire of obtaining the citie, which without great bloudshed and losse of men he could not otherwise compasse) accepted of it, and was receiued vpon this condition within the walls: and lest he should seem too perfidious, hee performed his promise of marriage, and made her his wife for that one night; but soone after (in scorn and disdaine) he gaue her vp to 12 of his strongest leachers, to glut her vnquenchable fire: and finally nailed her on a gibbet, for a finall reward of her treacherous and boundlesse lust. Marke welthe miserie whereinto this wretched woman threw her selfe, and not onely her selfe, but a whole city also, by her boiling concupiscence, which so dazled her vnderstanding, that she could not consider how vndecent it was, dishoneſt, & inconuenient, for a woman to offer her selfe, nay to solicit a man that was an enemie, a stranger, and one that she had neuer seen before, to her bed, & that to the vtter vndoing of her selfe and all hers. But euen thus, many more (whose hearts are passionat with loue) are blindfolded after the same sort (like as poëticall *Cupid* is fayned to be) that not knowing what they take in hand, they fall headlong into destruction ere they be aware. Let vs then be here aduertised to pray vnto God that he would purifie our drossie hearts, and diuert our wandring eies from beholding vanitie, to be seduced thereby.

CHAP.

CHAP. XXXVI.

Of vnlawfull Gestures, Idlenesse, Gluttonie, Drunkennesse, Dauncing, and other such like dissoluteneſſe.

LIke as if wee would carrie our selues chastly and vprightly before God, it behoueth vs to auoid all filthinesse and adulterie, so wee must abstaine from vnciuil and dishoneſt gestures, which are (as it were) badges of concupiſeence, and coales to set lust on fire, and instruments to injure others withall. From hence it was, that *Pompey* caused one of his souldiers eyes to be put out in Spaine, for thrusting his hand vnder a womans garment that was a Spaniard: and for the same or like offence did *Sertorius* command a footman of his band to be cut in pieces. O, that wee had in these daies such minded captaines, that would sharpely represse the wrongs and rauishments which are so common and vsuall amongst men of warre at this day, and so vncontrolled! they would not then doubtlesse be so rife and common as in these daies they are. *Sabell.*

Kissing is no lesse to be eschewed than the former, if it be not betwixt those that are tyed together by some bond of kindred or affinitie, as it was by antient custome of the Medes and Persians, and Romanes also; according to the report of *Plutarch* and *Seneca:* and that which is more, *Tiberius Cæsar* forbad the often and daily practise thereof in that kinde, as a thing not to bee frequented, but rather vtterly abhorred, though it be amongst kinsfolkes themselues. It was esteemed an indignitie among the Græcians, to kisse any maid that was not in bloud or affinitie allyed vnto them; as it manifestly appeareth *Suet.*

246 peareth by the earneſt ſuit and requeſt of the wife of *Piſiſtratus* the Tyran of Athens, to put to death a yong man for kiſſing her daughter in the ſtreets, as he met her, although he was nothing but loue that moued him thereto. Saint *Auguſtine* alſo affirmeth, That he which wantonly kiſſeth a woman that is not his wife, deſerueth the whip. It is true, that the holy Scripture often mentioneth kiſſing, but either betwixt father and childe, or brethren or kinsfolkes, or at leaſt in manner of ſalutation betwixt one another of acquaintance, according to the cuſtome of the people of God: and ſometimes alſo it is mentioned as a token of honor and reuerence, which the ſubject performeth to his ſuperior in this action. In the former ages Chriſtians vſed to kiſſe alſo; but ſo, that it was euer betwixt parties of acquaintance; and in ſuch ſort, that by this manner of greeting they teſtified to each other their true and ſincere charitie, peace, and vnion, of heart and ſoule in the Lord. Such chearings and louing embracings were pure and holy, not laſciuious and wanton, like the kiſſes of prophane and leacherous wretches and ſtrumpets, whereof *Solomon* maketh mention.

Valer. lib. 1. cap. 5.

De ciuitat. Dei. lib. 21. cap. 11.

Gen. 27. 45.

2. Sam. 20. 9.

1. Sam. 10.

Iuſt. Apolog. 2. Tertul.

Prou. 7. 13.

Furthermore, euery man ought to ſhun all meanes and occaſions which may induce or entice them to vncleanenеſſe; and amongſt the reſt eſpecially Idleneſſe, which cannot chuſe but be as it were a wide dore and paſſage for manie vices to enter by, as by experience wee ſee in thoſe that occupie themſelues about no good nor profitable exerciſes, but miſpend their time in trifling and doing nothing, and their wits either vpon vaine and fooliſh conceits to the hurt of others, or vpon laſciuious and vnchaſte thoughts, to their owne ouerthrow; whereas on the contrarie, to them that are well emploied either in bodie or mind, no ſuch thing betideth; wherefore wee ought to bee heere aduertiſed euerie one of vs to apply our ſelues to ſome honeſt and ſeemely trade, anſwerable to our diuers and ſeuerall eſtates and conditions, and not to ſuffer our ſelues to be ouergrowne with Idleneſſe, leſt thereby wee fall into miſchiefe; for whom the aduerſarie (that malicious and

wic-

wicked one) findeth in that case, hee knowes well how to fit them to his purpose, and to set them about filthie and pernitious seruices.

Next to idlenesse, the too much pampering the bodie with daintie and much food is to be eschewed: for like as a fat and well fed horse winceth and kicketh against his rider, so the pampered flesh rebelleth against God and a mans owne selfe. This fulnesse of bread, and abundance of fleshly delights, was the cause of the destruction of Sodome and Gomorrha: and Ezech. 16. 49. therefore our Sauiour to good purpose warneth vs, to take heed to our selues, that wee be not oppressed with surfetting Luke 21. 34. and drunkennesse: and the Apostle, to take no thought for the flesh to fulfill the lusts thereof, *but to walke honestly, not* Rom. 13. 13. *beeing giuen to gluttonie and drunkennesse, chambering, and wantonnesse*: and in another place, not to bee drunke with Ephes. 5. wine, wherein is excesse: for besides the losse of time and mispence of goods, the grieuous diseases and pangs of the bodie, and dulling and besotting of the wit, which spring from intemperance, many other great euils depend and wait thereon; as whoredomes, adulteries, vncleannesses, quarrels, debates, murders, with manie other such like disorders and mischiefes.

Noah, that holy Patriarch, by drinking too much wine, not Gen. 9. onely discouered his owne shame, but also was the occasion of that cruell curse which the Lord sent vpon the posteritie of *Cham*, which euen to this day lyeth heauie vpon them.

Lot, though he hated the sinne of Sodome, and escaped the Gen. 19. punishment of Sodome, yet being ouercome with the wine of the mountains, he committed incest with his own daughters, and made a new Sodome of his owne family.

Balthasar, riotting and reuelling amongst his pots, had Dan. 5. the end both of life and kingdome denounced against him, by a bodilesse hand-writing vpon the wall, the Lords decree. Whilest *Holofernes* besotted his sences with excesse of Iudith 13. wine and good cheare, *Iudith* found meanes to cut off his head.

248 The Emperours *Septimius Seuerus*, and *Iouinianus*, died with eating and drinking too much.

Euseb. Likewise a certaine African called *Donitius*, ouercharged his stomacke with so much food at supper, that hee died therewith.

Gregorie of Tours reporteth of *Childericke* a Saxon, that glutted himselfe so full of meat and drinke ouer night, that in the morning he was found choked in his bed,

In our memorie there was a Priest in Rouergne, neere Milan, that (dining with a rich farmer for his yeres dinner) cheered himselfe so well, and filled his bellie so full, that it burst in two, and he died suddenly.

Plutarch. *Alexander* the Great hauing inuited many of his fauorits and captaines to supper, propounded a crowne in reward to him that should drinke most: now the greatest drinker swallowed vp foure steanes of wine, and woon the price, being in value worth six hundred crownes; but lost his life (a jewell of greater worth) for he suruiued not three dayes after the vile excesse: besides, the rest that stroue with him in this goodly conflict of carousing, one and fortie of them died to beare him companie.

The same *Alexander* was himselfe subject to wine, and so distempered diuers times therewith, that hee often slew his friends at the table in his drunkennesse, whom in sobrietie he loued deerest.

Incest, *lib. 2. cap. 31.* *Plutarch* telleth vs of *Armitus* and *Ciranippus*, two Syracusians, that being drunke with wine, committed incest with their owne daughters.

Cleomenes, King of Lacedemonia, beeing disposed to carouse after the manner of the Scythians, dranke so much, that he became, and continued euer after, senceless.

Anacreon the Poet, a grand consumer of wine, and a notable drunkard, was choaked with the huske of a grape.

The monstrous and riotous excesses of diuers Romane Emperors (as *Tiberius* by name, who was a companion of all drunkards) is strange to be heard, aud almost incredible to be be-

beleeued: he loued wine ſo wel, that in ſtead of *Tiberius* they called him *Biberius*, and in ſtead of *Claudius*, *Caldus*, and inſtead of *Nero*, *Mero*; noting by thoſe nicknames, how great a drunkard he was.

The Earle of Aſpremont (after hee had by infinite exceſſe exhauſted all his ſubſtance) being vpon a day at S. *Michaell*, dranke ſo exceſſiuely, that he died therewith.

Cyrillus a citiſen of Hippon, had an vngracious ſonne, who leading a riotous and luxurious life, in the middeſt of his drunkenneſſe killed his owne mother great with childe, and his father, that ſought to reſtraine his furie, and would haue rauiſhed his ſiſter, had ſhe not eſcaped from him with many wounds. *Aug. tom. 10 Ver. 33.* *Parieid. lib. 2. cap. 11.*

Bonoſus the Emperour is reported to haue beene ſuch a notorious drunkard, that hee was ſaid to be borne not to liue, but to drinke: if any Embaſſadours came vnto him, hee would make them drunke, to the end to reueale their ſecrets: hee ended his life with miſerie, euen by hanging, with this Epitaph, That a tunne, not a man, was hanged in that place. *Flauius Vopiſc*

Philoſtrates, being in the bathes at Sinueſſa, deuoured ſo much wine, that hee fell downe the ſtaires, and almoſt broke his necke with the fall. *Martid. lib. 11.*

Zeno, the Emperour of the Eaſt, was ſo notoriouſly giuen to exceſſe of meats and drinkes, that his ſences being benummed, he would often lye as one that was dead: wherefore being become odious to all men by his beaſtly qualities, his wife *Ariadne* fell alſo in deteſtation of him, and one day as he lay ſenceleſſe, ſhe tranſported him into a tombe, and throwing a great ſtone vpon it, pined him to death, not ſuffering any to remooue the ſtone, or to yeeld him any ſuccor; and this was a juſt reward of his drunkenneſſe. *Platina.*

Pope *Paulus* the ſecond, beſide the exceeding pompe of apparell which hee vſed, hee was alſo verie carefull for his throat: for (as *Platina* writeth of him) hee delighted in all kinde of exquiſit diſhes, and delicate wine, and that in ſuper-

fluitie:

430 fluitie; by which immoderate and continuall ſurfeiting hee fell into a grieuous Apoplexy, which quickely made an end of his life. It is reported of him, that he eat the day before he died two great Melons, and that in a very good appetite; when as the next night the Lord ſtrucke him with his heauie judgement.

Philip. Melanct. lib. 4. *Alexander* the ſonne of *Baſilius*, and brother of *Leo* the Emperour, did ſo wallow and drowne himſelfe in the gulfe of pleaſure and intemperance, that one day, after he had ſtuffed himſelfe too full of meat, as hee got vpon his horſe, hee burſt a veine within his bodie, whereat vpwards and downwards iſſued ſuch aboundance of bloud, that his life and ſoule iſſued forth withall.

The moderne examples of Gods fearefull judgements vpon drunkards, not onely in other countries, but euen in this Nation of ours, are many and terrible: all which if I ſhould ſtand to report, it would be matter for a whole booke. Our reuerend Iudges in their ſeuerall circuits do finde by experience, that few murthers and manſlaughters are committed, which are not from this root of drunkenneſſe: for when mens braines are heat with wine and ſtrong drinke, then their tongues are let looſe to opprobrious ſpeeches, and thence proceed both ſudden quarrels, and deliberate challenges, wherewith thouſands are brought to their vntimely ends: Beſides, the Lord puniſheth the Drunkard many wayes; firſt, in his ſoule, with impenitencie and hardneſſe of heart, which commonly followeth this vice: for as Saint *Auguſtine* ſaith, *As by too much raine the earth is reſolued into durt, and made vnfit for tillage; ſo by exceſſiue drinking, our bodies are altogether vnfitted for the ſpirituall tillage, and ſo can bring forth no good fruits of holyneſſe and righteouſneſſe; but rather like bogges and mariſhes, are fit to breed nothing but ſerpents, frogs, and vermin, that is, all manner of abhominable ſinnes and loathſome wickedneſſe.* Secondly in his bodie, with deformedneſſe of feature, filthie diſeaſes, and vnſeaſonable death: for exceſſiue drinking breedeth crudities, Rheumes,

Aug. de Vitand. Ebriet. Ser. 231.

Impostlumes, Gouts, Consumptions, Apoplexies, and such like; whereof men perish before they are come to the halfe of their naturall yeres: and this is one principall cause why men are now so short liued in respect of that they haue beene heeretofore. Thirdly, in his estate, for commonly pouertie, yea penurie followeth this vice at the heeles; as *Solomon* teacheth, *Prouerbs* 21. 27. And lastly, with sudden death and destruction, euen in the middest of their drunken fits, as wofull experience doth make manifest euery day, and almost in euery corner of this land. Within these few yeres, of myne owne knowledge, three not farre from Huntington being ouercome with drinke, perished by drowning; when being not able to rule their horses, they were carried by them into the maine streame, from whence they neuer came out aliue againe, but left behinde them visible markes of Gods justice, for the terrour and example of others; and yet what sinne is more commonly vsed and lesse feared than this.

Concerning Dauncing (the vsuall dependants of feasts and good cheere) there is none of sound judgement that know not, that they are baits and allurements to vncleannesse, and as it were instruments of bawdrie: by reason whereof they were alwayes condemned among men of honour and reputation, whether Romans or Greekes, and left for vile and base minded men to vse. And this may appeare by the reproach that *Demosthenes* the Orator gaue to *Philip* of Macedony and his Courtiers, in an Oration to the Athenians, wherein hee termed them common dauncers, and such as shamed not as soone as they had glutted their bellies with meate, and their heads with wine, to fall scurrilously a dauncing. As for the honourable Dames of Rome, truly we shall neuer reade that any of them accustomed themselues to daunce, according to the report of *Salust* touching *Sempronia*, whome hee iudged to be too fine a dauncer and singer to be honourable withall: as if these two could no more agree than fire and water.

Cicero

432
Murana.

Cicero in his apologie of *Murana* rehearseth an obiection of *Cato* against his client, wherein he challenged him for dancing in Asia; which he maketh a matter of so great reproch, that not daring to maintain or excuse the fact, he flatly denieth it; saying, *That no sober and discreet man euer would commit that fault, vnlesse his sence and reason was bereft him.* *Plutarch* also setting forth the vertues of women, putteth in this among the rest, that she ought to be no dancer: and speaking in another place to all others as well as women, biddeth them to repulse euen their friends, if they should lead and entice them to that exercise.

Besides, all the antient Doctors of the Church haue vtterly condemned them as vnlawfull: *Thou learnest to sing prophane and idle songs* (saith *Basil*) *and forgettest the godly Psalmes and Hymnes which were once taught thee: thou capereſt & leapest with thy feet in dances (vnwise as thou art) when as thou shouldst rather bend thy knees in praier to the Almighty: but what gain is got therby? Marry this, that virgins return robbed of their virginities, and married wiues of their troth to their husbands: both, and all, lesse chast than they went; & more dishonest than they should, if not in act, which peraduenture may be, yet stained in thought, which cannot be eschewed.* *Heare* (saith Chrisostome) *you maids and wiues, which are not ashamed to dance and trip it at others marriages, and to pollute your sexes; where soeuer a lasciuious dance is danced, there the diuell beareth the other part, and is the author of it.* *It is better* (saith Ambrose) *to dig and delue vpon holy daies than to dance.* And in another place writing to his sister, he saith, *That he need not care for dissolute behauiors and songs which are vsed at marriages to make him merry withal; for when banquets are concluded with dances, then is chastity in an euil case and in great danger to suffer shipwracke by those suspicious allurements.* Besides this, dauncing hath beene absolutely forbidden by consent of the whole church of Christ before time, vnder pain of excommunication; as it may appeare by the Constantinopolitan Counsell vnder *Iustinian* the Emperour: what answere can they

Orig lib. 1. contra Cels.
Can. 5. & 52.

make

make then to this, that are Christians, and allow of these forbidden sports? Is it the denying of a mans selfe? The spiritual regeneration? The putting off the old man touching our conuersation in this life? And if all adulterie and vncleannesse, all filthinesse and fooliſh talking, jesting and such like, ought not once to be named amongst vs, because they are things not comely: If I say it bee not lawfull to jeast or speake the least lasciuious word that is, how shall it be lawfull to do an action with the motion and consent of the whole body, which representeth nothing else but folly, vanitie, & lasciuiousnesse? And this is for them that demand where dauncing is forbidden in the Scripture; which I touch as it were by the way, and doe but point at, not minding to frame any long discourse thereof, seeing there is a particular treatise touching the same matter, which he may read that desireth to know any more touching it. Now let vs see what goodly fruits and commodities haue risen therefrom. The daughters of the children of Israel being dancing in Silo vpon a festiuall day, after the manner of the vncircumcised Idolaters, were rauished by the Beniamites for to be their wiues, and that mixtly without regard of one or other, were they of neuer so high or base condition. Ephes. 5. 4. Iudg. 11.

At the feast which *Herod* the Tetrarch made to the princes and captains and nobles of Galilee, the daughter of *Herodias* pleased him and his companie so well with her dancing, that to gratifie this filthie strumpet the incestuous Tyran caused *Iohn Baptist* to be beheaded. Marke 6.

Lodowicke, Archbishop of Magdeburge, celebrating a solemne feast at a towne called Caluen, inuited many of the worthie citisens to make merrie with him: the place for their joyaltie was the great hall wherein judiciall causes were appointed to be discussed. Here after the banquet ended they fell a dauncing, men and women mixtly together, such a ridiculous roundelay, and such a multitude, that what with the weight of their bodies, or rather the indignation of God against them for this fourrilous and immodest behauiour, the

434 beames of the houſe began to cracke and threaten a certaine ruine; whereat the Archbiſhop affrighted, caught hold by a faire dame, and began firſt to goe downe the ſtayres; but the ſteps afore looſened, as ſoone as he trode vpon them, tumbled downe, and he and his conſort headlong withall, and were cruſhed in pieces. And thus he that was principall of the feaſt and ſport, was made an example to all the reſt, of the Lords vengeance, becauſe he diſhonored his calling and profeſſion by ſuch lewd and light behauiour: and this was one goodly effect of dauncing.

Chron. Magdeburg. Another we read of in the Chronicles of the ſame citie to this effect, in a village called Oſſemer, adjoyning to Stendell: As the Popiſh Prieſt played the minſtrell to his pariſhioners that daunced the morris before him, and rejoyced in their merry May-games, a tempeſt aroſe, and a thunderbolt ſtrucke off his right hand, together with the harpe which hee played on, and conſumed about twentie foure men and women of the companie: a juſt puniſhment of ſo prophane a Prieſt, who in ſtead of dehorting them (as his dutie bound him) from that laſciuious cuſtome, plaied the chiefe part in their madneſſe, and was an inciter of them vnto it.

Moreouer, in many places, by daunces grieuous and ſpitefull quarrels haue beene ſtirred vp, and many murders executed, the examples whereof are ſo euident and notorious, that it is not needfull now to ſtand vpon them: to conclude therefore this point with the ſaying of *Lodouicus Viues*, There is not a greater vanitie in the world than dancing; for (ſaith he I heard of certaine men of Aſia, that comming into Spaine, when they firſt ſaw the Spaniards dance, were ſo ſore affrighted, that they ran away for feare, ſuppoſing them to haue been either poſſeſſed with ſome ſpirit, or out of their wits at leaſt: and truly I thinke if a man had neuer ſeene a woman daunce before, he could hardly be of another judgement, there being nothing that reſembleth frenzie and lunacie more than the ſtrange ſhakings and motions of the bodie at the noyſe of a

Lodouicus Viues.

beaten

beaten sheepe-skin: verily it is a pastime to marke the graue behauiour, the measurable march, the pompe and ostentation of women dauncers, and the great care they haue to performe wisely so foolish an action: it is verie likely that all their wit at that time is distilled from their head into their feet, for there it is more requisite and needfull than in their braine. Thus much saith *Lodouicus Viues*.

Now touching Mummeries and Maskes, I place them in the same ranke with the other; forsomuch as they are deriued from the same fountaine, and communicate the same nature, and produce the same effects, and oftentimes are so pernitious, that diuerse honourable women haue beene rauished and conueyed away by their meanes: nay, and some Masquers haue beene well chastised in their owne vices: as it happened in the reigne of *Charles* the sixt, to six that masked it to a marriage at the hostle of Saint *Pauls* in Paris, beeing attired like wilde horses, couered with loose flax, dangling downe like haire, all bedaubed with grease for the fitter hanging thereof. and fast bound one to another, and in this guise entered the hall, dauncing with torches before them: but behold suddenly their play turned to a tragedie; for a sparke of one of their torches fell into the greasie flax of his neighbour, and set it immediatly on fire, so that in the turning of an hand they were all on flame: then gaue they out a most horrible outcrie: one of them threw himselfe headlong into a tub of water, prouided to rince their drinking cups and goblets, and vpon that occasion standing not farre off: two were burnt to death, without stirring once from the place: The bastard *Foix* and the Earle of Iouy escaped indeed present death; but being conueied to their lodgings, they suruiued not two dayes: the king himselfe beeing one of the six, was saued by the Duchesse of Berry, that couering him with her loose and wide garments quenched the fire before it could seise vpon his flesh. *Froyssard* the reporter of this tragedie, sayth, That the next morrow euery man could say, that this was *Vol. 4 cap. 52.*

436 a wonderfull ſigne and aduertiſement ſent by God to the King to warne him to renounce all ſuch fond and fooliſh deuices which hee delighted too much in, and more than it became a King of France to doe: and this was the euent of that gallant Maſque.

It reſteth now that wee ſpeake ſomewhat of Playes and Comedies, and ſuch like toys and May-games, which haue no other vſe in the world but to depraue and corrupt good manners, and to open a doore to all vncleanneſſe: the eares of young folke are there polluted with many filthy and diſhoneſt ſpeeches, their eyes are there infected with laſciuious and vnchaſte geſtures and countenances, and their wits are there ſtayned and embrued with ſo pernitious liquor, that (except Gods good grace) they will euer ſauour of it: the holy and ſacred Scripture ordained to a holy and ſacred vſe, is oftentimes by theſe filthie ſwine prophaned, to pleaſe and to delight their audience: in few words, there is nothing elſe to be found among them, but nouriſhment to our ſences of fooliſh and vaine delights. For this cauſe many of the ſager Romanes, as *Naſica* and diuers other Cenſors, hindred the building of the Theatres in Rome, for an opinion they had, that their ſports and paſtimes which were exerciſed therein, ſerued to no other purpoſe but to make the people idle, effeminate, and voluptuous: and beſides, the maſters, guiders, and actors of Playes were alwayes debarred as men infamous, from bearing anie publike Office or dignitie in the Commonwealth.

Tertul. *Oroſ.*

Tacit. lib. 4. *Tiberius Caſar* himſelfe, though of moſt corrupt and rotten manners and conuerſation, yet in open Senat complained and found fault with the immodeſtie of Stage-players, and baniſhed them at that ſame time out of Italie. When *Domitian* was Cenſor, he put out of the Senat a citiſen of Rome, becauſe hee was too much addicted to the imitation of the faſhions of players and dauncers. And *Plutarch* ſaith, that we ought to ſhun all ſuch ſpectacles.

Fulgoſ. *De curioſitate.*

If then ſuch paſtimes were by the iudgements of the Romanes noted with infamie, ſhall wee haue their equals in follies in better account? *Baſil* calleth ſuch ſports and paſtimes, the worke-houſe, forge, and common ſhop of all wickednesſe: and therefore *Chriſoſtome* prayeth and admoniſheth the faithfull of his time to abſtaine from frequenting ſuch places. S. *Auguſtine* alſo forbiddeth to beſtow our money vpon tumblers, juglers, and players, and ſuch like. Beſide, by the Conſtantinopolitan Councell vnder *Iuſtinian*, it was inhibited to be once preſent at ſuch ſports, vnder the paine of excommunication: and that the ancient Chriſtians did by common conſent not onely condemne but alſo vtterly abſtaine from ſuch paſtimes, it may appeare by the teſtimonie of *Tertullian*, writing to the Gentiles to this effect: *Wee renounce and ſend backe* (ſaith he) *ſports and plaies vnto you, as to the head and fountaine from whence they were firſt derived: wee make no reckoning of thoſe things which wee know were drawne from ſuperſtition: we loue not to behold the folly of turning with chariots, nor the vnchaſtitie of the Theatre, nor the crueltie of ſword-playing, nor the vanitie of leaping, wreſtling, and dancing: but take pleaſure in exerciſes of better report, and leſſe hurt.*

Homil. 4.

Homil. 6. in 1. cap Gen.

Can. 51.

Apolog.

Moreouer, how odious and irkeſome in the ſight of the Lord ſuch ſpectacles are, and what power and ſway the diuell beareth therein, the iudgement of God vpon a Chriſtian woman (reported by *Tertullian*) may ſufficiently inſtruct vs: There was a woman (ſayth hee) that went to the Theatre to ſee a play, and returned home poſſeſſed with an vncleane ſpirit: who being rebuked in a conjuration for daring to aſſault one of the faith, that profeſſed Chriſt; anſwered, that hee had done well, becauſe he found her vpon his owne ground.

Tertull. de ſpect.

The ſame authour reporteth another example as ſtrange, of a woman alſo that went to ſee a Tragedie acted, to whom the night following appeared in a dreame the picture of a

sheet (a presage of death) casting in her teeth that which shee had done; and fiue dayes after, death himselfe seised vpon her.

As touching wanton songs, and vnchaste and ribald bookes (that I may be briefe) I will content my selfe onely with that which is alleadged by *Ludouicus Viues* concerning that matter. *The Magistrate* (saith he) *ought to banish out of his dominion all vnhonest Songs and Poemes, and not to suffer nouelties to be published day by day in rimes and Ballads, as they are: as if a man should heare in a citie nothing but fooliſh and scurrilous Ditties, such as would make euen the younger sort that are well brought vp to blush, and stirre vp the indignation of men of honour and grauitie: this ought Magistrates to preuent, and to discharge the people from reading* Amadis, Tristram, Launcelot due Lake, Meluſine, Poggius *scurrillities, and* Boccace *nouelties; with a thousand more such like toyes:* and thus much out of *Viues*.

Lib. of instruction of a Christian woman.

CHAP. XXXVII.

Of Theeues and Robbers.

IT followes that we speake in the next place of such as by their greedie couetousnesse and vnquenchable desire of lucre, transgresse the fourth commandement of the second Table; to wit, *Thou shalt not steale:* wherein not onely simple theft, but also Sacriledge is condemned: and first of sacriledge.

Into this sinne fell wretched *Achan* in the time of *Ioshua*, when in the sacke of Iericho he seeing a Babyloniſh garment, with certaine gold and siluer, couered it and stole it away, and hid

Ioshua 7.

hid it in his tent, contrarie to the commaundement of the Lord: for which cause the Lord was offended with his whole people, as if they all had been accessarie to the crime, and enfeebled them so before their enemies, that they were beaten downe at Hay, and shamefully put to flight: neither was his anger appeased, vntill that the offendant being diuinely and miraculously descried, was stoned to death and burnt with his children and all his substance.

But to come vnto prophane stories, letvs begin with *Heliodorus*, Treasurer of *Seleuchus* King of Asia; who by the kings commandement and suggestion of one *Simon* Gouernour of the Temple, came to take away the gold and siluer which was kept in the Treasurie of the Temple, and to transport it vnto the Kings Treasurie; whereat the whole Citie of Ierusalem put on sackcloath, and poured out prayers vnto the Lord: so that when *Heliodorus* was present in the temple with his soldiors readie to seise vpon the treasure, the Lord of all spirits and power shewed so great a vision, that hee fell suddenly into extreme feare and trembling: for there appeared vnto him an horse with a terrible man sitting vpon him, most richly barbed, which came fiercely and smote at him with his forefeet: moreouer, there appeared two young men, notable in strength, excellent in beautie, and comely in apparell, which stood by him on either side, and scourged him with manie stripes: so that *Heliodorus* that came in with so great a companie of souldiers and attendants, was strucken dumbe, and caried out in a litter vpon mens shoulders; for his strength was so abated, that he could not helpe himselfe, but lay destitute of all hope of recouery, so heauy was the hand of God vpon him, vntil by the prayers of *Onias* the high Priest he was restored; then loe hee confessed, that he which dwelt in heauen had his eye on that place, and defended it from all those that came to hurt and spoile it. *Iosephus:*

Another of this crue was in *Crassus* the Romane; who entering Hierusalem, robbed the Temple of two thousand *Iosephus. Zonar.*

440 talents of siluer and gold, beside the rich ornaments, which amounted in worth to eight thousand Talents, and a beame of beaten gold containing three hundred pound in weight: for which sacriledge, the vengeance of God so pursued him, that within a while after hee was ouercome by the Parthians, and together with his sonne slaine, his euill gotten goods beeing dispersed, and the skull of his head beeing made a ladle to melt gold in, that it might be glutted with that beeing dead, which aliue it could be neuer satisfied with.

Campofil. lib.1.

Herod following the steps of *Hircanus* his predecessor, that tooke out of the sepulchre of King *Dauid* three thousand talents of money, thinking to finde the like treasure, broke vp the sepulchre in the night, and found no money, but rich ornaments of gold, which he tooke away with him; howbeit to his cost: for two of his seruants perished in the vault, by a diuine fire, as it is reported, and he himselfe had small successe in his worldly affaires euer after.

Iosephus. lib.17.

Zonar. Annal.1

Iulian the Apostata robbed the Church of the reuenues thereof, and tooke away all beneuolences and contributions to schooles of learning, to the end the children might not be instructed in the Liberall Arts, nor in any other good literature. He exaggered also his sacriledge with scornefull jeasts; saying, That he did further their saluation by making them poore; seeing it was written in their owne Bibles, *Blessed are the poore, for theirs is the kingdome of heauen:* but how this sacrilegious theefe was punished, is already declared in the former booke.

Lib.2.cap.20.

Zonaras.

Leo Groponymus tooke out of the Temple of Constantinople an excellent crowne of gold beset with precious stones; which *Mauritius* had dedicated to the Lord; but as soone as he had set it on his head, a cruell feuer seised vpon him, that he died verie shortly.

Fulgos. lib.1. cap.2.

The punishment of the sacriledge of Queene *Vrraca* in Spaine was most wonderfull and speedie: for when in her war

against

againſt her ſonne *Alphonſus* ſhe wanted money, ſhee robbed the church dedicated to S. *Iſidore*, and tooke with her owne hands the treaſures vp, which her ſouldiers refuſed to do: but ere ſheedeparted out of the church vengeance ouertooke her, and ſtrooke her dead in the place.

Moreouer, the Lord ſo hateth this irreligious ſin, that hee permitteth the diuell to exerciſe his crueltie vpon the ſpoilers of prophane and Idolatrous temples, as he did vpon *Dyoniſius* the Tyran of Syracuſa; who after many robberies of holy things, & ſpoiling the churches, died ſuddenly with extreame joy, as authors report. He ſpoiled the Temple of *Proſerpina* at Locris, and ſhaued off the golden beard of *Æſculapius* at Epidamnum; ſaying, It was an vnſeemly thing for *Apollo* to be beardleſſe and his ſonne bearded: he depriued *Iupiter Olympus* of his golden raiment, and gaue him a woollen coat in ſtead thereof; ſaying it was too heauie for him in the Summer, and too cold in winter, and that this was more conuenient for both ſeaſons. The pretext of all his ſacriledge was this, That ſeeing the gods were good, why ſhould not he be partaker of their goodneſſe.

Such another was *Cambyſes* king of Perſia, who ſent fifty thouſand men to rob and deſtroy the temple of *Iupiter Ammon*; but in their journey ſo mightie a tempeſt aroſe, that they were ouerwhelmed with the ſand, not one of them remaining to carrie newes of their ſucceſſe. *Sabel. li. 1. ca. 3.* *Herod. lib. 4.*

Brennus was conſtrained to ſlay himſelfe, for enterpriſing to rob the Temple of *Appollo* at Delphos: *Philomelus*, *Onomarchus*, and *Phayllus*, went about the ſame practiſe, and indeed robbed the Temple of all the treaſures therein; but one of them was burned, another drowned, & the third broke his necke: to conclude, the Athenians put to death a yong childe, for taking but a golden plate out of *Diana's* Temple; but firſt they offered him other jewels and trinkets, which when hee deſpiſed in reſpect of the plate, they rigorouſly puniſhed him as guiltie of ſacriledge. *Fulg. lib. 1. c. 2.*

Cardinall *Wolſey* being determined to erect two new Col- Stow Chron.

ledges

442 ledges, one at Oxford, and the other at Ipſwich, obtained licenſe and authority of Pope *Clement* the ſeuenth, to ſuppreſſe about the number of fortie monaſteries, to furniſh and ſet forward the building of his ſaid colledge: which irreligious ſacriledge (I call it ſacriledge both becauſe he was perſuaded in conſcience that thoſe goods belonged to the church, and ſo to him it was ſacriledge; as alſo for that he did it in pride of his heart) was furthered by fiue perſons, who were the chiefe inſtruments of the diſſolution of Daintrie Monaſterie, becauſe the Prior and Couent would not grant them certaine lands in farme at their owne price. But what puniſhment enſued vpon them at Gods hand the world was witneſſe of: for of theſe fiue perſons, two fell at diſcord amongſt themſelues, and the one ſlew the other, for the which the ſuruiuor was hanged; the third drowned himſefe in a well; the fourth, being then worth two hundred pounds, within three yeares became ſo poore that he begged vntill his dying day; and the fifth (called Doctor *Allen*) was cruelly maimed in Ireland: The Cardinall himſelfe falling into the kings diſpleaſure, was depoſed from his biſhopricke, and dyed miſerably: the colledges which hee meant to haue made ſo glorious a building, came neuer to any good effect, the one at Ipſwich being cleane defaced, the other at Oxford vnfiniſhed.

And thus much of ſacriledge: Now let vs come and ſee the puniſhment of ſimple theft, the principall cauſe whereof is couetouſneſſe; which is ſo vnruly an euill, and ſo deep rooted in the heart of man, that euer yet it hath vſed to encroach vpon the goods of others, & to keepe poſſeſſion of that which was none of it owne; breaking all the bonds of humanitie, equitie, and right, without being contained in any meaſure or meane; whereof wee haue a moſt notable example in the old world before the floud, which (by *Moſes* report) ouerflowed with iniquitie and extortion, the mightie ones oppreſſed the weake, the greater trode vnder foot the leſſe, and the rich deuoured the poore. When the Lord ſaw the generall deluge of ſinne and diſorder thus vniuerſally ſpread (which indeed was

a ſigne

a signe of great defection and contempt of him) he like a iust iudge that could not endure these monstrous iniquities, sent a deluge of waters amongst them, by opening the windowes of heauen, and breaking vp the fountains of the great deepes, and giuing passage to the waters both by heauen and earth, so that it raigned forty daies and forty nights without ceasing and the waters preuailed vpon the earth, and ouercouered the high mountaines by fifteene cubites, the earth being reduced into the same estate which it had in the beginning before the waters were tooke away from the face thereof: verily it was a most hideous and sad spectacle, to see first the vallies, then the hils, and last the highest mountaines so ouerflowne with water, that no shew or appearance of them might bee perceiued; it was a dreadfull sight to behold whole houses, tossed too and fro vp and downe in the waues, and at last to be shiuered in pieces: there was not a citie nor village that perished not in the deepe, not a tree nor tower so high that could ouerpeere the waters: as they encreased more and more in aboundance, so feare, horrour, and despaire of safetie encreased in the heart of euerie liuing soule. And on this fashion did God punish those wicked rebels, not at one blow, but by little and little encreasing their paine, that as they had a long time abused his patience, and made no reckoning of amendment, so the punishment of their sinne might be long and tedious. Now in this extreamitie one could not helpe another, nor one enuie another, but all were concluded vnder the same destruction, all surprised, assieged, and enuironed alike, as well he that roued in the fields, as he that stayed in the houses, hee that climbed vp vnto the mountaines, as he that abode in the vallies, the mercilesse waters spared none: it was to no purpose that some ascended their high houses, some climbed vpon trees, and some scaled the rockes, neither one nor other found any refuge or safetie in any place, the rich were not saued by their riches, nor the strong by the pith of their strength, but all perished & were drowned together, except *Noah* & his family: which punishment was correspondēt

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vnto

vnto the worlds iniquitie, for as the earth was corrupted and polluted with abundance of ſinne, ſo God ſent abundance of water to purge and cleanſe away the filthineſſe thereof, as at the latter day he will ſend fire to purifie and refine heauen and earth from their dregs, and reſtore them to their firſt and pureſt eſtate. And thus God reuenged the extortion and cruelty of that age.

But yet for all this, thoſe ſins were not then ſo defaced and root ed vp, but that they be burniſhed againe and growne in time to as big a bulke: for euen at this day the greateſt part of the world is giuen to practiſe fraud and deceit, and by vnlawfull meanes to encroach vpon others goods: which ſubtilties though they deſire neuer ſo to diſguiſe and cloke, yet will they euer be condemned and reputed kindes of theft before God: now as ſome are of greater power and authoritie than others in the world, ſo anſwerable to themſelues is the qualitie of their ſinnes, and by conſequence the puniſhment: the greater of power, the greater theeues, and the greater judgement; for if a poore man that through pouerty & neceſſity cutteth a purſe or ſtealeth any other trifle, be culpable, how much more culpable ſhall hee that is rich be, that vſurpeth the goods of his neighbour?

Drago the lawgiuer of Athens, appointed death to be the puniſhment of theft: *Solon* mitigated that rigor, and puniſhed it with double reſtitution: The Locrians put out his eyes that had ſtolne ought from his neighbour: The Hetrurians ſtoned them to death: The Scythians abhorred them more than all creatures, becauſe they had a communitie of all things except their cups: the Vacceians vſed ſuch ſeueritie towards this kind of men, that if one had but taken a handfull of corn, he was ſure to die for it.

Marcus Fabius being Cenſor, condemned his owne ſon *Buteo* to death, beeing apprehended for theft. *Tiberius* the Emperour puniſhed a ſouldier after the ſame manner, for ſtealing a Peacocke: in ſumme, there was no Common-wealth wherein this ſinne was not highly deteſted, and ſharpely puniſhed,

niſhed, except the Lacedemonian, where it was permitted and tollerated for their exerciſe of warlike diſcipline.

It was a raſh and ſeuere, yet as it proued a juſt deed of *Tamberlaine* that mightie Tyran and Conqueror of Aſia, when a poore woman complained to him of one of his ſouldiers, that had taken from her a little milke and a piece of cheeſe without paiment, he cauſed the ſoldiers bellie to be ripped, to ſee whether ſhe had falſely accuſed him or no, and finding the milke in his ſtomacke, adjudged him worthy of that puniſhment, for ſtealing from ſo poore a woman. *Theatr. hiſtor.*

When *Theophilus* raigned Emperor in the Eaſt, there was a certaine ſouldier poſſeſſed of a very gallant and braue horſe which his captaine by all means poſſible ſought to get from him, but he would not in any caſe part with him; wherefore he put him forth of pay, & tooke his horſe from him by force, and ſent him for a preſent to the Emperour *Theophilus:* now it chanced that this poore ſouldier was ſlain in the battell for want of his horſe, and his wife and children left deſtitute of ſuccor, inſomuch that through neceſſity ſhe was conſtrained to flie to Conſtantinople, and to complaine to the Emperour of the injurie done vnto her husband; with this reſolution entring the city, ſhe met the Emperor riding vpon her husbands horſe, and catching the horſe bridle, challenged him not onely for ſtealing the horſe, but alſo beeing the cauſe of her husbands death. The Emperour wondring at the womans boldneſſe, examined her more narrowly, and found out the whole practiſe of that wicked captaine, whom he baniſhed preſently his Empire, and beſtowed his poſſeſſion in recompence vpon the diſtreſſed widow. *Zonar. Annal.* 3

Ibicus the Poet beeing ſet vpon by theeues, when hee ſaw that they would not onely ſpoile him of his money but of his life alſo, he cried for helpe and reuenge to the cranes that flew ouer his head: a while after as theſe murdering theeues ſat together in the market place, the ſame cranes appearing vnto them in the aire, they whiſpered one another in the eare, and

ſayd,

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ſayd, yonder flie *Ibicus* reuengers: which though ſecretly ſpoken, yet was ouer heard: ſo that they being examined & found guiltie, were put to death for their paines. The like ſtorie *Martin Luther* reporteth touching a traueller; only differing in this, that as cranes detected the former, ſo crowes laid open the latter.

Luther.

Albert. Crantz lib. 10 cap. 7.

In the yere 1384, when as all Saxonie was ſo infeſted with theeues, that no man could trauell ſafely in the countrey, the Princes calling a Councel, ſet downe this order, That not only the theeues themſelues ſhould be ſeuerely puniſhed, but all that did protect or harbour any of them; which decree when as *Theodorick* county of Weringrode impugned, the bodie of the Councell ſent for him, and adjudged him to a moſt cruell and ſhamefull death.

Crantz lib. 10. cap. 30.

In the yeare 1410, *Henry* duke of Luneburg, a moſt juſt & ſeuere prince, went about to purge his country from all thefts and robberies, inſomuch as the leaſt offence committed in that kinde he ſuffered not to goe vnpuniſhed: now it hapned as the Duke went towards Luneburg, hee ſent before him one of his chiefeſt officers to prouide neceſſaries againſt his comming: who riding without a cloake, the weather being cold, entreated a ploughman to lend him his cloake till his returne; which when the clowne refuſed to doe, hee took it without leaue, but it coſt him his life for it; for the ploughman awaited the dukes comming, and directed his complaint vnto him on this manner: What auaileth it (O noble Prince) to ſeeke to ſuppreſſe the courage of theeues and ſpoylers, when as thy chiefeſt officers dare commit ſuch things vncontrolled, as the lieutenant of Tzela hath but now taken from me my cloake? The Duke hearing this complaint, and conſidering the cauſe, diſſembled his counſell till his returne backe from Luneburg vnto the ſame place, where calling for his lieutenant, and rating him for his injurie, hee commaunded him to bee hanged vpon a tree. A wonderfull ſeueritie in juſtice, and worthie to be commended: for what hope is it to root out ſmall and petie

tie theeues, if we ſuffer grand theeues to goe vncorrected.

There is another kind of theft practiſed of them that be in authoritie, who vnder title of confiſcation aſſume vnto themſelues ſtollen goods, and ſo much the readilyer, by how much the value of the things amounteth to more worth: an action altogether vnjuſt, and contrary to both diuine and humane lawes, which ordaine to reſtore vnto euerie man his own: and truly hee that in ſtead of reſtitution withholdeth the goods of his neighbor in this manner, differeth no more from a theefe than that the one ſtealeth boldly without feare, the other timerouſly and with great danger: and what greater corruption of Iuſtice can there be than this? For who would follow the law vpon a theefe, when he knoweth he ſhal rather runne into further charge, than recouer any of his old loſſe? Beſide this, it hapneth that poore ſmall theeues are often drawne to the whip, or driuen to baniſhment, or ſent to the gallowes, when rich grand theeues lye at their eaſe, and eſcape vncontrolled, albeit the qualitie of their crime be farre vnequall: according to the Poet:

The ſimple doue by law is cenſured,
When rauenous crowes eſcape vnpuniſhed.

Dat veniam coruis vexat cenſura columbas.

The world was euer yet full of ſuch rauenous rauens; ſo nimble in pilling others goods, and ſo greedie of their owne gaine, that the poore people in ſtead of being maintained and preſerued in the peaceable enjoying of their portions, are gnawne to the verie bones amongſt them: for which cauſe *Homer* in the perſon of *Agamemnon* calleth them deuourers of men: Likewiſe alſo the Prophet *Dauid* in the ſixteenth Pſalme calleth them Eaters of his people: and yet want they not flatterers and trencher friendes (canker wormes of a Common-wealth) that vrge them forwards, and deuiſe dayly new kinde of exactions, like horſe-leaches to ſucke out the verie bloud of mens purſes; ſhewing ſo much the more wit and deceit therein, by how much the more they hope to gain a great part thereof vnto their ſelues: being like

hunger-

hungerſtarued Harpeis, that will neuer bee ſatisfied, but ſtill ſnatch and catch all that commeth neere their clouches: And theſe are they that doe good to no man, but hurt to all; of whome the Merchant findeth himſelfe agrieued, the Artificer troden vnder foot, the poore laborer oppreſſed, and generally all men endammaged.

CHAP. XXXVIII.

Of the exceſſiue burdenings of the Comminaltie.

AS it is a juſt and approued thing before God, to doe honour and reuerence to kings and princes, & to be ſubject vnder them in all obedience: ſo it is a reaſonable and allowable duetie to pay ſuch tributes and ſubſidies) whereby their great charges and honourable eſtate may be maintained) as by right or equitie are due vnto them: and this is alſo commanded by our Sauiour Chriſt in expreſſe words, when he ſaith, *Giue vnto Cæſar that which is Cæſars.* And by the Apoſtle *Paul* more expreſſely, *Pay tributes, render vnto all men their due: tribute to whom tribute belongeth, and cuſtom to whom cuſtom:* Marke how he ſaith, *Giue vnto all men their due:* and therein obſerue, that kings & princes ought of their good and juſt diſpoſition to be content with their due, and not ſeek to load and ouercharge their ſubjects with vnneceſſarie exactions, but to deſire to ſee them rather rich and wealthie, than poore and needie; for thereby commeth no profit vnto themſelues. Further it is moſt vnlawfull for them to exact that aboue meaſure vpon their commons, which beeing in mediocritie is not condemned: I ſay it is vnlawfull both by the law of God and man (the law of God and man is tearmed all that which both God and man allow and agree vpon, and which

Mat. 22. 21.
Rom. 13. 7.

a man

a man with a safe conscience may put in practise:) for the former we can haue no other schoolemaster nor instruction, saue the holy Scripture, wherein God hath manifested his will vnto vs concerning this verie matter; as in Deuteronomie the eighteenth, speaking of the office and dutie of a king, hee forbiddeth them to bee hoorders vp of gold and siluer, and espousers of many wiues, and louers of pride: signifying thereby, that they ought to containe themselues within the bounds of modestie and temperance, and not giue the raines to their owne affections, nor heape vp great treasures to their peoples detriment, nor to delight in warre, nor to be too much subject to their owne pleasures: all which things are meanes of vnmeasurable expence: so that if it be not allowable to muster together multitudes of goods, for the danger and mischiefe that ensueth thereof, as it appeareth out of this place; then surely is it much lesse lawfull to leuie excessiue taxes of the people; for the one of these cannot be without the other: and thus for the law of God it is cleere, that by it authoritie is not committed vnto them, to surcharge, and as it were trample downe their poore subjects, by vnmeasurable and vnsupportable impositions.

As for that which the Ptophet *Samuel* in the name of God giueth notice to the Israelites of, touching the right of a king; wherein he seemeth to allow him the disposition of the goods and persons of his subjects: I answer first, That God beeing an immoueable truth, cannot contradict himself by commanding and forbidding the same thing; and secondly, that the word of the text in the originall signifieth nothing else but a custome or fashion, as it appeareth by the 1. *Sam.* 11. 13. besides, the speech that the Prophet vseth, importeth not a commandement, but an aduertisement of the subjection, whereunto the people were about to thrust themselues, by desiring a king after the maner of other nations, whose customes amongst them was to exercise authoritie and dominion aswell ouer their goods as their persons: for which cause God would haue them forwarned, that they might know how vile

450 a yoke they put their owne neckes vnder, and what grieuous and troublesome seruitude they vndertooke, from the which they could no wayes be deliuered, no though they desired it with teares.

Furthermore, that a king in Israel had no power (in right and equitie) to take away the possessions of any of his subjects, and appropriat it to himselfe, it appeareth by *Naboaths* refusal to king *Achab*, to giue him his vineyard, though he requested it (as it may seeme) vpon very reasonable conditions, either for his money, or for exchange, so that a man would thinke hee ought not to haue denied him: howbeit his desire beeing thus crossed, he could not mend himselfe by his authoritie, but fell to vexe and grieue himselfe, and to champe vpon his owne bit, vntill by the wicked and detestable complot of *Iezabel*, poore *Naboath* was falsely accused, vnjustly condemned, and cruelly murdered; and then he put in possession of his vineyard: which murder (doubtlesse) she would neuer haue attempted, nor yet *Naboath* euer haue refused to yeeld his vineyard, if by any pretence of law they could haue layed claime vnto it: but *Naboath* knowing that it was contrarie to Gods ordinance, for him to part with his patrimony (which he ought most carefully to preserue) would not consent to sell ouer his vineyard, neither for loue nor money, nor other recompence: and herein hee did but his dutie, approued by the holie Scripture. Now how odious a thing before God the oppression of poore people is, it is manifest by his owne words in the Prophesie of *Ezechiel*, where he saith, *Let it suffice, ô Princes of Israel, leaue off crueltie and oppression, and execute judgement and iustice: take away your* exactions *from my people, and cease to thrust them from their goods and heritages*. Now concerning the law of man, which all men agree vnto, because it is grounded vpon reason and equitie, wee finde no permission giuen to kings to vse the goods of other men at their pleasures; for that was farre from equitie: neither was there any such libertie bestowed vpon them, by those that first in the beginning exalted them to that degree of dignitie: but

1. King. 12.

Num. 36. 9.

Chap. 45. 9.

rather

rather (as diuers worthie authors auouch) their owne vertues and good behauiour which woon them credit amongſt the better ſort, inſtalled them firſt vnto that honour. And truely there is nothing more rightfull and juſt in mans ſocietie, than that euery one ſhould poſſeſſe and injoy that which is his own in peace and quietneſſe, without diſturbance or violence; in which reſpect alſo, rules of juſtice are eſtabliſhed, called lawes, which no good kings will euer ſeeke to ſtand againſt. They are indeed Lords of the earth, as ſome ſay, and truly; but ſo, that their Lordſhips ſtretch no further than right, and paſſe not the rule of equitie: and notwithſtanding, the proprietie of goods and poſſeſſion remaineth vntouched. To kings (ſaith *Seneca*) pertaineth the ſoueraigntie ouer all things, but to priuat men the proprietie.

Cic. lib. 3. de legibus. Aug. de Ciuit. Dei, lib. 4 ca. 6.

Lib. 7. c. 4. & 5. de beneficijs.

Tiberius Cæſar being ſolicited by the gouernors of the prouinces, to lay heauier tributes, and leuie larger ſubſidies from his people, made (though a Painim) this notable anſwer, That a good ſhepheard ought to ſheare his ſheepe, not to flea them. Saint *Lewis*, that good king, amongſt all his other wiſe and vertuous exhortations which hee gaue vnto his ſonne before his death, this was none of the leaſt nor laſt; That hee ſhould neuer craue any taxe or ſubſidie of his ſubiects, but vpon vrgent neceſſity, and very juſt cauſe; and that if he did otherwiſe he ſhould not be reputed for a king, but for a tyran.

Nic. Gil.

CHAP. XXXIX.

Of thoſe that haue vſed too much crueltie towards their ſubjects in Taxes and Exactions.

IT is cleere then by theſe foreſaid aſſumptions, that a king may not impoſe vpon is ſubjects vnmeaſurable taxes and ſubſidies, leſt he make himſelfe guilty of extortion, the root and fountain many times of many great miſchiefs & in-

452 niences, and in very deed from whence oftner changes, seditions, and ruines of Common-wealths haue proceeded, than from any other cause beside.

What hapned to *Roboam* King of Israel, for shewing himselfe too rigorous on this behalfe to his subjects, but the defection of the greater part of his kingdome from him; for beeing come to the Crowne after the death of his father *Solomon*, when the people came and made a supplication to him, to bee
1. Kin. 12. eased from his fathers burdens, hee (despising the counsell of his sage and antient Counsellours, and following the giddie aduice of his young companions) gaue them a most sharpe and sowre replie; saying, That if his father had layed a heauie yoke vpon them, he would encrease it; and if he had chastised them with rods, he would correct them with scourges; which when they of Israel heard, they reuolted from him (all saue the two tribes of *Iuda* and *Beniamin*) and stoned to death his Collectors, and chose them another King to rule ouer them. Thus *Roboam* was depriued of ten parts of his kingdom thorow his owne vnaduised tyrannie, and fled all amased vnto Ierusalem, where he liued all his dayes without recouerie of the same.

Achæus king of Lydia was hanged vp against a hill, and his head throwne into a riuer running by, because of the great subsidies which he exacted of his people.

Plutarch. de Reg. *Dionysius*, the first of that name, a notorious and renowned tyran, not onely in regard of his exceeding crueltie, but also of his vnjust rackings & exactions, was so violent in that practise of doing wrong, that albeit he well knew the griefes and vexations of the people, that ceased not to complaine and lament their case continually, yet hee diminished not their burdens, but multiplied them more and more, and sucked and gnew out all that euer hee could, vntill hee left them naked, emptie, and despoyled: To conclude, this grand theefe, that
Frog. lib. 21. durst not trust his wife nor owne daughters, after he had been discomfited by the Carthaginians, was slaine by his seruants.

Of the Romane Emperours that most vexed the Commi-

naltie

naltie with tributes and taxes, these three were chiefe, *Caligula*, *Nero*, and *Caracalla*; of whom this latter did most pill and pull the people, and would often say, That the gold and siluer of the kingdome pertained in right to none but him. Beeing reproued of his mother at a time, for his immoderat and excessiue expences; saying, That there was almost not so much more treasure left as hee had alreadie spent; hee made her this answer, That she should take no care for that; for as long as his hand was able to wield his sword (which hee held naked before her) he would not want mony. This is the sword which many now adayes (after the example of *Caracalla*) haue taken vp, to cut out (by force and violence) a way to their own wils, and to cut the throat of equitie and justice, and to compell the poore people to forgoe their goods, and surrender them into their hands: Now how odious and hatefull these three were made vnto the people by their own wicked demeanors, their miserable ends doe sufficiently testifie; which wee haue alreadie before mentioned, and meane afterward more at large to speake of. *Dion. & Xiph.*

The Emperour *Constance*, sonne to *Constantine*, whose father was *Heraclius*, comming at a time out of Greece into Rome, abode there but fiue dayes; but in that short space committed so much outrage in ransacking the temples and other publike places, and carrying away so many rich ornaments & pictures (whereof those places then abounded) that in mans remembrance no forraine barbarous enemie, hauing taken the citie by force of war, euer went away with the like spoile: besides, hee did so oppresse the allyes and tributaries of the Empire (and chiefely the Sicilians) with taxes and imposts, that many of them were constrained to sell their children for money to satisfie his extortion: and by this means he scraped together an infinit masse of rapins and euill gotten goods; but enjoyed the sweet of them not verie long; for very soon after he was murdered by his owne men of war, in his returne out of Sicilie: and all that spoile which he had vnjustly surprised, was suddenly taken and transported into Africa by the Sara- *Fulg. lib. 9. ca. 4*

sens that then enhabited the citie Panorme.

Lewis the eleuenth, King of France, after he had ouercharged his subjects with too grieuous burdens of payments and taxes, fel into such a timerous conceit and feare of death, as neuer any man did the like; he attempted all means of auoiding or delaying the same; as first during his sickneſſe he gaue his Physitian monthly ten thousand crownes, by that meanes to creepe into his fauor: wherein he, being in all other things a verie niggard and pinch-pennie, shewed himselfe on the other side more than prodigall: next he sent into Calabria for a Hermit reported to be a holy and deuout man, to whom at his arriuall, he performed so much dutie and reuerence, as was wonderfull and vnseemely: for he threw himselfe on his knees, and besought him to prolong his decaying life, as if he had beene a god, and not a man: but all that he could do was to no purpose; no nor the reliques which Pope *Sextus* sent him to busie himselfe withall, nor the holy viall of the Rheimes which was brought him, could prorogue this life of his, nor priuiledge him from dying a discontent and vnwilling death: he suspected the most part of his neereſt attendants, & would not suffer them to approch vnto him in his sickness: after he had thus prolonged the time in hope, and yet still languished in extreame distreſſe of his disease, it was at length told him in all speed, that he should not set his minde any longer vpon those vaine hopes, nor vpon that holy man, for his time was come, and hee must needs dye. And thus he that during his raigne shewed himselfe rough and cruell to his subjects, by too many and heauie impositions, was himselfe in his latter end thus roughly and hardly dealt withall.

Christiern the eleuenth, king of Denmarke, Norway, and Suecia, after the death of king *Iohn* his father, raigned, the yere of our Lord 1514, and was too intollerable in imposing burdens and taxes vpon his subiects; for which cause the Suecians reuolted from his gouernment: whome though after many battels and sieges hee conquered, and placed amongst them his garrisons to keepe them in awe, yet ceased they not to rebell.

bell against him, and that by the instigation of a meane Gentleman, who verie quickly got footing into the kingdom, and possessed himselfe of the crown and gouernment. Now *Christern* hauing lost this prouince, and being also in disdaine and hatred of his own countrey, and fearing lest this inward heat of spight should grow to some flame of danger to his life, seeing that the inhabitants of Lubeck conspiring with his vncle *Frederick*, began to take armes against him, he fled away, with his wife (sister to the Emperor *Charles* the fifth) and his yong children, to Zealand, a prouince of the Emperors, after he had raigned nine yeares: after which the Estates of the realme (aided by them of Lubeck) assembling together, exalted his vncle *Fredericke*, prince of Holsatia (though old and antient) to the Crowne; and publishing certain writings, addressed them to the Emperor and the Princes of his empire, to render a reason of their proceeding, and to make knowne vnto them vpon how good considerations they had deposed and banished *Christiern*, for the tyrannie which he exercised among them: Ten yeres after this he got together a new army by sea, in hope to recouer his losses, but contrarie to his hope hee was taken prisoner, and in captiuitie miserably ended his daies. 455

Henry king of Suecia was chased from his scepter for enterprising to burden his commons with new contributions: those that were deuisers of new taxes and tributes, for the most part euer lost their liues in their labors: for proofe whereof let the example of *Parchenus* or *Porchetes* serue; who for giuing counsel to king *Theodebert* touching the railing of new subsidies, was stoned to death by the multitude, in the city Trieues. *Nic. Gil. vol. 15*

Likewise was *George Presquon* cruelly put to death by the people, for persuading and setting forward *Henrie* of Suecia, to the vexation and exaction of his subjects.

CHAP. XL.

More examples of the same subiect.

Platina in vita Zacharin.

Phil. Melanct. lib. 3.

Istulphus the nineteenth King of Lumbardie, was not onely a most cruell tyran, but also a grieuous oppressor of his subjects with taxes & exactions; for he imposed this vpon euerie one of them, to pay yearely a noble for their heads: against this man Pope *Stephen* prouoked king *Pepin* of France, who comming with an armie droue the tyran into Tycinum, and constrayned him to yeeld to partiall conditions of peace. Howbeit *Pepin* was no sooner gone, but he returned to his old bias; wherefore the second time he came and droue him to as great extreamitie; insomuch as another peace was concluded: after the accomplishment whereof, peruerse *Aistulph* still vexing his subjects, was plagued by God with an apoplexie, and so died.

Zonar. lib. 3.

Iustinian the Emperour, as he was profuse and excessiue in spending, so was he immoderate and insatiable in gathering together riches, for hee exercised his wit in deuising new tributes and paiments, and rejoyced his heart in nothing more; for which causes there arose a grieuous sedition at Constantinople against him; wherein not onely the excellent and famous monuments of the Empire were burned, but also fortie thousand men slaine; and this was no small punishment for his oppression.

Eras. in lingua.

At Paris there is to be seene in the corne market, a certaine monument hard at the mouth of the common sinke, which conueyeth away all the filth out of the Citie: the occasion whereof is reported to be this: A certain courtier seeing the king sad and melancholy for want of treasure, counselled him to exact of euerie countriman that brought ware into the city

but

but one pennie, and that but for two yeares together: which when the King put in practise, and found the exceeding commoditie thereof, he not onely continued that tax, but also inuented diuers others, to the great dammage of the Commonwealth, and enriching of his owne treasurie. Wherefore he that put it first into his head, when hee saw that he had not so much authoritie in dissuading, as he had in persuading it, to take punishment of himselfe for that inconsiderate deed, and to warne others from attempting the like, hee commanded by his testament, that his bodie should be buried in that common sinke, to bee an example of exaction and the filthinesse thereof.

Barnabe, Vicount of Milan, by the report of *Paulus Iouius* was an vnconscionable oppressor of his subjects and tenants: for hee did not onely extort of them continuall imposts and payments, but enjoyned them to keepe euerie one a dogge: which if they came to any mishap, or were either too fat or too leane, the keeper was sure to bee beaten, or at lest some fine to be set on his head. This Tyran was taken by *Iohn Galeacius*, and after seuen moneths imprisonment poysoned to death. *Tom. 2. Viuorum illustrium.*

Archigallo, brother to *Gorbonianus* in nature, though vnlike in conditions (for he was a good prince, whereas this was a tyran) was crowned king of Britain in the yere of the world 3671: we may well place him in the ranke of oppressors; for he deposed the noblemen, and exalted the ignoble; he extorted from men their goods, to enrich his treasure; for which cause the Estates of the realme depriued him of his royall dignitie, and placed his yonger brother *Elydurus* in his roome, after hee had reigned fiue yeares. *Lanquet.*

Hardiknitus king of Denmarke, after the death of *Harold* was ordained King of England, in the yeare of our Lord 1041. This King as hee was somewhat cruell (for he caused the bodie of *Harold* to be taken vp out of the Sepnchre, and smiting off his head, to be cast out into the riuer Thames, because hee had injured his mother *Emma* when he was aliue:) The same.

so

458 so hee was burdensome to his subjects in tributes and exaction: for which cause growing into hatred with God and his subjects, hee was strucken with sudden death, not without suspition of poysoning, after he had raigned three yeares.

The same. *William Rufus*, second sonne of *William* the Conquerour, succeeded his father, as in the kingdome of England, so in disposition of nature: for they were both cruell, vnconstant, and couetous, and burdened their people with vnreasonable taxes; insomuch, that what with the morreine of men by pestilence, and the oppressions of them by exactions, the tillage of the earth was put off for one yeare, beeing the yeare 1099, whereby ensued great scarcitie the yeare following throughout all the land: but for the oppression *William* was justly punished by sudden death, when beeing at his disport of hunting hee was wounded with an arrow glauncing from the bow of *Tyrill* a French knight, and so his tyrannie and life ended together.

And here is further to be noted, that the place where this King was slaine, was called New Forrest; in which same place *Richard*, the Cousin germane of King *William*, sonne to Duke *Robert* his brother, was likewise slaine. This New Forrest was made by *William* the Conquerour their father who, plucked downe and depopulated diuers townes and churches the compasse of thirtie miles about, to make this a forest for wilde beasts: a most beastly sinne, yea a bloudie crying sinne, too too much practised in these dayes, and that by great persons, that make no conscience to turne townes into pastures, and men into sheepe: but let all them behold the just vengeance of God vpon this kings posteritie: for when men either cannot or will not reuenge, then God reuengeth either in them or their posteritie.

Annales of France, *Henry* 2. In the yeare 1548, the commons of Guyenne, Santonge, and Augoulemois fell into a great rebellion, by reason of the extortions of the Customers and Farmers of Salt: the Rebels in a few weekes grew to the number of fortie thousand men, armed

armed with clubs and ſtaues; who joyning with the Iſlanders, by a generall conſent ranne vpon the officers of the Cuſtome, and with extreame furie put to the ſword all that they could take, notwithſtanding the King of Nauarre ſought by all meanes to appeaſe them. About the ſame time the commons of Gaſcoigne roſe in diuers places, vpon the ſame cauſes, and notwithſtanding all that the Lord of Monneins, the Kings Lieutenant, and all other officers could doe, they made a great ſpoile of many honourable houſes, and maſſacre of much people: inſomuch, that the Lord of Monneins himſelfe was ſlaine by them, whileſt hee was making an Oration to them to pacifie their rage: but at length theſe rebels were ſuppreſſed by *Francis* of Lorraine, Earle of Aumale, and *Anne* of *Mommorancye*, high Conſtable of Fraunce, and the chiefe ringleaders and Captaines of them executed according to their deſerts. *La Vergne* was drawne in pieces by foure horſes: *L'Eſtonnac*, and the two brothers of *Saulx*, had their heads cut off: *Tallemoigne* and *Galefere*, the two Colonels of the Commons, were broken vpon the Wheele, beeing firſt crowned with a crowne of burning yron, as a puniſhment of the ſoueraigntie which they had vſurped. Thus the Lord puniſhed both the one and the other, and the one by the other; the exactors for their oppreſſion, and the tumultuous Commons for their rebellion.

Neither doth the Lord thus puniſh oppreſſors themſelues *Lanques.* but alſo they that either countenance, or hauing authoritie, doe not puniſh the ſame; as it appeareth by this example following. In the yeare of our Lord 475, there liued one *Corrannus* a King of Scots; who though hee gouerned the people in peace and quietneſſe a long ſpace, and was indeed a good Prince, yet becauſe his Chauncellour *Tomſet* vſed extortion and exaction amongſt his ſubjects, and hee beeing aduertiſed thereof, did not puniſh him, hee was ſlaine traiterouſly by his owne ſubjects.

460 It is not vnworthie to be noted, how *Edward* the third, king of England, proſpered a long while in the warres againſt France, and got many worthie and wonderfull victories: but when Prince *Edward*, ſonne vnto the aforeſaid *Edward*, after conditions of peace concluded, began to ſet taxes and impoſitions vpon the countrey of Aquitaine, then did King *Edwards* part begin to incline, and the ſucceſſe of warre, which the ſpace of fortie yeares neuer forſooke him, now frowned vpon him, ſo that hee quickly loſt all thoſe lands which by compoſition of peace were granted vnto him.

CHAP. XLI.

Of ſuch as by force of armes haue either taken away, or would haue taken away, the goods and lands of other men.

In this whole chapter note the nature of Ambition, and the fruits thereof.

NOw if they that oppreſſe their ſubjects, and deuour them in this manner be found guiltie, then muſt they needs be much more, that are carried with the wings of their owne hungry ambitious deſire to inuade their lands and Seigniories, attended on with an infinite retinue of pillages, ſackings, ruins of cities and people; which are alwayes neceſſarie companions of furious vnmercifull warre. There are no flouds ſo broad, nor mountaines ſo ſteepe, nor rockes ſo rough and dangerous, nor ſea ſo long and furious, that can reſtraine the raſh and headſtrong deſire of ſuch greedie minded Sacres: ſo that if their bodie might be proportioned to the ſquare and greatneſſe of their minds, with the one hand they would reach the Eaſt, and with the other hand the Weſt (as it is ſaid of *Alexander*:) howbeit hereof they boaſt and

and glorie no leſſe than they that tooke delight to be ſurnamed Citie-ſpoylers: others burners of Cities; ſome conquerors, and many Eagles and Faulcons, ſeeking as it were fame by infamie; and by vice, eternitie. But to theſe men it often commeth to paſſe, that euen then when they thinke to aduance their dominion, and to ſtretch their bounds and frontiers furtheſt, they are driuen to recoyle, for feare of being diſpoſſeſſed themſelues of their own lands and inheritances: and euen as they dealt with others rigorouſly and by ſtrength of weapons, ſo ſhall they bee themſelues rehandled and dealt withall after the ſame meaſure; according to the word of the Prophet denounced againſt ſuch as they: *Curſed be thou that ſpoileſt and dealeſt vnfaithfully; when thou haſt made an end of ſpoiling others, thou thy ſelfe ſhalt be ſpoiled; and when thou haſt done dealing traiterouſly, then treaſon ſhal begin to be practiſed againſt thee.* And this curſe moſt commonly neuer faileth to ſeiſe vpon theſe great Theeues and Robbers, or at leſt vpon their children and ſucceſſors; as by particular examples wee ſhall ſee, after we haue firſt ſpoken of *Adonias*, who not content with his owne eſtate of being a Kings ſonne, which God had allotted him, went about to get the Crowne and Kingdome from his brother *Solomon*, to whom by right it appertained (for God had manifeſted the ſame by the mouth of his father *Dauid*) but both hee and his aſſiſtants, for their ouerbold and raſh enterpriſe, were juſtly by *Solomon* puniſhed with death. 1. King. 12. Treaſon, *lib. 2 cap. 3.*

Craſſus king of Lydia was the firſt that made warre againſt Epheſus, and that ſubdued the Greekes of Aſia: to wit, the Phrygians, Myſians, Chalybeans, Paphlagonians, Thracians, Bythinians, Iönians, Dorians, Æolians, and Pamphilians, and made them all tributaries vnto him: by means whereof hee being growne exceeding rich and puiſſant, by the detriment and vndoing of ſo many people, vanted and gloried in his greatneſſe and power, and euen then thought himſelfe the happieſt man in the world, when moſt miſerie and aduerſitie, griefe and diſtreſſe of his eſtate and whole houſe, approched *Hered.*

462 ched neereſt: for firſt and formoſt one of his ſonnes that was deere vnto him, was by ouerſight ſlaine at the chaſe of a wilde Bore: next himſelfe hauing commenced warre with *Cyrus*, was ouercome in battell, and beſieged in Sardis the chiefe Citie of his kingdome, and at laſt taken and carried captiue to *Cyrus*, deſpoiled of all his late glorie and dominion. And thus *Craſſus* (as ſaith *Plutarch*, after *Herodotus*) bore the puniſhment of the offence of his great grandfather *Giges*: who being but one of King *Candaules* attendants, ſlew his maſter, and vſurped the crowne at the prouokement of the Queene his miſtreſſe, whome he alſo tooke to be his wife: And thus this kingdome decayed by the ſame meanes by which it firſt encreaſed.

Herod. *Polycrates* the Tyran was one that by violence and tyrannous meanes grew from a baſe condition to an high eſtate: for beeing but one of the vulgar ſort in the Citie Samos, hee with the aſſiſtance of fifteene armed men ſeiſed vpon the whole Citie, and made himſelfe Lord of it: which diuiding into three parts, he beſtowed two of them vpon his two brethren, but not for perpetuitie; for ere long the third part of his vſurpation coſt the elder of them the beſt part of his life, and the younger his libertie, for he chaſed him away, that hee might be ſole poſſeſſor of the whole Iſland. After this, hee inuaded many other Iſlands, beſides many cities in the ſame land: hee raiſed the Lacedemonians from the ſiege of Samos, which they had begirt: and when he ſaw that all things fell out ſo well to his owne wiſh, that nothing could be more, fearing ſo great proſperitie could not but carrie in the tayle ſome terrible ſting of aduerſitie and miſchance, attempted by voluntarie loſſe of ſomething of value to preuent the miſchiefe which he feared to enſue: and this by the aduice of his deere friend and allie (the King of Ægypt) therefore hee threw a ring which hee had in great price, into the ſea, to the end to delude Fortune (as he thought) thereby: but the ring was after found in a fiſhes bellie, and offered as a preſent vnto him: and this was an euident preſage of ſome ineuitable miſ-

misfortune that waited for him: neither did it prooue vaine and friuolous; for he was hanged vpon a gibbet of Sardis, by the commandement of *Orates* the Gouernour of the Citie; who vnder pretence of friendship, and colour of rendering his treasure into his hands, and bestowing vpon him a great part thereof, promising also to passe the rest of his dayes vnder his wing, for feare of the rage of *Cambyses*, drew him to come priuately to speake with him, and so easily wrought his will vpon him.

Aristodemus got into his hands the gouernment of Cuma, after hee had made away the principall of the Citie: and to keepe it the better beeing obtained, hee first woon the vulgars hearts by presents, then banished out of the Citie their Children whome he had put to death, and entertained the rest of the youth with such varietie of pleasures and delights, that by those deuices hee kept himselfe in his tyrannous estate many yeares: but as soone as the children of those slaine citisens were growne to ripe yeares of strength and discretion, beeing desirous to reuenge their fathers deaths, they set vpon him in the night so at vnawares, that they put him and all his familie to the slaughter. *Dionis Halicar. lib. 7.*

Tymophanes vsurped a principalitie, power, and rule in Corinth a free Citie, and became so odious thereby to the whole people, yea and to his owne brother *Tymoleon* also, that laying aside all respect of nature, he slew him with his owne hands, preferring the libertie of his countrey before any vnity or bond of bloud. *Plutarch.*

When the Cities of Greece (saith *Orisius*) would needs through too greedie a desire and ambition of reigne get euerie one the masterie and soueraigntie of the rest, they altogether made shipwracke of their own liberties by encroching vpon others: as for instance, the Lacedemonians, how hurtfull & vncommodious the desire of bringing their neighbor adjoyning Cities vnder their dominion was vnto them, the sundry discomfitures and distresses within the time of that war, vndertaken vpon that onely cause, befell them, beare sufficient record. *Lib. 3. cap. 12.* *Oros. li 3. ca. 2.*

Seruius

464

Titus Liuius.

Seruius Tullus, the ſonne to a bondman, addicted himſelfe ſo much to the exploits of warre, that by proweſſe he got ſo great credit and reputation among the Romanes, that hee was thought worthie to be made the ſonne in law of King *Tarquinius*, by marrying one of his daughters; after whoſe death he alſo vſurped the crowne, vnder colour of the Protectorſhip of the Kings two young ſonnes: who when they came to age and bigneſſe, married the daughters of their brother in law *Tullus*; by whoſe exhortation and continuall prouokement the elder of them, which was called *Tarquinius*, conſpired againſt his father in law, and practiſed to make himſelfe King, and to recouer his rightfull inheritance, and that by this meanes: he watched his opportunity when the greateſt part of the people were out of the citie about gathering their fruit in the fields, and then placing his companions in readineſſe, to ſerue his turne if need ſhould be, he marched to the palace in the royall robes, garded with a companie of his confederates; and hauing called a Senat, as he began to complain him of the treacherie and impudencie of *Tullus*, behold, *Tullus* himſelfe came in and would haue run violently vpon him; but *Tarquinius* catching him about the middle, threw him headlong down the ſtaires, and preſently ſent certain of his gard to make an end of the murder which he had begun. But herein the crueltie of *Tullia* was moſt monſtrous; that not onely firſt moued her husband to this bloudie practiſe, but alſo made her coach to be driuen ouer the bodie of her father, which lay bleeding in the midſt of the ſtreet, ſcarce dead.

Parricide, *lib. 2. cap. 11.*

Manlius, after hee had maintained the fortreſſe of Rome againſt the Gaules, glorying in that action, and enuying the good hap and proſperitie of *Camillus*, went about to make himſelfe King, vnder pretence of reſtoring the people to their auntient entire libertie: but his practiſe beeing diſcouered, hee was accuſed, found guiltie, and by the conſent of the multitude adjudged to bee throwne headlong downe from the top of the ſame fortreſſe, to the end that the ſame place which gaue him great glorie, might be a witneſſe and memo-

riall

riall of his ſhame and laſt confuſion: for all his valiant deeds before done were not of ſo much force with the people, to excuſe his fault or ſaue his life, as this one crime was of weight to bring him to his death. 465

In former times there liued in Carthage one *Hanno*, who becauſe he had more riches than all the Commonwealth beſide, began to aſpire to the domination of the Citie: which the better to accompliſh, hee deuiſed to make ſhew of marrying his only daughter, to the end that at the marriage feaſt hee might poiſon the chiefeſt men of credit and power of the city whom he knew could or would not any wayes withſtand or countermaund his purpoſe: but when this deuiſe tooke no effect, by reaſon of the diſcouerie thereof by certaine of his ſeruants, hee ſought another meanes to effect his will: Hee got together a huge number of bondſlaues and ſeruants, which ſhould at a ſudden put him in poſſeſſion of the citie: but being preuented herein alſo by the citiſens, he ſeiſed vpon a caſtle with a thouſand men of baſe regard, euen ſeruants for the moſt part; whither thinking to draw the Africanes and king of the Moores to his ſuccour, he was taken and firſt whipped, next had his eyes thruſt out, and then his armes and legs broken in pieces, and ſo was executed to death before all the people: his carkaſſe being thus mangled with blowes, was hanged vpon a gallowes, and all his kindred and children put to death, that there might not one remaine of his ſtraine, either to enterpriſe the like deed, or to reuenge his death. *Oroſ. lib. 4. cap. 6.*

That great and feareſull warrior *Iulius Cæſar*, one of the moſt hardie and valiant pieces of fleſh that euer was, after hee had performed ſo many notable exploits, ouercome all his enemies, and brought all high and haughtie purpoſes to their deſired effect, beeing prickt forward with the ſpurre of ambition and a high mind, through the means and aſſiſtance of the mightie forces of the Common-wealth, which (contrary to the conſtitution of the Senat) were left in his hands, he ſet footing into the State, and making himſelfe maſter and Lord of the whole Romane Empire, vſurped a ſoueraigntie ouer them.

466 *Plutarch. Suet. Eutrop.*

But as he attained to his dignitie by force and violence, so he enjoyed it not long, neither gained any great benefit by it, except the losse of his life may be counted a benefit, which shortly after in the open Senate was bereft him: for the conspirers thereof, as soone as hee was set downe in his seat, compassing him about, so vehemently ouercharged him on all sides, that notwithstanding all the resistance hee could make for his defence, tossing amongst them, and shifting himselfe vp and downe, he was ouerthrowne on the earth, and abode for dead, through the number of blows that were giuen him, euen three and twentie wounds.

The Monarchie of Assyria was at one instant extinguished in *Sardanapalus*; and of Babylon in *Balthasar*, *Arbaces* being the worker of the first, and *Darius* king of Persia, of the later; both of them receiuing the wages, not of their wickednesse, but also of their predecessors and great grandfathers crueltie and oppressions, by whom many people and nations had been destroyed.

Moreouer, as the Babylonian Empire was ouerthrowne by *Darius* of Persia, so was his Persian kingdome (in *Darius* the last king of that countrey his time, this mans successour) ouerturned by *Alexander*. Again, the great dominion of *Alexander* (who suruiued not long after) was not continued to any of his by inheritance, but diuided like a prey amongst his greatest captaines, and from them the most part of it in short time descended to the Romanes; who spreading their wings, and stterching their greedie tallons farre and neere, for a while rauened and preyed ouer all the world, and enriched and bedecked themselues with the spoyles of many nations; and therefore it was necessarie that they also should be made a prey, and that the farre fetcht Gothes and Vandales should come vpon them, as vpon the bodie of a great Whale that suffers shipwrecke vpon the sea shore: since which time the Roman Empire went to decay, and grew euery day weaker than other; yea, and many Princes setting themselues against and aboue it, haue robbed it of the realmes & prouinces which it robbed

others

others of before. And thus we may see how all things run as it were in a circle, and how great the vncertaintie of this world is, seeing that the mightiest are subject to so many and great changes: for if there be any thing vnder the Sun that may carry any shew of stabilitie or continuance, surely it is a Monarchie or Common-wealth, grounded vpon the vnitie and consent of all people, maintained by the authoritie of the greatest and most mightie, and vnderpropped with the shores of much strength and wealth, as the Roman Empire was; and yet for all that, there was neuer any, though neuer so well reared and furnished, and deepe rooted, which at the length hath not bin demolished, ransacked, and pulled vp by some notable & strange calamitie. And this is that which the spirit of God would giue vs to know, by the vision of that great image, represented to *Nabuchadnezzar* in a dreame, according to *Daniels* interpretation thereof; to wit, that the foure great & puissant Monarchies of the world should at last be ruinated & dispersed, like the chaffe before the winde, till they were consumed & brought to nothing, albeit they were glorious & excellent as gold and siluer, or strong and mighty as brasse & iron.

How much more foolish and euill aduised are they then, that for a certaine apparant splendour and shew of wordly honour (which is as fraile as any rose, as variable as the wind, as light and vaine as a shadow or smoke, as vnassured as a rotten planke) haue the eyes of their minde so dazeled, and their wits so bewitched, and all their affections so transported, as to mingle heauen and earth together, to dash the East against the West, to stirre vp discord and dissention betwixt man and man, and to shed so many thousand mens bloud, and all for a paltrie desire of reigne, though to their owne finall ruine and destruction.

And thus it came to passe in the time of the emperor *Otho* Sabell. to a Duke of Venice, called *Peter Candian*, who (not content with his Dukedome) went about to vsurpe a tyrannicall rule ouer the whole Seigniorie, and that by pride and threats, desiring rather to make himselfe terrible to the people by those

468 bad meanes, than amiable and beloued by any means whatsoeuer; and thus daily he grew as in age so in insolencie: he placed a garrison of men about his palace, and so fortifying himselfe, presently hee shewed himselfe in his colours, namely a cruell Tyran: which when the multitude perceiued, and remembred withall their libertie, which they were like to lose, they tooke vp armes forthwith, in purpose to beat downe his haughtie minde: therefore they first set on fire his house, and caused him to forsake his fortresse, and to betake himselfe to his shifts: but when by reason of the stopping of the passages he could not escape, they tooke him and his yong sonne also which was with him, and put them to a most cruell and sudden death, and cast their carkasses to be deuoured of dogs.

Bembus, lib. 2. of the Venetian historie.

In the Empire of *Maximilian*, *Lewis Sforce*, a prince of an inconstant and turbulent spirit, ambitious, and one that made no account of his promises nor faith, tooke vpon him the gouernement of Milan, after the death of his brother *Galeaz*, Duke of Milan, who was traiterously slaine: in which action the first wrong which hee did was to his brothers widow, whom hee deposed; the second to his young nephew, his brother *Galeaz* sonne, whome he so brought vp, as if hee neuer meant he should come to honor or goodnesse; for he suffered him not to bee trained vp either in learning or armes, but let him runne into all possible occasions that might corrupt and spoyle his tender age. Thus hee enjoyed the principalitie thirteene yeares, all the while vnder his nephewes reigne; to whome when *Alphonsus* king of Naples had giuen in marriage one of his daughters, and perceiued what small reckoning his vncle made of restoring him his dukedome; after he had often and instantly intreated him without preuailing, at length he fell to threaten him with warre: he fearing to haue the worse, and to lose so great a dignitie, wrought so by his owne shifts and deuices, together with the helping hand of Pope *Alexander*, that hee put it in the head of *Charles* the eighth of France to goe and conquer Naples, for the hatred which his heart possessed against *Alphonsus*; supposing by this

this meanes the better to accompliſh his affaires to his owne desire. The King of France was no ſooner entred Italie, but *Lewis Sforce* miniſtred an Italian poſſet to his yong nephew *Iohn Galeaz*, that hee immediatly died vpon it, and then he proclaimed himſelfe Prince of the Duchie, by the aid of the principall of the Councell, whome hee had woon to referre that honour vnto him, by depoſing the young ſonne of *Iohn Galeaz*, beeing then but fiue yeares old: but he declared preſently his inconſtant and perfidious nature, in breaking promiſe with the King of France, whome he had induced with ſo many faire ſpeeches to vndertake that voyage, and entering a new league with the Venetians both againſt him and the Pope, although ere long he ſerued them with the ſame meaſure: but *Lewis* the twelfth, ſucceeding in the Crowne of France, could not brooke this injurie done to his predeceſſor, but pretending a title to the Duchie of Milan, he diſpatched an armie thitherward, that beſtirred it ſelfe ſo well, that in ſhort ſpace they brought vnder their ſubjection all the Cities and Townes neere adjoyning: which the citiſens perceiuing, began to rebell againſt their Duke, and killed his Treaſurer: whereupon hee (beeing not able to make his part good with the French abroad, nor daring to put any confidence in his own at home) left his caſtle to the charge and cuſtodie of a captaine, and fled himſelfe with his children to Almaine, towards the Emperour *Maximilians* court, hoping to find ſuccour at his hand, as indeed he did: for he returned to Milan with fiue hundred Burgundians, and eight thouſand Switzers, and was receiued againe into the Citie. Being thus refortified with theſe and other more troupes that came vnto him, hee encamped before Nauarre, and by compoſition got the Citie into his hands from the Frenchmen. The French King in the meane while ſent a new ſupplie of men into the Duchie, amongſt whom were many Switzers, who ſo dealt with their countrimen that were on the Dukes ſide, that they brought them alſo to fauour the King of France, and to forſake the Duke: which when he vnderſtood, hee preſently de-

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Guicciard. li. 7.

470 parted the citie, and posting to the campe, hardened his souldiers, desiring them to play the men, and not to shrinke, for he meant to giue battell without delay: but the captains made answer, that they might not fight against their own nation, without especiall leaue from their lords. Now in the meane while, whilest these things were in doing, they tooke order, that the Frenchmen should approch to Nauarre, and intercept all the passages, that the Duke might not escape: He therefore laied aside his horse, and marched on foot in the squadron of Switzers, now joyned to the French, in attire and armour like a Switzer, thinking by this tricke to saue his life: but all his counterfeiting could not saue him from being taken, and from lying ten yeres prisoner in the Tower of Loches, where he also died: and so all his high and ambitious thoughts (which scarcely Italie could containe) were pend vp in a strait and narrow roome.

Guicciard. lib. 4.

With the like turbulent and furious spirit of ambition haue many Roman Bishops been inspired, who what by their jugling trickes, cousenages, and subtill deuises, and what by force, haue prospered so well, that of simple Bishops (which they were woont to be) they are growne temporall lords, and as it were Monarchs; hauing in their possessions lands, cities, castles, fortresses, hauens, garrisons, and gards, after the manner of Kings; nay they haue exalted themselues aboue Kings (so intollerable is their impudence) and made them subject to their wils; and yet they call themselues the Apostles pedigree, whome Christ forbad all such domination. But what of that? It pertaineth not to them to succeed in vertue, but in authoritie the Apostles: for if that charge had concerned them, then Pope *Lucius* the second would neuer haue beene so shameless, as to request in right of his Popeship the soueraigntie ouer Rome as hee did: neither when it was denied him, to haue gone about to vsurpe it by force, and to bring his minde about to haue layed siege to the Senat house with armed men, to the end that either by banishing or murdering the Senatours then assembled together, he might inuest himselfe

Marke 10. Luke 22.

Ibi.

selfe with the kingly dignitie: but what got he by it? Marry this, the people beeing in an vprore in the Citie, vpon the sight of this holy fathers proud attempt, tooke themselues to armes, and ran with such violence vpon master Pope, that they forthwith stoned his Holinesse to death; but not like *Stephen* the Martyr for the profession of Christ Iesus, but like a vile and seditious theefe for seeking the Common-wealths ouerthrow. 471

Pope *Adrian* the fourteenth, a monkes sonne, succeeding *Lucius* both in the Papacie, and also in ambition, tooke in hand his omitted enterprises; for he excommunicated the Romanes, vntill they had banished *Arnold* a Bishop, that gaue them counsell to retaine the power of electing their magistrate, and gouerning their citie in their hands (a thing repugnant to his intent) and after he had degraded the Consuls, to make his part the stronger, he caused the Emperor *Fredericke* to come with an armie to the citie; whome notwithstanding hee handled but basely for his paines: for he did not onely checke him openly for standing on his feet, and holding the stirrop of his horse with his left hand, but also denied him the crowne of the Empire, except he would restore to him Pouille, which (he said) pertained vnto him: howbeit he got the Crowne notwithstanding, and before his returne from Rome into Germanie, more than a thousand citisens that would not yeeld nor subscribe vnto the Popes will, were slaine. After *Frederickes* departure, the Pope seeing himselfe destitute of his further aid, first excommunicated the King of Sicilie, that in right of inheritance possessed the foresaid Pouille: but when this serued him to small purpose, hee practised with *Emannel* the Emperor of Greece to set vpon him; which thing turned to his finall confusion. After this (through his intollerable pride) he fell out with *Fredericke* the Emperour, and to reuenge himselfe vpon him, discharged his subjects from their fealtie to him, and him from his authoritie ouer them. Now marke his end: As hee walked one day towards Auiane, a flie got in at his mouth and downe his throat so farre, *Sabell.* *Bal.*

472 that it ſtopped the conduit of his breath, ſo that for all that his Phyſitions could doe, hee was choked therewith. And thus he that ſought by all the meanes he could to make himſelfe greater than he ought to be, and to get the maſterie of euerie thing at his owne will and pleaſure, and to take away other mens rights by force, was cut ſhort and rebated by a ſmall and baſe creature, and conſtrained to leaue this life, which he was moſt vnworthie of.

Hither may be referred that which befell the Emperor *Albert*, Duke of Auſtria, and one of his lieutenants in Switzerland, for going about to vſurpe and appropriat certaine lands and dominions to him, which belonged not vnto him. This Emperour had many children whom hee deſired to leaue rich and mightie, and therefore by all meanes poſſible hee endeauored to augment his liuing, euen by getting from other men whatſoeuer hee could; and amongſt all the reſt, this was one eſpeciall practiſe, wherein hee laboured tooth and nayle to alienate from the Empire the land of the Switzers, and to leaue it for an euerlaſting inheritance to his heires: which although the Switzers would in no caſe condiſcend nor agree vnto, but contrariwiſe ſued earneſtly vnto his Maieſtie for the maintenance of their antient liberties and priuiledges which were confirmed vnto them by the former Emperors, and that they might not be diſtracted from the empire; yet notwithſtanding were conſtrained to vndergoe for a ſeaſon the yoke of moſt grieuous tyranny and ſeruitude impoſed by force vpon them: and thus the poore communaltie indured many miſchiefs, and many grieuous and cruell extortions and indignities at the hands of the Emperors officers, whileſt they liued in this wretched and miſerable eſtate.

Amongſt the reſt there was one called *Griſlier* that began to erect a ſtrong fort of defence vpon a little hill neere vnto Altorfe, to keepe the country in greater awe and ſubjection; and deſiring to deſcrie his friends from his foes, hee inuented this deuiſe: Hee put a hat vpon the end of a long pole, and placed it in the field before Altorfe, where were great mul-

multitudes of people, with this commandement, That euerie one that came by ſhould do obeiſance, and vaile bonnet to the hat, and in euerie reſpect ſhew themſelues as dutifull vnto it, as to his owne perſon, imagining that his greateſt enemies could not indure nor finde in their hearts to doe it, and therefore vpon this occaſion he might apprehend them, and diſcouer all their cloſe practiſes and conſpiracies, which they might brew againſt him: now there was one, a ſtout-hearted man, that paſſing euerie day vp and downe that wayes, could in no wiſe bee brought to reuerence the dignitie of the worthie hat, (ſo vnreaſonable a thing it ſeemed in his eyes) whereupon beeing taken, the tyran commanded him (for puniſhment of his open contempt) to ſhoot at an apple laid vpon the crown of the head of his deareſt childe, and if hee miſt the apple, to be put to death: the poore man after many excuſes, and allegations, and entreaties that hee might not hazard his childes life in that ſort, was notwithſtanding enforced to ſhoot, and ſhooting, God ſo directed his ſhaft, that the apple was hit and the childe vntoucht; and yet for all this, he adjudged him to perpetuall priſon: out of which he miraculouſly eſcaping, watched the tyrans approach in ſo fit a place, that with the ſhaft that ſhould haue beene the death of his ſon, he ſtrooke him to the heart; whoſe vnluckie end, was a luckie beginning of the Switzers deliuerance from the bondage of tyrans, and of the recouery of their antient freedome, which euer after they wiſely and conſtantly maintained. *Nic. Gil. vol. 1.*

The Emperour *Albert*, purpoſing to bee reuenged vpon them for his injury, as alſo for ſlaying many more of his men, and breaking down his caſtles of defence which hee had cauſed to be builded in their countrey, determined to make war vpon them; but hee was ſlaine ere he could bring that determination to effect by one of his owne nephewes, from whom (being his ouerſeer and gardant for his bringing vp) he withheld his patrimony againſt all equitie; neither by prayers or entreatie could be perſuaded to reſtore it. Theſe things (according to *Nic. Gils* report in his firſt volume of the Chroni-

cles

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Ex Bibliotheca Cariensi, &c.

cles of France) happened about the reigne of Saint *Lewis*.

Hither may bee referred the historie of *Richard* the first, king of England, called *Richard Coeur de Lyon*: though not so much a fruit of ambition in him, as of filthie couetousnesse. This king, when as *Widomarus* Lord of Lynionice in little Britaine hauing found a great substance of treasure in the ground, sent him a great part thereof, as chiefe Lord and prince of the country, refused it; saying, That he would either haue all or none; but the finder would not condiscend to that: whereupon the king laied siege to a castle of his called Galuz, thinking the treasure to lye there: but as he with the Duke of Brabant went about viewing the Castle, a souldier within stroke him with an arrow in the arme, the yron whereof festering in the wound, caused that the King within nine daies after died: And so becaus he was not content with the halfe of the treasure that another man found, lost all his owne treasure that hee had, together with his life the chiefest treasure of all.

CHAP. XLII.

Of Vsurers, and their theft.

IF open larcenies and violent robberies and extortions are forbidden by the law of God, as we haue seene they are, then it is no doubt but that all deceit and vnjust dealings and bargaines vsed to the dammage of others are also condemned by the same law; and namely Vsurie, when a man exacteth such vnmeasurable gaine for either his money or other thing which he lendeth, that the poore borrower is so greatly indammaged, that in stead of benefitting and prouiding for his affaires, which hee aimed at, hee hitteth his further losse and finall ouerthrow. This sinne is expressely prohi-

prohibited in Leuiticus, 25, Deutronomy 23, and Pſalme, 15; where the committants thereof are held guiltie before Gods judgement Seat, of iniquitie and injuſtice: and againſt them it is that the Prophet *Ezechiel* denounceth this threatening: *That he which oppreſſeth or vexeth the poore and afflicted, hee which robbeth or giueth to vſurie, and receiueth the encreaſe into their bags, ſhall die the death, and his blond ſhall be vpon his pate.* Leuit. 25. 36. Deut. 23. 19. Pſal. 15. 5. Eze. 18. 12. 13.

Neither truly doth the juſtice of God ſleepe in this reſpect, but taketh vengeance vpon all ſuch, and puniſheth them after one ſort or other, either in body or goods, as it pleaſeth him: I I my ſelfe knew a grand vſurer in the countrey of Vallay that hauing ſcraped together great maſſes of gold and ſiluer by theſe vnlawfull meanes, was in one night robbed of fifteene hundred crownes by theeues that broke into his houſe. I remember alſo another Vſurer dwelling in a towne called Argental, nigh vnto Anouay vnder the juriſdiction of Tholoſſe in high Viuaria, who beeing in hay time in a meadow, was ſtung in the foot by a ſerpent, or ſome other venomous beaſt, that hee died thereof: an anſwerable puniſhment for his often ſtinging and biting many poore people with his cruell and vnmercifull vſurie.

Nay it is ſo contrarie to equitie and reaſon, that all nations led by the inſtinct of nature, haue alwaies abhorred and condemned it; inſomuch that the conditions of theeues hath bin more eaſie and tollerable than vſurers; for theft was wont to be puniſhed but with double reſtitution, but vſurie with quadruple: and to ſpeake truly, theſe rich and gallant vſurers doe more rob the common people and purloine from them, than all the publike theeues that are made publike examples of juſtice in the World. It is to be wiſhed that ſome would examine vſurers bookes, and make a bond-fire of their obligations, as that Lacedemonian did when *Ageſilaus* reported that hee neuer ſaw a cleerer fire: or that ſome *Lucullus* would deliuer Europe from that contagion, as the Romane did Aſia in his time. *Licurgus* baniſhed this canker-worme out of his

De officio principis. lib. 4. ca. 14.

Alex. ab. Alex. lib. 1. cap. 7.

his Sparta: *Amasis* punished it seuerely in his Ægypt: *Cato* exiled it out of Sicilie; and *Solon* condemned it in Athens; how much more should it be held in detestation among Christians? S. *Chrysostome* compareth it fitly to the biting of an aspe; as he that is stung with an aspe, falleth asleepe as it were with delectation, but dieth ere hee awaketh; so many taken in vsurie, delighteth and contenteth at the first, but it infecteth all his possessions, and sucketh out the marow of them ere it be long: Seeing then it is abhominable both by the law of God and nature, let vs shun it as a toad, and flie from it as a cockatrice: But when these persuasions will not serue, let them turn their eyes to these examples following, wherein they shall see the manifest indignation of God vpon it.

Chrysost. in Mat. cap. 5.

Discipul. de tempore.

In the Bishopricke of Collen a notable famous Vsurer lying vpon his death-bed ready to die, mooued vp and downe his chaps and his lips, as if he had bin eating something in his mouth; and beeing demanded what hee eat, hee answered, his money, and that the diuell thrust it into his mouth perforce, so that he could neither wil nor chuse but deuoure it: in which miserable temptation he died without any shew of repentance.

The same author telleth of another Vsurer, that a little before his death called for his bags of gold and siluer, and offered them all to his soule, vpon condition it would not forsake him: But if he would haue giuen all the the world it could not ransome him from death: wherefore when hee saw there was no remedie but hee must needs dye, hee commended his soule to the Diuell, to be carried into euerlasting torments: which words when hee had vttered hee gaue vp the ghost.

Another Vsurer beeing ready to die, made this his list Will and Testament: My soule (quoth he) I bequeath to the diuell who is owner of it, my wife likewise to the diuell who induced me to this vngodly trade of life, and my deacon to the diuell for soothing me vp, and not reprouing me for my faults? and in this desperat persuasion he died incontinently.

Iohannes Augius.

Vsurie consisteth not onely in lending and borowing, but in buying and selling also, and all vnjust and craftie bargaining, yea and it is a kind of vsurie to detain through too much couetousnesse those commodities from the people which concerne the publike good, and to hoord them vp for their priuat gaine, till some scarcitie or want arise; and this also hath euermore beene most sharpely punished, as by these examples may appeare. About the yeare 1543, at what time a great famine and dearth of bread afflicted the world, there was in Saxonie a countrey peasant, that hauing carried his corne to the market, and sold it cheaper than he looked for, as he returned homewards he fell into most heauie dumpes and dolours of minde with griefe that the price of graine was abated: and when his seruants sang merrily for joy of that blessed cheapenesse, he rebuked them most sharpely and cruelly, yea and was so much the more tormented and troubled in minde, by how much the more he saw any poore soule thankefull vnto God for it: but marke how God gaue him ouer to a reprobate and desperate sence: Whilest his seruants rode before, hee hung himselfe at the cart-taile, beeing past recouerie of life ere any man looked backe or perceiued him. A notable example for our Englisn cormorants, who joyne barne to barne, and heape to heape, and will not sell nor giue a handfull of their superfluitie to the poore, when it beareth a low price, but preserue it till scarcity and want come, and then they sel it at their own rate; let them feare by this, lest the Lord deale so or worse with them.

Another couetous wretch, when he could not sell his corn so deare as hee desired, said the mise should eat it rather than hee would lessen one jot of the price thereof: Which words were no sooner spoken, but vengeance tooke them: for all the mise in the countrey flocked to his barnes and fieldes, so that they left him neither standing nor lying corne, but deuoured all. This storie was written to *Martin Luther*: vpon occasion whereof hee inueying mightily against this cruell vsurie *Luther.*

vsurie of husbandmen, told of three misers that in one yeare hung themselues, because graine bore a lower price than they looked for: adding moreouer, that all such cruell and muddy extortioners deserued no better a doome, for their vnmercifull oppression.

D. Pomeranus. Another rich farmer, whose barnes were full of graine, and his stackes vntouched, was so couetous withall, that in hope of some dearth and deerenesse of corne, hee would not diminish one heape, but hoorded vp dayly more and more, and wished for a scarcitie vpon the earth, to the end hee might enrich his coffers by other mens necessities. This cruell churle rejoyced so much in his aboundance, that euerie day hee would goe into his barnes, and feed his eyes with his superfluitie: Now it fell out as the Lord would, that hauing supped and drunke very largely, vpon a night as hee went, according to his custome, to view his riches, with a candle in his hand, behold the wine, or rather the justice of God, ouercame his sences, so that he fell downe suddenly into the mow, and by his fall set on fire the corne, beeing drie and easie to bee incensed, in such sort that in a moment all that which he had scraped together and preserued so charily, and delighted in so vnreasonably, was consumed and brought to ashes, and scarce hee himselfe escaped with his life.

Iob. Fincel li. 2. Another in Misina, in the yeare 1559, hauing great store of corne hoorded vp, refused to succour the necessitie of his poore and halfe famished neighbours: for which cause the Lord punished him with a strange and vnusuall judgement, for the corne which hee so much cherished, assumed life, and became feathered fowls, flying out of his barns in such abundance, that the world was astonished thereat, and his barns left emptie of all prouision, in most wonderfull and miraculous manner.

The same Author. No lesse strange was that which happened in a towne of France called Stenchansen, to the Gouernour of the towne,

who

who being requested by one of his poore subjects to sell him some corne for his money, when there was none to be gotten elsewhere; answered, hee could spare none, by reason hee had scarce enough for his owne hogs: which hoggish dispositi-on the Lord requited in it owne kind; for his wife at the next litter brought forth seuen pigs at one birth to encrease the number of his hogs: that as he had preferred filthie and ougly creatures before his poore brethren, in whom the image of God in some sort shined forth, so he might haue of his owne getting more of that kinde to make much of, since hee loued them so well. *Fides sit apud authorem.*

Equall to all the former both in crueltie touching the person, and miracle touching the judgement, was that which is reported by the same authour, to haue happened to a rich couetous woman in Marchia, who in an extreame dearth of victuals, denyed not onely to relieue a poore man whose children were readie to starue with famine, but also to sell him but one bushell of corne, when he wanted but a pennie of her price: for the poore wretch making great shift to borrow that pennie, returned to her againe, and desired her hee might haue the corne: but as he paid her the money, the pennie fell vpon the ground by the prouidence of God, which as shee stretched out her hand to reach, it miraculously turned into a serpent, and bit her so fast, that by no meanes it could be loosened from her arme, vntill it had brought her to a wofull and miserable end. The same.

Sergeus Galba, before hee came to bee Emperour (beeing President of Affrica vnder *Claudius*, when as through penurie of victuals, corne, and other food was verie sparingly shared out and diuided amongst the armie) punished a certaine souldier that sold a bushell of wheat to one of his fellowes for an hundred pence, in hope to obtaine a new share himselfe, in this maner, he commanded the Quæstor or Treasurer to giue him no more sustenance, since hee preferred lucre before the necessitie of his owne bodie and his friends wel- *Fulgos. lib. 2. cap. 2.*

480 welfare; neither suffered he any man else to sell him any; so that hee perished with famine, and became a miserable example to all the armie, of the fruits of that foule dropsie couetousnesse.

And thus wee see how the Lord rained downe vengeance vpon all couetous Vsurers and oppressors, plaguing some on this fashion, and some on that; and neuer passing any, but either in this life some notable judgement ouertakes them, either in themselues or their off-springs (for it is notoriously knowne that vsurers children, though left rich, yet the first or second generation became alwaies beggers) or in the life to come they are thrown into the pit of perdition, from whence there is no redemption nor deliuerance.

CHAP. XLIII.

Of Dicers and Card-players, and their theft.

IF any recreation be allowed vs, as no doubt there is, yet surely it is not such as whereby we should worke the damage and hurt of one another, as when by gaming we draw away another mans mony with his great *losse*, and this is one kind of theft, to vsurp any mans goods by vnlawful means: wherefore no such sports ought to finde any place amongst Christians, especially those wherein any kinde of lot or hazzard is vsed, by the which the good blessings of God are, contrarie to their true and naturall vse, exposed to chance and fortune, as they tearme it: for which cause Saint *Augustine* is of this opinion concerning them: That the gaine which ariseth to any partie in play, should be bestowed vpon the poore, to the end that both the gamesters, as well the winner as the loser,

Epist. 54 à Maced.

ſer might be equally puniſhed, the one by not carrying the ſtake being won, the other by being fruſtrated of all his hope of winning. Players at dice, both by the Elibertine and Conſtantinopolitan Councell vnder *Iuſtinian*, were puniſhed with excommunication: and by a new conſtitution of the ſaid Emperor it was enacted, That no man ſhould vſe Dice-play either in priuate or publique, no nor approue the ſame by their preſence, vnder paine of puniſhment: and Biſhops were there appointed to be ouerſeers in this behalfe, to eſpie if any default was made. *Can. 77. Can. 50. Cod. li. 3. tit. 43*

Horrace an heathen Poet auouched the vnlawfulnes of this thing euen in his time, when he ſaith that dice-playing was forbidden by their law. *Lewis* the eighth, King of France, renouned for his good conditions and rare vertues; amongſt all the excellent Lawes which he made, this was one, That all ſports ſhould be baniſhed the Commonwealth, except ſhooting (whether with long bow or Croſſe-bow) and that no Cards nor Dice ſhould be either made or ſould by any; to the end that all occaſion of gaming might bee taken away. Surely it would bee verie profitable and expedient for the Weale-publique, that this Ordinance might ſtand in vſe at this day, and that all Merchants and Mercers whatſoeuer, eſpecially thoſe that follow the reformation of Religion, might forbeare the ſale of all ſuch paltrie Wares: for the fault in ſelling ſuch traſh is no leſſe than the abuſe of them in playing at them, for ſo much as they vpon greedineſſe of ſo ſmall a gaine, put as it were a ſword into a mad mans hand, by miniſtring to them the inſtruments, not onely of their ſports, but alſo of thoſe miſchiefes that enſue the ſame. There a man may heare curſes as rife as words, bannings, ſwearings, and blaſphemies banded vp and down; there men fret themſelues to death, and conſume whole nights in darke and diueliſh paſtimes; ſome loſe their horſes, others their cloakes, a third ſort all that euer they are worth, to the vndoing of their houſes, wiues, and children; and ſome again from braulings fall to buffetings, from buffets to bloudſhed- *Od. 24. lib. 3. Ludere doctior ſeu Græco iubeas trocho, ſeu malus vetita legibus alea.*

ing, from bloudshedding to hanging: and these are the fruits of those gallant sports.

Discip. de tempor ser. 12.

But this you shall see more plainely by a few particular examples. In a towne of Campania a certaine Iew playing at dice with a Christian, lost a great summe of money vnto him; with which great losse being enraged, and almost beside himselfe, as commonly men in that case are affected, hee belched out most bitter curses against Christ Iesus, and his mother the blessed virgin, in the midst whereof the Lord depriued him of his life and sense; and strooke him dead in the place: as for his companion the Christian, indeed he escaped sudden death, howbeit he was robbed of his wit and vnderstanding, and suruiued not verie long after: to teach vs not onely what a grieuous sinne it is to blaspheme God, and to accompanie such wretches, and not to shun, or at least reproue their outrage; but also what monstrous effects proceed from such kinde of vngodly sports, and how grieuously the Lord punisheth them, first by giuing them ouer to blasphemy, secondly to death, and thirdly and lastly to eternall and irreuocable damnation: Let our English gamesters consider this example, and if it wil not terrifie them from their sports, then let them looke to this that followeth, which if their hearts be not as hard as adamant, will mollifie and persuade them.

Blasphemie, *Lib. 1. cap. 31.*

Iob. Fincel. Andreas Musculus in diabol. blasphemiæ.

In the yeare 1533, neere to Belissana a citie in Heluetia, there were three prophane wretches that played at *dice* vpon the Lords day without the walls of the citie, one of which called *Vlrich Schræterus* hauing lost much mony, and offended God with may cursed speeches, at last presaging to himselfe good lucke, he burst forth into these tearmes, If Fortune deceiue me now, I will thrust my dagger into the verie bodie of God as farre as I can: now fortune failed him as before, wherefore forthwith he drew his dagger, and taking it by the point, threw it against heauen with all his strength: behold, the dagger vanished away, and fiue drops of bloud distilled vpon the table before them, and without all delay the diuell came in place, and carried away the blasphemous wretch

Mandat. 4. Breach of Saboth, *li. 1. c. 35.* *Mandat 3.* Blasphemie, *lib. 1. cap. 31.*

with

with ſuch force and noyſe, that the whole citie was amaſed and aſtoniſhed thereat: the other two (halfe beſide themſelues with feare) ſtroue to wipe away the drops of bloud out of the table, but the more they wiped it, the more clearely it appeared: The rumor of this accident flew into the citie, and cauſed the people to flocke thicke and threefold vnto the place, where they found the other two gameſters waſhing the boord; whome (by the decree of the Senate) they bound with chaines, and carried towards the priſon; but as they paſſed with them through a gate of the city, one of them was ſtroken ſuddenly dead in the midſt of them, with ſuch a number of lice and wormes creeping out of him, that it was both wonderfull and lothſome to behold: the third they themſelues (without any further inquiſition or triall) to auert the indignation which ſeemed to hang ouer their heads, put incontinently to death: the table they took and preſerued it for a monument, to witneſſe vnto poſteritie, both how an accurſed a paſtime dicing is, and alſo what great inconueniencies and miſchiefes grow thereby.

But that we may ſee yet more the vanitie and miſchieuous working of this ſport, I will report one ſtorie more out of the ſame authour, though not equall to the former in ſtrangeneſſe and height of ſinne, yet as tragicall, and no leſſe pitifull.

In the yeare 1550, there liued in Alſatia one *Adam Steckman*, one that got his liuing by trimming, pruning, and dreſſing vines; this man hauing receiued his wages, fell to dice, and loſt al that he had gotten; inſomuch that he had not wherwith to nouriſh his family, ſo that he fel into ſuch a griefe of mind, and withall into ſuch paines of the head, that hee grew almoſt deſperat withall: one day his wife being buſie abroad, left the care of her children vnto him; but he tooke ſuch great care of them that he cut all their throats, euen 3 of them, whereof one lay in the cradle, and laſtly would haue hanged himſelfe, had not his wife come in the meane while, who beholding this pitifull tragedie, gaue a great outcrie, and fell downe dead: whereupon the neighbours running in, were eye witneſſes of *Iob. Fincel. li. 2.*

this wofull ſpectacle: as for him, by law he was iudged to a moſt ſeuere and cruell puniſhment: and all theſe pittifull euents aroſe from that curſed root of Dice-play.

We ought therefore to learne by all theſe things that haue been alreadie ſpoken, to abſtaine not onely from this curſed paſtime, but alſo from extortion, robberies, deceit, guile, and other ſuch naughty practiſes that tend to the hurt & detriment of one another; and in place thereof to procure the good and welfare of each one in all kindnes and equity, following the Apoſtles counſell, where he ſaith, *Let them that ſtole ſteale no more, but rather trauel by laboring with his hands in that which is good, that he may haue wherewith to ſuccor the neceſſitie of others.* For it is not enough not to do euill to our neighbor, but we are tyed to do him good, or at leaſt to endeauour to doe it.

Epheſ. 4. 28.

CHAP. XLIV.

Of ſuch as haue beene notorious in all kinde of ſinne.

These examples of this Chapter may be referred to all the commandements for the moſt part.

BY theſe foreplaced examples we haue ſeene how heauie the iudgements of God haue beene vpon thoſe that through the vntamedneſſe of their owne luſts and affections, would not ſubmit themſelues vnder the holy and mighty wil of God, but haue countermanded his commandements, and withſtood his precepts, ſome after one ſort, and ſome after another: now becauſe there haue bin ſome ſo wicked & wretched, that being wholly corrupted and depraued, they haue ouerflowed with all maner of ſinne and iniquity, and as it were maugred God with the multitude and hainouſneſſe of their offences; wee muſt therefore ſpend ſome time alſo in ſetting forth their liues and ends, as of the moſt vile aud monſtrous kinde of people that euer were. In this ranke wee may place the antient Inhabitants of the land of Canaan, an irreligious people, void of all

feare

feare and dread of God, and consequently giuen ouer to all abhominable wickednesse, as to conjurings, witchcrafts, and vnnameable adulteries: for which causes the Lord abhorring and hating them, did also bring them to a most strange destruction; for first and formost Iericho (the frontier citie of their countrey) being assaulted by the Israelites, for hindering their progresse into the countrey, were all discomfited, not so much by *Iosuah* his sword, as by the huge stones which dropped from heauen vpon their heads: and lest the night ouertaking them should breake off the finall and full destruction of this cursed people, the day was miraculously prolonged, and the Sunne made to rest himselfe in the middest of heauen for the space of a whole day: and so these fiue kings hiding themselues in a caue, were brought out, and their neckes made a footstoole to the captains of Israel, and were hanged on fiue trees.

The tyran *Periander* vsurped the gouernment ouer Corinth after hee had slaine the principall of the citie: he put to death his own wife, to the end to content and please his concubine; nay and was so execrable, as to lye with his owne mother: he banished his naturall sonne, and caused many children of his subjects to be gelded: finally fearing some miserable & monstrous end, and want of sepulchre, in conscience of his misdeeds, hee gaue in charge to two strong and hardie souldiers, that they should gard a certaine appointed place, and not faile to kil the first that came in their way, and to bury his body being slaine: now the first that met them was himselfe, who offered himselfe vnto them without speaking any word, and was soone dispatched and buried according to his commandement: but these two were encountered with foure other, whome he also had appointed to do the same to them which they had done to him. *Sabell.*

In this ranke deseruably we may place the second *Dionysius* his sonne, that for his cruelties and extortions was slaine by his owne subjects: who though at the first made shew of a better and milder nature than his father was of, yet after he *Sabell.*

486 was installed in his kingdom, and growne strong, his wicked nature shewed forth it selfe; for first he rid out of the way his owne brethren, then his neerest kindred, and lastly, all other that but any way displeased him; vsing his sword not to the cutting downe of vice, as it ought, but to the cutting the throats of his innocent and guiltlesse subjects: with which tyrannie the people beeing incensed, began to mutinie, and from mutinies fell to open rebellion, persecuting him so, that he was compelled to flie and take harbour in Greece: where notwithstanding he ceased not his accustomed manners, but continued still freshly committing robberies, and doing all manner of injuries and outrages, in wronging men, and forcing both women aud maids to his filthie lust: vntill he was brought vnto so low and so base an ebbe of estate, that of a king being become a beggar and a vagabond, hee was glad to teach children at Corinth, to get his poore liuing, and so dyed in miserie.

Sabell. *Clearchus*, another tyran, after hee had put to death the most part of the Nobles and chiefe men of account in the citie Heraclea, vsurped a tyrannous authoritie ouer the rest: amongst many of whose monstrous enormities this was one, that he constrained the widowes of those whom hee had slain, against their wils to marry those of his followers whom he allotted them to; insomuch that many of them with griefe and anger slew themselues: now there were two men of stouter courage than the rest, who pittying the miserable condition of the whole citie, vndertooke to deliuer the same out of his cruell hands: comming therefore accompanied with fiftie other of the same mind and resolution, as though they would debate a priuat quarrell before his presence, as soone as conuenience serued, they diuerted their swords from themselues into the tyrans bosome, and hewed him in pieces in the verie midst of his guard.

Sabell. *Agathocles*, king or rather tyran of Sicilie from a porters sonne growing to be a man of warre, tooke vpon him the gouernment of the country, and vsurped the crowne, contrarie

to the consent of his people: he was one giuen to all manner of filthie and vncleane pollutions, in whom treacherie, cruelties, and generally all kinde of vice reigned, and therefore was worthily plagued by God, first by a murder of his youngest son, committed by his eldest sonnes sonne, that aspired vnto the crowne, and thought that he might be an obstacle in his way for obtaining his purpose: and lastly, hauing sent his wife and children into Ægypt for safetie, by his owne miserable and languishing death which shortly after ensued. 487

Romulus the first King of Rome was (as *Florus* testifieth) transported by a diuell out of this earth into some habitation of his own, for the monstrous superstitions, conjurings, thefts, rauishments, and murders, which during his pompe hee committed; and moreouer (he saith) that *Plutarch*, the most credible and learned Writer amongst Historiographers, both Greek and Latin, that euer writ, auoucheth the same for true, That he was carried away one day by a spirit in a mighty tempest of thunder and lightening, before the view of the whole multitude, to their great astonishment, insomuch that they fled at the sight thereof. *Florus.* *Plutarch.*

What shall wee say of *Silla*, that monster in crueltie, that most odious and execrable Tyran that euer was, by whom all ciuile order and humane policie was vtterly defaced, and all vice and confusion in stead thereof set vp? did hee not procure the death of six thousand men at one clap, at the discomfiture of *Marius*? And hauing promised to saue the liues of three thousand that appealed vnto his mercie, did hee not cause them to be assembled within a parke, and there to haue their throats cut, whilest hee made an oration to the Senat? It was hee that filled the channels of the streets of Rome, and other cities in Italie, with bloud and slaughters innumerable: and that neither spared Altar, Temple, or other priuiledged place or house whatsoeuer, from the pollution and distainement of innocent bloud: husbands were slaine in their wiues armes, infants in their mothers bosomes, and infinite multitudes of men murdered for their riches: for *Plutarch.*

488 if any were either rich, or owners of faire houſes of pleaſant gardens, they were ſure to die: beſides if there were any priuate quarrell or grudge betwixt any citiſen and ſome of his crew, he ſuffered his ſide to reuenge themſelues after their own luſts, ſo that for priuat miſlike and enmity many hundreds loſt their liues; he that ſaued an outlaw or proſcribed perſon in his houſe (of which there were too many of the beſt ſort in his time) or gaue him entertainment vnder his roofe, whether he were his brother, ſonne, or parent whatſoeuer, was himſelfe for recompence of his courteſie and humanitie, proſcribed and ſold, and condemned to death: and hee that killed one of them that was proſcribed, had for reward two talents (the wages of his murder) amounting in value to twelue hundred crownes, whether it was a bondſlaue that ſlew his maſter, or a ſonne that murdered his father: comming to Preneſte, hee began to proceed in a kinde of juſticial forme amongſt the citiſens, and as it were by law and equitie to practiſe wrong and injurie: but ere long, either beeing wearie of ſuch ſlow proceedings, or not at leiſure to proſecute the ſame any further, hee cauſed to meet together in one aſſemblie two thouſand of them, whome he committed all to the maſſacre without any manner of compaſſion: As he was ſitting one day in the middeſt of his pallace in Rome, a ſouldier to whom he had granted the proſcription of his dead brother, as if hee had beene aliue (whome hee himſelfe before the ciuile warre had ſlaine) preſented him in lieu of thanks for the great good turn the head of one *Marcus Marius* of the aduerſe faction, before the whole citie, with his hands all embrued in bloud, which he alſo waſhed in the holy water-ſtacke of Apolloes temple, being neere vnto that place; and all this beeing commended and countenanced by *Silla:* hee decreed a generall diſanulment & abrogation of al titles and rights that were paſſed before his time, to the end to haue the more libertie both to put to death whom he pleaſed, & to confiſcat mens goods, and alſo to vnpeople & to repeople cities, & to ſack, pull down, and build, and to depoſe & make kings at his pleaſure: the goods

which

which he had thus seised, he shamed not to sell with his own hands, sitting in his tribunall seat, giuing oftentimes a faire woman a whole countrey, or the reuenues of a Citie, for her beautie, and to Players, Iesters, Iuglers, Minstrils, and other wicked effranchised slaues, great and vnnecessarie rewards: yea, and to diuers married women also, whom (pleasing his eye) hee depriued their husbands of perforce, and espoused them to himselfe, maugre their wils: beeing desirous to ally himselfe with *Pompey*, he commanded him to cast off his lawfull wife, and taking from *Magnus Glabrio* his wife *Æmilia*, made him marrie her, though alreadie great with childe by her former husband; but she died in trauell in his house. In feasts and banettings hee was too immoderate; for it was his continuall and daily practiise: the wine that hee dranke vsually was fortie yeares old, and the companie that he delighted to keepe was compact of minstrils, tumblers, players, singers, and such like rascals, and with these he would spend whole dayes in drinking, carousing, dauncing, and all dissolutenesse. Now this disordinate life of his did so augment a disease which was growne in his bodie, to wit an inposthume, that in time it corrupted his flesh, and turned it into lice; in such sort, that though hee had those that continually followed him to sweepe them off, and to louse him night and day, yet the encrease was still so plentifull, that all would not serue to cleare him a for moment: insomuch, that not his apparell, though neuer so new and changeable, nor his linnen, though neuer so fresh, nor his bath nor his lauer, no nor his meat and drinke could be kept vnpolluted from the flux of this filthy vermine, it issued in such abundance: oftentimes in a day he would wash himselfe in a bath, but to no great purpose; for his shame ncreased the more. The day before hee dyed hee sent for one *Granius*, who attending his death, delayed to pay that which he ought to the Common-wealth, and beeing come in his presence, hee commaunded him to bee strangled to death before his face: but with straining himselfe in crying after his execution, his inposthume burst & vomited out such streams

of

490 of bloud, that his ſtrength failed him withall, and paſſing that night in great diſtreſſe, the next day made vp his wicked and miſerable end.

Dion. After that *Caligula* began to addict himſelf to impietie and contempt of God, preſently being not curbed with any feare feare nor ſhame, he became moſt diſſolute in all kinde of wickednes; for at one time he cauſed to be ſlaine a great number of people for calling him young *Auguſtus*, as if it had beene an injurie to his perſon to be ſo entituled: and to ſay briefely of all his murders, there were ſo many of his kindred, friends, ſenatours, and citiſens, made away by his means, that it would be too long and tedious here to recite: wherefore ſeeing that hee was generally hated of the people for his miſdeeds, hee wiſhed that they all had but one head, to the end (as it might ſeeme) that at one blow he might diſpatch them all. In ſumptuouſneſſe and coſtlineſſe of diſhes and banquets hee neither found nor left his equall, for hee would ſup vp moſt precious

Sueton. ſtones melted by art, and ſwallow downe treaſures into his bellie: his banquets were often ſerued with golden loaues and golden meats: in giuing rewards hee was ſometime too too prodigall, for hee would caſt great ſummes of money amongſt the people certaine dayes together, vntill his bags were drawne drie, and then new ſtrange ſhifts muſt be practiſed to fill them vp againe: his ſubjects hee ouercharged with many new found, and vnjuſt taxes, exacting of them a tribute euen for their meat: if there were any money controuerſies to bee decided, the fourth part of the ſame was his ſhare, which way ſoeuer the matter enclined: the eight penny of euerie porters gaine throughout the citie (which with trauell they earned) hee tooke into his purſe: yea, and that which is more filthie and diſhoneſt, the verie whores and common ſtrumpets paied him a yearely reuenue for their bauderies: which act, though moſt villanous and ſlanderous, yet is made a ſamplar to ſome of our holie Popes to imitate, and indeed hath of many beene put in practiſe: but to our purpoſe: whereas before, his prodigalitie was ſo great as to ſcatter

mo-

money like seed amidst the people, now his niggardlinesse grew on the other side so miserable, that hee would haue the people vpon the first day of the yeare euerie one to giue him a new yeares gift, he himselfe standing at the dore of his house like a beggar, receiuing the peoples almes. More ouer, of all that euer gaue their lusts the bridle to abuse other mens wiues, hee was most impudent and notorious; for diuerse times hee vsed to feast manie faire ladies and their husbands, and after his good cheare ended, to ouerview them seuerally a part, as Merchants doe their wares, and to take her that pleased his fancie best into some secret place, to abuse at his pleasure; neither after the deed done to bee ashamed to glorie and vant himselfe in his filthie and wicked act: He committed incest with his owne sisters, forcing them to his lust, and by one of them had a daughter borne, whome (sayth *Eutropius*) his abhominable concupiscence abused also in most filthie and prepostorous manner: At length many conspired his destruction, but especially one of the Tribunes (which office we may after the custome of our French nation rightly terme the Marshalship, and the officer one of our foure Marshals, as *Budeus* sayth) who shewed himselfe more eagerly affected in the cause than the rest, pursued this enterprise in more speedie and desperate manner: for as the Tyran returned from the Theatre by a by-way to his palace (the third day of the feast which hee celebrated in honour of *Iulius Cæsar*) the Tribune presented himselfe, as if in regard of his office, to import some matter of importance vnto him: and hauing receiued a curtish word or two at his hands (as his custome was) he gaue him so sudden a stroke betweene the head and the shoulders, that what with it and the blowes of his complices, that going for the same intent rushed vpon him, hee was slaine amongst them, no man stirring a foot to deliuer him out of their hands, though many looked on and might haue aided him if they would: he was no sooner slaine, but his wife incontinently was sent after, and his daughter also [illegible] to death against a wall; and thus came

his

his wretched ſelfe, with his filthie progenie, to a wretched and miſerable end.

Sueton. *Nero* ſhewed himſelfe not onely an enemie to God in perſecuting his church, but alſo a peruerter and diſturber of humane nature, in embruing his hands in the bloud of his owne mother and grandmother, whom he cauſed to be put to death, and in killing his owne wife and ſiſter, and infinite numbers of all kinde of people: beſide, in adulteries hee was ſo monſtrous, that it is better to conceale them from modeſt eares, than to ſtirre vp the puddle of ſo ſtinking and noyſome a dunghill: for which his villanies the Senate condemned him to a ſhamefull and moſt ignominious death, and his armies and forces forſooke him: which when he vnderſtood, hee betooke him to flight, and hid himſelfe in an out-way amongſt thornes and buſhes, which with great paine hauing paſt through, being wearie of his life, he threw himſelfe down into a pit foure foot deepe, and when he could get none of his men to lay their hands vpon him, he deſperatly and miſerably ſlew himſelfe.

Sueton. *Vitellius*, for the murders and other outragious miſdeeds which hee committed, was taken in his ſhirt, and drawne through the ſtreetes with a halter about his necke, and his hands bound behind him, and the point of a dagger vnder his chin; the people caſting durt and dung vpon him in deteſtation, and calling him make-bate and ſeditious villaine, with other opprobrious reproches: and at laſt beeing maſſacred with many blowes, was drawne with a hooke into Tiber, like a carrion.

Sueton. *Domitian* was a cruell enemie of the Chriſtians: hee reiected his owne wife to take a new, and being couertly reproued by *Heluidius* for the ſame, in a Play of the diuorce of *Paris* and *Enon*, which he preſented vnto him, he put him to death for his labour. Many worthie Senatours and chiefe men, and ſuch as had borne the office of the Conſull, without juſt cauſe giuen of reprehenſion, were murdered by him: hee ſpared not his owne bloud and neereſt allies, no nor his owne bro-

brother *Titus*, but what with poyson and sword destroyed them all to confusion. But in the end, when he saw that the world hated him for his outragious cruelties, hee consulted with the Astrologians and Conjurers, what death did wait for him; one of the which amongst the rest told him that he should be slaine, and that very shortly: wherewithall being sore troubled, hee first caused him that had prognosticated this euill vnto him, to be slaine: then he compassed himselfe with a strong gard; and to the end to see them that should come neere, he made his gallery walls where he walked, of such a kinde of glistering and shining stone, that hee might see in them all about him both behinde and before. When the day and houre which was forecalculated for his death was come, one of the Conspirators came in with his left arme in a scarfe, as if hee had been sore hurt; feigning that hee would bewray the whole treason which hee so much feared; and being entred his Chamber, hee presented him with a long discourse in writing, touching the matter and manner of the Conspiracie: and when in reading the same, hee saw him most astonished, then he tooke occasion to strike him suddenly into the bellie with his dagger, his owne seruants making vp the murther, when they saw him go about to resist. And thus by all his wisedome and prouidence hee could not rid himselfe from being surprised, nor hinder the execution of Gods just fore appointed judgement. And these were the ends of those wicked Emperours, who in regard of their vile liues were rather monsters than men; and not onely they whom wee haue named, but many moe also, as *Antonius*, *Caracalla*, *Heliogabalus*, and other like may be worthily placed in this ranke. 493

But of all, *Heliogabalus* is most famous: of whome it recorded in histories, that he was so prodigious in all gluttonie, filthinesse, and ribauldrie, that the like I thinke was neuer heard of, except those monsters that went before; and yet I suppose hee surpassed them too. Such was the exceeding,

494 ceeding and luxurious pompe of this beaſt-like Emperour, that in his lampes he vſed baulme, and filled his fiſh-ponds with roſe water: the garments which hee wore were all of the fineſt gold and moſt coſtly ſilkes: his ſhooes gliſtered with precious ſtones, curiouſly engrauen: hee was neuer two dayes ſerued with one kinde of meat, nor wore one garment twice, and ſo likewiſe for his fleſhly wickednesſe hee varied it euerie time: Some dayes hee was ſerued at meales with the braines of Oſtriches, and a ſtrange fowle called a Phylocapterie, another day with the tongues of Popingayes, and other ſweet ſinging birds: being nigh to the ſea, he neuer vſed fiſh, in places farre diſtant from the ſea: all his houſe was ſerued with moſt delicate fiſh: at one ſupper his table was furniſhed with ſeuen thouſand fiſhes and fiue thouſand fowles: At his remoouals in his progreſſe there followed him commonly ſix hundred chariots: hee vſed to ſacrifice with young children, and preferred to the beſt aduancements in the Common-wealth moſt light perſons, as Bawdes, Minſtrels, Players, and ſuch like: in one word, hee was an enemie to all honeſtie and good order. And when he was foretold by his Sorcerers and Aſtronomers, that hee ſhould die a violent death, hee prouided ropes of ſilke to hang himſelfe, ſwords of gold to kill himſelfe, and ſtrong poyſons in Iacinths and Emerauds to poyſon himſelfe, if needs hee ſhould thereto be forced: Moreouer, hee made an high tower, hauing the boorded floore couered with gold plate, and broidered with precious ſtones, from the which tower hee might throw himſelfe downe, if he were purſued of his enemies. But notwithſtanding all this prouiſion, (Gods vengeance not permitting him to die as hee would) hee was ſlaine of the ſouldiers, drawne through the citie, and caſt into Tiber, after hee had raigned two yeares and eight moneths.

Tigellinus, one of the Captaines of *Neroes* guard, and a chiefe procurer and ſetter forward of his tyrannie, was the cauſe

cause of the death of many great personages in Rome: and being enriched by their spoile and other such like robberies, after the death of *Nero* (whom in his extremitie he forsooke) plunged himselfe, and wallowed in all manner of licentious and disordinate delights. Now though he was worthie of a thousand deaths for his cruelties towards many good citisens, yet by the meanes of one *Iunius*, the Emperor *Galba* his chiefe minion, whose fauor he had by great summes of mony bought and obtained (for he gaue vnto his daughter at one time fiue and twentie thousand crowns, and to himselfe at another time a carknet worth fifteen thousaud crowns for a present) he was spared and kept in safetie: but as soone as *Otho* was installed in the Empire, his downefall and destruction began presently to follow: for *Otho*, to the end to gratifie the Romans, sent to apprehend him, who was then in his houses of pleasure in the fielde, banquetting and sporting with his harlots, and vsing all manner of riot, albeit by reason of a deadly disease which was vpon him, he was euen at deaths dore. When he saw himselfe thus taken, and that no meanes of escape was left (no not by the vessels which he had prepared at the sea shore for purpose, if need were, to conuey him away) and that he which had commission to take him, would giue him no aduantage of escaping, though hee offered him great rewards for the same, hee entreated onely leisure to shaue his beard before hee went; which being granted, he tooke a rasor, and in stead of shauing, cut his owne throat.

CHAP.

CHAP. XLV.

More examples of the same argument.

Tit. Liu.

Ieronimus, a true Tyran of Sicily, enured and fashioned to all pride, and of most corrupt and rotten manners, began right after the death of his father *Hiero*, (that left him a peaceable and quiet kingdome) to shew forth his arrogance; for hee quickely made himselfe fearefull to his Subiects, both by his stately and proud manner of speech, as also by the hardnesse of accesse vnto him, together with a kinde of disdainfull contempt of all men: but most of all did the inward pride of his heart appeare when he had gotten a gard about his body; for then he ceased not to bait, bite, and deuoure, and to exercise all kinde of crueltie against euery man, and all kinde of ryot and excesse of filthinesse against himselfe: so that he became so odious and contemptible to his subjects, that they conspired against him, to depriue him both of his life and kingdome: which conspiracy though it came to light, yet for all that wanted not his due effect: for after he had (through listning to false reports) put to death vniustly his truest and deerest friends, and those that would indeed haue helped him in his necessity, both with good aduice & other succour, he was surprised as he walked in a narrow & strait way, and there cruelly murthered. Now there was one *Andronodorus* his brother in law, that aspired to the crown, had corrupted his manners, and thrust him forward to all these misdemeanours, to the end by those practises he might make him odious to his people, that by that

that meanes he might obtaine his owne purpose, as indeed hee did: for after his death hee seised vpon the Scepter, though with no long enjoyance; for through the troubles and commotions which were rayſed in the countrey by his meanes, both hee, his wife, and whole race, together with the whole progenie of *Hieronymus*, whether innocent or guilty, were all vtterly rooted out and defaced.

Andronicus was one of the most wickedest men that liued on the earth in his time; for he excelled in all kinde of euill: in ambition, boldnesse in doing mischiefe, crueltie, whoredome, adulterie, and incest also to make vp the whole number: besides, he was so treacherous and disloyall, that he traiterously slew the sonne and heire of the Emperour *Emanuel*, shutting him in a sacke, and so throwing him into the sea; after which, by violence he tooke possession of the Empire of Constantinople, and like a strong theefe seised vpon that which was none of his owne; but as soone as he had gotten his desire, then began his lusts to rage and raue, then he fell to whoring and forcing women and maids to his lust, whom after he had once robbed of their chastities, he gaue ouer to his bauds and ruffians to abuse; and that which is more than all this, hee rauished one of his owne sisters, and committed incest with her: moreouer, to maintaine and vphold his tyrannous estate, he slew most of the nobilitie, and all else that bore any shew of honestie or credit with them, and liued altogether by wrongs and extortions: wherefore his subjects (prouoked with these multitudes of euils which reigned in him, and not able to endure any longer his vile outrages and indignities) rebelled against him and besieged him, got him into their mercilesse hands, and handled him on this fashion following: first they degraded him and spoyled him of his imperiall ornaments, then they pulled out one of his eyes, and set him vpon an asse backeward, with the tayle in his hand in stead of a Scepter, and a rope about his necke in stead of a crowne; and in this order and attyre they led him through all Constantinople, the people shouting and reuiling him on all

sides, some throwing durt, others spittle, diuers dung, and the women their pispots at his head: after all which banquetting dishes, he was transported to the gallowes, and there hanged, to make an end of all.

Froiſ. vol. 3. cap. 100.

Charles King of Nauarre, whose mother *Iean* was daughter to *Lewis Lutton* King of France, was another that oppressed his subjects with crueltie and rough dealing: for he imposed vpon them grieuous taxes and tributes, and when manie of the chiefest of his Common-wealth came to make knowne vnto him the pouertie of his people, and that they were not able to endure any more such heauie burthens, hee caused them all to be put to death for their boldnesse: hee was the kindler of many great mischiefes in France, and of the fire wherewith diuers places of strength, and castles of defence were burned to ashes: he counselled the Countie of Foix his sonne to poyson his father, and not onely so, but gaue him also the poyson with his owne hands, wherewith to doe the deed: Moreouer, aboue all this, lecherie and Adulterie swayed his powers, euen in his old age; for at threescore yeres of age, hee had a whore in a corner, whose companie he daily hanted; and so much, that she at length gaue him his deaths wound; for returning from her companie one day (as his vse was) & entring into his chamber, he went to bed all quaking and halfe frosen with cold, neither could he by any meanes recouer his heat, vntil by art they sought to supply nature, and blew vpon him with brasen bellowes Aquauitæ and hot blasts of ayre; but withall, the fire vnregarded flew betwixt the sheets, and inflamed the drie linnen together with the Aquauitæ, so suddenly, that ere any help could be made, his late quiuiring bones were now halfe burned to death. It is true that he liued fifteen daies after this, but in so great griefe and torment, without sence of any helpe or assuagement by Phisicke or Surgerie, that at the end thereof he died miserably: and so, as during his life his affection euer burnt in lust, and his mind was alwaies hot vpon mischiefe and couetousnesse, so his dayes were finished with heat and cruell burning.

Nich. Gilles.

Lug-

Lugtake, king of Scots, succeeding his father *Galdus* in the kingdome, was so odious and mischieuous a Tyran, that euery man hated him no lesse for his vices, than they loued his father for his vertues: he slew many rich and noblemen for no other cause, but to enrich his treasurie with their goods: he committed the gouernment of the realm to most vniust and couetous persons, and with their companie was most delighted: he shamed not to defloure his owne aunts, sisters, and daughters, and to scorne his wise and graue counsellors, calling them old doting fooles: all which monstrous villanies (with a thousand more) so incensed his Nobles against him, that they slew him after hee had reigned three yeres: but as the Prouerbe goeth, Seldome commeth a better; another or worse Tyran succeeded in his kingdome; namely *Mogallus*, cousin germane to *Lugtake*, a man notoriously infected with all manner of vices: for albeit in the beginning of his reigne he gaue himselfe to follow the wisedome and manners of his vncle *Galdus*, yet in his age his corrupt nature burst forth abundantly, but chiefly in auarice, lecherie, & cruelty: this was he that licensed theeues and robbers to take the goods of their neighbors without punishment, and that first ordained the goods of condemned persons to be confiscat to the kings vse, without respect either of wiues, children, or creditors; for which crimes he was also slaine by his nobles. *Laxquet.*

Besides these, there was another king of the Scots, called *Atherto*, in the yeare of our Lord 240, who shewed himselfe also in like manner a most vile and abhominable wretch: for he so wallowed in all manner of vncleane and effeminat lusts, that hee was not ashamed to goe in the sight of the people playing vpon a flute, rejoycing more to be accounted a good Fidler, than a good Prince; from which vices hee fell at last to the deflouring and rauishing of maids and women; insomuch as the daughters of his nobles could not be safe from his insatiable and intollerable lust: wherefore beeing pursued by them, when he saw no meanes to escape, hee desperately slew himselfe. The same.

500 The great outrages which the Spaniards haue committed in the West Indies are apparant testimonies of their impietie, injustice, crueltie, insatiable couetousnesse, and luxurie; and the judgement wherewith God hath hunted them vp and downe both by sea and land (as late and fresh histories doe testifie) are manifest witnesses of his heauie anger and displeasure against them: amongst all which, I will here insert none but that which is most notorious and worthie memorie, as the wretched accident of *Pamphilus Nouares* and his companie: This man with sixe hundred Spaniards making for the coast of Florida, to seeke the gold of the riuer of *Benzon. Mil.* Palme trees, were so tormoyled with vehement windes and tempests, that they could not keepe their vessels from dashing against the shore, so that their ships did all split in sunder, and they for the most part were drowned, saue a few that escaped to land, yet escaped not danger; for they ranne rouing vp and downe this sauage countrey so long, till they fell into such extreame pouertie and famine, that for want of victuals twelue of them deuoured one another; and of the whole six hundred that went forth, there neuer yet returned aboue tenne, all the rest beeing either drowned or pined to death.

Benzon. *Francis Pizarre*, a man of base parentage, for in his youth hee was but a hogheard, and of worse qualities and education, for he knew not so much as the first elements of learning, giuing himselfe to the West Indian warres, grew to some credit in bearing office, but withall shewed himselfe verie disloyall, treacherous, and bloudie-minded, in committing many odious and monstrous cruelties: entring Peru with an armie of souldiers, to the end to conquer new lands and dominions, and to glut his vnsatiable couetousnesse with a new surfet of riches (after the true Spanish custome) hee committed many bloudie and traiterous acts; [redacted] exercised more than barbarous crueltie: for first vnder pretence of friendship, feyning to parle with *Artabaliba*, King of Cusco; the poore King comming with fiue and twentie thou-

thousand of vnarmed men, in ostentation of his greatnesse, not in purpose to resist, he welcommed him and his men so nimbly with swords and curtleaxes, that they had all soone their throats cut by a most horrible slaughter, and the King himselfe was taken and put in chaines: yea, and the Citie after this massacre of men abroad, felt soone the insolencies of these braue warriours within: in fine, though *Pizarre* promised *Artabaliba* to saue his life, in regard of a ransome amounting to more than two millions of gold, yet after the receit thereof he traiterously caused him to be hanged, contrary to both his oath, and all equitie and reason: but this cruell perfidie of his went not long without punishment; for both he and all the rest that were any wayes accessarie or consenting to the death of this King, came to a wretched end: but especially his foure brethren, *Ferdinand*, *Gonsal*, *Iohn Martin* of Alcantara, and *Diego* of Almagro; who as they were principall in the action, so were they in the punishment: the first that was punished was *Iohn Pizarre*, who with many other Spaniards was surprised in the citie Cusco, and slaine by the men of war of *Mangofrem* and *Artabaliba*: next after that, there arose such a diuision and heart-burning betwixt the *Pizarres* and *Almagro*, and their partakers, that after they had robbed and wasted and shared out the great and rich Countrey of Peru, they slew one another by mutual strokes: and albeit that there was by common consent an agreement accorded betwixt them, for the preseruing of their vnitie and friendship; yet *Francis Pizarre*, enuying that *Almagro* should be Gouernour of Cusco, and hee not, interrupted all their agreements, by starting from his promises, and rekindled the halfe-quenched fire of warre by his owne ambition: for hee presently defied *Almagro*, and sent his brother *Ferdinand* before to bid him battaile; who so well behaued himselfe, that he tooke *Almagro* prisoner, and deliuered him bound to his brother *Francis*, who caused him to be strangled in prison secretly, and after to be beheaded in publique. Now *Ferdinand* being sent by his brother towards Spaine, 501

with a great maſſe of gold to cleare himſelfe of the death of *Almagro*, could not ſo well juſtifie the fact, as that all his treaſure could ſaue him from the priſon; and what became of him afterwards, knowne it is to God, but not to the world. A while after, the fellowes and friends of *Almagro*, whoſe goods the Pizarriſts had ſeiſed vpon, tooke counſell with *Don Diego Almagro* his ſonne to reuenge the death of his father; therefore being in number but twelue, with vnſheathed ſwords, they deſperately burſt into *Francis Pizarres* houſe, (then Marqueſſe and Gouernour of Peru) and at the firſt brunt ſlew a Captaine that garded the enterance of the hall, and next him, *Martin* of Alcantara, and other more, that kept the enterance of the chamber, ſo that he fell dead euen at his brother the Marqueſſes feet: who albeit his men were all ſlaine before his eyes, and himſelfe left alone amiddeſt his enemies, yet gaue not ouer to defend himſelfe ſtoutly and manfully, vntill all of them ſetting vpon him at once, he was ſtabbed into the throat, and ſo fel dead vpon the ground; and thus finiſhed he and his complices their wretched dayes, anſwerable to their cruell deſerts: but their murderers (though they deſerued to be thus dealt withall) yet for dealing in this ſort without authoritie, were not faultleſſe, but receiued the due wages of their furious madneſſe: for *Don Diego* himſelfe, after hee had beene a while Gouernour of Peru, had his armie ouercome and diſcomfited by the Emperors forces, and was betrayed into their hands by his owne Lieutenant of Cuſco, where he thought to haue ſaued himſelfe, and right ſoone loſt his head, with the greateſt Captaines and fauourites that hee had, who were alſo quartered. Now of the fiue brethren we haue heard foure of their deſtructions, onely one remaineth (namely *Gonzalle Pizarre*) to bee ſpoken of; who beeing ſent for by the conquerours to be their Chiefetaine and Protector againſt the Viceroy, that went about to make them obſerue the Emperours lawes and decrees, touching the libertie of the Indian Nation, was betrayed and forſaken by the ſame men that ſent for him, and ſo fell into

his

his enemies hands, that cut off his head: The Generall of his armie, a couetous and cruell man, that in short space made away aboue three hundred Spaniards, and all as it were with his owne hand, was drawne vp and downe at a horse tayle the space of halfe a quarter of an houre, and then hanged vpon the gallowes, and quartered in foure parts. The Monke of Vauvard, called *Vincent*, who with his crosse and porteise had encouraged *Pizarre* and his armie against *Artabaliba*, and was for that cause created Bishop of Peru, when *Diego* came to the gouernement, fled into the Island Puna to escape his wrath; but in seeking to auoid him, he fell into as great a snare; for the Islanders assaulted him one night, and knockt him to death with staues and clubs, together with fourtie Spaniards of his fellowship, that accompanied him in his flight, and started not from him in his death. And thus the good and holy Monke, for medling with, and setting forward the murder of so many poore people, was for his paines and good deeds justly rewarded by the Indians of that Island. 503

Moreouer, after and beside all these troubles, seditions, and ciuile warres of Peru, all they that returned from Spaine suffered shipwrecke for the most part: for their fleet had scarce attained the midst of their course, when there arose so terrible a tempest, that of eighteene ships, thirteene so perished, that they were neuer heard of after; and of the fiue which remained, two were tumbled backe to the coast of Saint Dominick, all be-rent and shiuered in pieces; other three were driuen to Spaine, whereof one hitting against the bay of Portugall, lost many of her men: The Admirall her selfe of this fleet perished neere vnto Saint Lucar de Baramede, with two hundred persons that were within her, and but one onely of them all got safe into the hauen of Calix, without dammage. Heere we may see how mightily the hand of God was stretched forth to the reuenge of those wicked deeds and villanies which were committed by the Spaniards in those quarters.

504

Sleid. lib. 19. Ball.

Peter Loys, baſtard ſonne to Pope *Paul* the third, was one that practiſed many horrible villanies, robberies, murthers, adulteries, inceſt, and Sodomitries; thinking that becauſe his father was Pope, therefore no wickedneſſe was vnlawfull for him to commit. He was, by the report of all men, one of the moſt notorious, vileſt, and filthieſt villaines that euer the world ſaw: he forced the Biſhop of Faence to his vnnaturall luſt, ſo that the poore Biſhop, with meere anger and griefe that he ſhould be ſo abuſed, died immediately. Beeing made Duke of Plaiſence and Parma, he exerciſed moſt cruell tyrannie towards many of his ſubjects; inſomuch, that diuerſe gentlemen that could not brook nor endure his injuries, conceiued an inward hate againſt him, and conſpired his death; and for to put in practiſe the ſame, they hired certaine Ruffians and Royſters to watch the oportunitie of ſlaying him; yea, and they themſelues oftentimes went apart with theſe roiſters, keeping themſelues vpon their guards, as if ſome priuate and particular quarrels had been in hand. One day as the Duke went in his horſelitter out of his caſtle, with a great retinue, to ſee certaine fortifications which he had prepared, being aduertiſed by his father the Pope (by the helpe of Magicke which he practiſed) to looke diligently to himſelfe the tenth day of September: in which notwithſtanding hee was ſlaine; for as he returned into his caſtle, the Conſpirators, to the number of thirty ſix, marched before him as it were to do him honour, but indeed to do him villanie: for as ſoone as he was entred the caſtle, they drew vp the draw-bridge for feare of his retinue that were without, and comming to him with their naked ſwords, caſt in his teeth his tyrannie, and ſo ſlew him in his litter, together with a Prieſt, the maſter of his horſe, and fiue Almaignes that were of his gard: his dead body they hung by a chaine ouer the walls, and ſhaking it to and fro to the view of the people, threw it downe headlong at laſt into the ditch; where the multitude to ſhew their hates, wounded it with daggers, & trampled it vnder their feet: and ſo whom they durſt not touch in his life, being dead they thus abuſed:

and

and this befell vpon the tenth day of September, in the yeare of our Lord 1547. 505

Some of the Bishops of Rome, for their rare and notable vertues, and the glory of their braue deeds, may be honoured with this dignitie, to be placed in this worthy ranke; for their good conditions and behauiors were such, that no tyran, butcher, theefe, robber, ruffian, nor any other, euer excelled them in crueltie, robberie, adulterie, and such like wickednesse, or deserued more the credit and reputation of this place than they. And hereof we haue a manifest example in *Iohn* the thirteenth, who pulling out the eyes of some of his Cardinals, cutting out the tongues of others, hewing off the hands, noses, and priuy members of others, shewed himselfe a patterne of such crueltie, as the world neuer saw the like: he was accused before the Emperor *Otho* in a Synod, first for incest with two of his owne sisters, secondly for calling the diuell to help him at dice, thirdly for promoting young infants to bishoprickes, bribed thereto by the gift of certaine pieces of gold; fourthly, for rauishing maids and wiues, and lying with his fathers Concubine: yea and lastly for lying with his owne mother, and many other such monstrous villanies: for which cause he was deposed from the Papacie, though re-installed againe by the suit and cunning practise of his Whores; by whom as hee recouered his triple Crowne, so hee lost shortly after his vicious life, by the meanes of a married whore that betrayed him.

Pope *Hildebrand*, syrnamed *Gregory* the seuenth, was adorned with all these good qualities, namely to be bloudie minded, a poysoner, a murtherer, a conjurer, also a consulter with Spirits, and in a word, nothing but a lumpe and masse of wickednesse: he was the stirrer vp of many battels against the Emperour *Henry* the fourth, and a prouoker of his owne son to depose and poyson his father, as he did: but this wicked (I would say holy) Pope, was at last banished his cathedrall citie, to Salernum, where he ended his dayes in miserie. *Benno.* *Ball.*

Pope

506 Pope *Clement* the sixth, of name contrarie to his nature, for his inclemencie, crueltie, and pride towards the Emperour *Lewis* of Bauaria, was intollerable; hee procured many horrible warres against the Empire, and caused the destruction of twentie thousand Frenchmen by the king of England, yea and poysoned the good Emperour also, so well hee wished to him: Howbeit ere long himselfe was stifled to death, and that suddenly, not by any practise of man, as it was thought, but by the especiall hand of God, in recompence of all his notable acts.

Beuno. Ball. *Iohn* the foure and twentieth was deposed by the Councell of Constance, for these crimes following: heresie, Simonie, manslaughter, poysonings, cousenings, adulterie, and Sodomitrie, and was cast into prison; where remaining three yeres, he falsely made shew of amendment of his wicked life, and therefore was graced with a Cardinals hat, but it was not that which he expected; for which cause with despight and griefe he died.

It would be too long to runne ouer the discourse of euerie particular Pope of like conditions, and therefore wee will content our selues in briefe with the legend of Pope *Alexander* the sixth, reported by two authors of credit and renowne, and vnsuspected; to wit, *Guicciardine* a Florentine Gentleman, and *Bembus* a Venetian Cardinall: This man (saith *Guicciardine*) attained to the Papacie not by worthinesse of vertues, but by heauinesse of bribes, and multitude of faire promises made to the Cardinals for his election, promising large recompence to them that stood on his side; whereupon many that knew his course of life were filled with astonishment, amongst whom was the king of Naples, who hearing of this election, complained to his Queene with teares, that there was such a Pope created that would bee a plague to Italie and all Christendome: beside, the great vices which swayed in him, of which the same author speaking, maketh this catalogue and pedegree in his owne language,

Guicciard li. 2. Bembus.

which

which followeth: *Costum (dit il) oscensimi non sincerita, non verita, non fede, non religione; auaritia insatiabile, ambitione immoderata, crudelta pinque barbara, eo ardentissima cupidita di escaltare in qualunque modo, i figli voli, i qualierano molti:* (that is to say) Hee was endued with most filthie conditions, and that neither sincerity, truth, faith, nor religion, was in him, but in stead of them, couetousnesse vnquenchable, ambition vnmeasurable, more than barbarous crueltie, and a burning desire of promoting his owne children (for he had many) by what meanes soeuer. He persuaded king *Charles* the eight of France to vndertake warre against Naples, and after he had brought him to it, presently he forsooke him, and entred a new league with the Venetians, and the other princes of Italie, to driue him home againe. This was he (saith Cardinall *Bembus*) that set benefices and promotions to sale, that hee which would giue most might haue most; and that poysoned *Iohn Michel* the Cardinall of Venice at Rome, for his gold and treasure which hee abounded with: whose insatiable couetousnesse prouoked him to the committall of all mischiefe, to the end he might maintaine the forces of his sonne, who went about to bring the whole lands and dominions of al Italie, into his possession: in adulteries he was most filthie and abhominable, in tyranny most cruell, and in Magicke most cunning, and therefore most execrable: supping one night with cardinal *Adrian* his very familiar friend, in his garden, hauing foreappointed his destruction that night by poison; through the negligence and ouersight of his butler, to whome hee had giuen the exploit in charge, that was deceiued by mistaking the bottles, hee dranke himselfe the medicine which he had prepared for his good friend the Cardinall: and so hee died (saith *Bembus*) not without an euident marke of Gods heauie wrath, in that he which had slaine so many princes and rich men to enjoy their treasures, and went now about to murder his host which entertained him with friendship and good cheare into his house, was caught in the same snare which hee had

Guicciard. lib. 2.

Venetian hist. lib. 6.

508 had laid, and destroyed by the same meanes himselfe, which he had destinated for another: being thus dead, the whole citie of Rome (saith *Guicciardine*) ranne out with greedinesse and joy to behold his carkasse, not being able to satisfie their eyes with beholding the dead Serpent, whose venome of ambition, treachery, cruelty, adulterie, and auarice, had impoysoned the whole world. Some say, that as he purposed to poison certaine Cardinalls, he poysoned his owne father, that being in their companie, chanced to get a share of his drugs: and that he was so abhominable to abuse his owne sister *Lucrece* in the way of filthinesse. When *Zemes* the brother of *Baiazet* the Emperor of the Turks came and surrendred himselfe into his hands, and was admitted into his protection, he being hired with two hundred duckets by *Baiazet*, gaue poyson to his new Client, euen to him to whom he had before sworne and vowed his friendship: besides, that he might maintaine his tyrannie, he demanded and obtained aid of the Turke against the King of France, which was a most vnchristian and antichristian part: hee caused the tongue and two hands of *Anthony Manciuellus* (a very learned and wise man) to be cut off, for an excellent oration which he made in reproofe of his wicked demeanors and dishoneſt life. It is written moreouer by some, that he was so affectionated to the seruice of his good Lord and master the diuell, that he neuer attempted any thing without his counsell and aduice; who also presented himself vnto him at his death in the habit of a post, according to the agreement which was betwixt them: and although this wretched Antichrist stroue against him for life, alledging that his terme was not yet finished; yet he was enforced to dislodge, and depart into his proper place, where with horrible cries and hideous fearefull grones he died.

Thus we see how miserable such wretched and infamous miscreants, and such pernitious and cruell tyrans haue ended their wicked liues, their force and power beeing execrable and odious, and therfore (as saith *Seneca*) not able to continue

In his book of the clemencie of a Prince.

any

any long time, for that gouernment cannot be firme and ſtable, where there is no ſhame nor feare to doe euill, nor where equitie, juſtice, faith, and pietie, with other vertues, are contemned & troden vnderfoot: for when crueltie once beginneth to be predominat, it is ſo inſatiable that it neuer ceaſeth, but groweth euerie day from worſe to worſe, by ſtriuing to maintaine and defend old faults by new, vntill the feare and terror of the poore afflicted and oppreſſed people, with a continuall ſource and enterchange of euils which ſurcharge them, conuerteth it ſelfe from forced patience, to willing fury, and breaketh forth to do vengeance vpon the tyrans heads with all violence; whence ariſeth that ſaying of the Satyricall Poet to the ſame ſence; Where he ſaith,

Few Tyrans dye the death that nature ſends,
But moſt are brought by ſlaughter to their ends.

Ad generum cereris ſine cæde & ſanguine pauci,
Deſcendunt reges & ſicca morte tyranni.

CHAP. XLVI.

Of Calumniation and falſe witneſſe bearing.

WE haue ſeene heretofore what puniſhments the Lord hath laied vpon thoſe that either vex their neighbors in their perſons, as in the breakers of the fifth, ſixth, and ſeuenth commandements; or dammage them in their goods, as in the eighth: now let vs looke vnto thoſe that ſeeke to ſpoile them of their good names, and rob them of their credit by ſlanderous reproches, and falſe and forged calumniations, and by that meanes goe againſt the ninth commandement, which ſaith, *Thou ſhalt not beare falſe witneſſe againſt thy neighbor:* In which words is condemned generally all ſlanders, all falſe reports, all defamations, and all euill ſpeeches elſe whatſoeuer, wherby the good name and credit of a man is blemiſhed, ſtained,

510 ned,or impouerished ; and this ſin was not onely inhibited by the diuine law of the Almightie,but alſo by the lawes of Nature and Nations : for there is no countrey and people ſo barbarous,with whom theſe pernitious kinde of creatures are not held in deteſtation : of tame beaſts (ſaith *Diogenes*) a flaterer is worſt,and of wild beaſts a backbiter or a ſlanderer : and not without great reaſon,for as there is no diſeaſe ſo dangerous as that which is ſecret,ſo there is no enemie ſo pernitious as hee which vnder the colour of friendſhip biteth and ſlandereth vs behinde our backes : but let vs ſee what judgement the Lord hath ſhewne vpon them,to the end the odiouſneſſe of this vice may more clearely appeare.

1.Sam.22.9. And firſt to begin with *Doeg* the Edomite,who falſly accuſed *Achimelech* the high Prieſt vnto *Saul*, for giuing ſuccour vnto *Dauid* in his neceſſity and flight : for though he told nothing but that which is true, yet of that truth ſome he maliciouſly peruerted, and ſome he kept backe : and falſhood conſiſteth not onely in plain lying,but alſo in concealing or miſuſing the truth : for *Achimelech* indeed asked counſell of the Lord for *Dauid*, and miniſtred vnto him the Shew bread and the ſword of *Goliah*,but not with any intent of malice againſt king *Saul*,for he ſuppoſed,and *Dauid* alſo made him beleeue, that he went about the kings buſines, and that he was in great fauor with the king : which laſt clauſe the wicked accuſer left out, and by that meanes not onely prouoked the wrath of *Saul*, againſt the high prieſt, but alſo when all other refuſed, became himſelfe executioner of his wrath,& murdered *Achimelech* with all the nation of the Prieſts,and ſmote Nob the city of the prieſts with the edge of the ſword, both man and woman,child,and ſuckling,oxe and aſſe,not leauing any aliue (ſo beaſtly was his cruelty)ſaue *Abiather* only,one of the ſons of *Achimelech*, that fled to *Dauid*,and brought him tidings of this bloudy maſſacre. But did this cruell accuſer eſcape ſcotfree ? No, the ſpirit of God in the 52 Pſalme proclaimeth his

Pſal.52.1.2.5. judgement : *Why boaſteſt thou in thy wickedneſſe thou Tyran? Thy tongue imagineth miſchiefe , and is like a ſharpe ra-*

ſor

for that cutteth deceitfully,&c. but God shall destroy thee for euer, he shall take thee and plucke thee out of thy tabernacle, and root thee out of the land of the liuing.

Next to this man we may justly place *Achab* the King of Israel, and *Iesabel* his wife, who to the end to get possession of *Naboths* vineyard (which beeing his inheritance he would not part from) suborned by his wiues pernitious counsel false accusers, wicked men, to witnesse against *Naboth*, that he had blasphemed God and the King, and by that means caused him to be stoned to death: but marke the judgement of God denounced against them both by the mouth of *Elias*, for this wicked fact: *Hast thou killed* (saith hee) *and taken possession? Thus saith the Lord, In the place where the dogges licked the bloud of* Naboth, *shal dogs euen licke thy bloud also: and as for* Iesabel, *dogs shall eat her by the wall of Iesrael: thy house shall be like the house of* Ieroboam *the sonne of* Nabat: *I will cut off from* Ahab *him that pisseth against the wall, &c.* Neither was this only denounced, but executed also; as we may read 1. Kin, 22.38. & 2. Kin. 9.36.37 &c. & 2. Kin. 10.7. &c. 1. King 21.

Amaziah the priest of Bethel vnder *Ieroboam* the wicked king of Israel, perceiuing how the Prophet *Amos* propheeied against the Idolatry of that place, and of the king, he falsly accused him to *Ieroboam*, to haue conspired against him; also he exhorted him to flie from Bethel, because it was the Kings chappel, and flie into Iudah, and propheste there; but what said the Lord vnto him by the Prophet? *Thy wife shall be an harlot in the city, thy sons and thy daughters shall fall by the sword, and thy land shall be diuided by line, and thou shalt die in a polluted land:* Loe there was the punishment of his false accusation. Amos 7.17.

How notable was the judgement that the Lord manifested vpon *Haman* the Syrian for his false accusing of the Iewes, to be disturbers of the Common-wealth, & breakers of the lawes of King *Ahasueroth*? did not the Lord turne his mischiefe vpon his owne head? The same day which was appointed for their destruction, the lord turned it to the destruction of their ene- Ester. 7.10.

512

enemies, and the ſame gallowes which he prepared for *Mordecai* was he himſelfe hanged vpon.

Dan. 6.

The men that falſely accuſed *Daniel* to King *Darius*, for breaking the Kings edict, which was, that none ſhould make any requeſt vnto any for 30 daies ſpace, ſaue only to the king himſelfe, fared no better: for when as they found *Daniel* praying vnto God, they preſently accuſed him vnto the king; vrging him with the ſtabilitie which ought to be in the decrees of the kings of Medea and Perſia, that ought not to bee altered; in ſuch ſort, that king *Darius* (though againſt his will) commanded *Daniel* to be throwne amongſt the Lyons, to be deuoured of them; but when he ſaw how miraculouſly the Lord preſerued him from the teeth of the Lyons, and thereby perceiued his innocencie, hee cauſed his enuious accuſers to be throwne into the Lyons den, with their wiues and children, who were deuoured by the Lyons ere they could fall to the ground.

Notorious is the example of the two Iudges that accuſed *Suſanna*, both how ſhe was deliuered, and they puniſhed.

But let vs come to prophane hiſtories: *Appelles* that famous Painter of Epheſus, felt the ſting and bitterneſſe of this venomous viper, for he was falſely accuſed by *Antiphilus* another Painter, an enuier of his art and excellent workemanſhip, to haue conſpired with *Theodota* againſt King *Ptolomie*, and to haue beene the cauſe of the defection of Peluſium from him: which accuſation he laied againſt him, to the end that ſeeing he could not attaine to that excellencie of art which hee had, hee might by this falſe pretence worke his diſgrace and ouerthrow; as indeed hee had effected, had not great perſuaſions beene vſed, and manifeſt proofes alledged of *Apelles* innocencie and integritie: wherefore *Ptolomie* hauing made triall of the cauſe, and found out the falſe and wrongfull practiſe, he moſt juſtly rewarded *Apelles* with an hundred talents, and *Antiphilus* the accuſer with perpetuall ſeruitude: vpon which occaſion *Apelles* in remembrance of that danger painted out calumniation on this manner; a woman gaily attired,

Theat. Hiſt.

and

and dreſſed with an angrie and furious countenance, holding in her left hand a torch, and with her right a yong man by the haire of the head, before whome marched an euill fauoured ſluttiſh vſher, quicke ſighted, and pale faced, called Enuie, at her right hand ſat a fellow with long eares like King *Midas* to receiue tales, and behinde her two waiting maids, Ignorance and Suſpition: And thus the wittie Painter, to delude his owne euill hap, expreſſed the liuely Image and nature of that detracting ſinne. *Vide li.1.c.12.* example of *Nero.*

This tricke vſed *Maximinus* the Tyran to deface the doctrine and religion of Chriſt in his time; for when he ſaw that violence and torments preuailed not, but that like the Palme, the more it was trodden and oppreſſed, the more it grew, hee vſed this ſubtiltie and craft to vndermine it: he publiſhed diuers bookes full of Blaſphemie, of a conference betwixt Chriſt and *Pilate*, and cauſed them to be taught to children in ſtead of their firſt elements, that they might no ſooner ſpeake than hate and blaſpheme Chriſt: Moreouer, hee conſtrayned certaine wicked lewd women to auouch that they were Chriſtians, and that vile filthineſſe was dayly committed by them in their aſſemblies; which alſo he publiſhed farre and neere in writing: howbeit, for all this the Lords truth quailed not, but ſwum as it were againſt the ſtream, and encreaſed in deſpight of enuie: as for theſe falſe accuſers they were puniſhed one after another with notable judgements; for one that was a chiefe doer therein became his own murderer, and *Maximinus* himſelfe was conſumed with wormes and rottenneſſe, as hath been ſhewed in the former Booke. *Euſeb.li.9.c.8.* *Nicep.l.7.c.27*

It was a law among the Romanes, that if any man had enformed an accuſation againſt another, either wrongully, vnlawfully, or without probability, both his legs ſhould be broken, in recompence of his malice: which cuſtome, as it was laudable and neceſſarie, ſo was it put in execution at diuers times, as namely vnder the Emperour *Commodus*, when a prophane wretch accuſed *Appollonius* (a godly and profeſt Chriſtian, and afterward a conſtant martyr of Chriſt Ieſus) before *Euſ.li.5.cap.21* *Nicep.l.4.c.26.*

the Iudges, of certaine grieuous crimes, which when he could by no colour or likelihood of truth conuince and proue, they adjudged him to that ignominious puniſhment to haue his legs broken, becauſe he had accuſed and defamed a man without cauſe.

Nicep. li. 8. c. 46 *Euſtathius* Biſhop of Antioch, a man famous for eloquence in ſpeech and vprightneſſe of life, when as he impugned the hereſie of the Arrians, was circumuented by them and depoſed from his Biſhopricke by this meanes: they ſuborned a naughtie ſtrumpet to come in with a childe in her armes, and in an open Synode of two hundred and fiftie Biſhops to accuſe him of adulterie, and to ſweare that he had got that child of her bodie: which though hee denied conſtantly, and no juſt proofe could be brought againſt him, yet the impudent ſtrumpets oath tooke ſuch place, that by the Emperours cenſure hee was baniſhed from his Biſhopricke; howbeit ere long his innocencie was knowne, for the ſaid ſtrumpet beeing deſeruedly touched with the finger of Gods juſtice in extreame ſickneſſe, confeſſed the whole practiſe, how ſhe was ſuborned by certaine Biſhops to ſlander this holy man, and that yet ſhee was not altogether a lyer, for one *Euſtathius* a handie-crafts man got the childe, as ſhe had ſworne, and not *Euſtathius* the Biſhop.

Philip Melanct Chron. lib. 3. *Nicep. l. 9. c. 23* The like ſlander the ſame heretikes deuiſed againſt *Athanaſius* in a Synod conuocated by *Conſtantine* the Emperor at Tyrus; for they ſuborned a certaine lewd woman to exclaime vpon the holy man in the open aſſembly for rauiſhing of her that laſt night againſt her will: which ſlander hee ſhifted off by this deuiſe, he ſent *Timotheus* the Presbiter of Alexandria into the Synode in his place, who comming to the woman, aſked her before them all, whither ſhee durſt ſay that hee had rauiſhed her; to whom ſhe replied, yea I ſweare and vow that thou haſte done it (for ſhe ſuppoſed it to haue bin *Athanaſius*, whom ſhee neuer ſaw) whereat the whole Synode perceiued the cauill of the lying Arrians, and quitted the innocencie of that good man. Howbeit theſe malitious heretikes ſeeing this pra-

practise not to succeed, inuented another worse than the former; for they accused him to haue slaine one *Arsenius*, whom they themselues kept secret, and that hee carried one of his hands about him, wherewith hee wrought miracles by enchantment: but *Arsenius*, touched by the spirit of God, stole away from them, and came to *Athanisius*, to the end hee should receiue no damage by his absence, whome he brought in to the Iudges, and shewed them both his hands, confounded his accusers with shame of their malice; insomuch as they ranne away for feare, and satisfied the Iudges both of his integrity, and their enuious calumniation: the chiefe Broker of all this mischiefe was *Stephanus* Bishop of Antioch, but he was degraded from his Bishopricke, and *Leontius* elected in his roome. 515

In our English Chronicles we haue recorded a notable historie to the like effect of King *Canutus* the Dane, who after much trouble beeing established in the Kingdome of England, caused a Parliament to be held at London; where (amongst other things there debated) it was propounded to the Bishops, Barons, and Lords of that assembly, Whether in the composition made betwixt *Edmond* and *Canutus* any special remembrance was made for the children or brethren of *Edmond*, touching any partition of any part of the land? which the English Lords, flattering the king, though falsly & against the truth, yea and against their own consciences, denied to be; and not onely so, but for the Kings pleasure confirmed their false words with a more false oth, that to the vttermost of their powers they would put off the bloud of *Edmond* from al right and interest: by reason of which oath & promise they thought to haue purchased with the King great fauour; but by the iust retribution of God it chanced farre otherwise: for many of them, or the most part, especially such as *Canutus* perceiued to haue sworne fealtie before time to *Edmond* and his heires, hee mistrusted and disdained euer after: insomuch, that some hee exiled, many hee beheaded, and diuers by Gods iust iudgement died suddenly.

516 In the Scottiſh Chronicles we read how *Hamilton* the Scot was brought vnto his death by the falſe accuſation of a falſe Frier called *Campbel*: who beeing in the fire readie to be executed, cited and ſummoned the ſaid Frier to appeare before the high God, as Generall judge of all men, to anſwere to the innocency of his death, and whether his accuſation were juſt or not, betwixt that and a certaine day of the next moneth, which hee there named. Now ſee the heart and hand of God againſt a falſe witneſſe, ere that day came the Frier died without any remorſe of conſcience, and no doubt hee gaue a ſharpe account to Almightie God of his malicious and vnjuſt accuſation.

In the yeare of our Lord 1105, *Henrie* Archbiſhop of Mentz beeing complained of to the Pope, ſent a learned man a ſpeciall friend of his, to excuſe him, named *Arnold*; one for whome he had much done, and promoted to great liuings and promotions: but this honeſt man in ſtead of an excuſer became an accuſer; for hee bribed the two chiefeſt Cardinals with gold, and obtained of the Pope, thoſe two to bee ſent Inquiſitors about the Archbiſhops caſe: The which comming into Germanie, ſummoned the ſaid *Henrie*, and without either law or juſtice depoſed him from his Archbiſhopricke, and ſubſtituted in his place *Arnold*, vpon hope of his Eccleſiaſticall gold: Whereupon that vertuous and honourable *Henrie* is reported to haue ſpoken thus vnto thoſe peruerſe Iudges: If I ſhould appeale to the Apoſtolike Sea, for this your vnjuſt proceſſe had againſt me, perhaps I ſhould but loſe my labour, and gaine nothing but toyle of bodie, loſſe of goods, affliction of mind, and care of heart: Wherefore I doe appeale to the Lord Ieſus Chriſt, as to the moſt higheſt and juſt Iudge, and cite you before his judgement ſeat, there to anſwere for this wrong done vnto mee; for neither juſtly, nor godly, but corruptly, and vnjuſtly, haue you judged my cauſe. Whereunto they ſcoffingly ſayd, Goe you firſt and wee will follow. Not long after, the ſaid *Henry* dyed: whereof the two Cardinals hauing intelli-

Acts and Monuments.

intelligence, ſaid one to the other jeſtingly, Behold he is gone before, and we muſt follow according to our promiſe. And verily they ſpoke truer than they were aware; for within a while after they both dyed in one day, the one ſitting vpon a jakes, to eaſe himſelfe, voided out all his entrails into the draught, and miſerably ended his life: the other gnawing off the fingers of his hands, and ſpitting them out of his mouth (all deformed in deuouring of himſelfe) died. And in likewiſe not long after the ſaid *Arnold* was ſlaine in a ſedition, and his bodie for certaine dayes lying ſtinking aboue the ground vnburied, was open to the ſpoile of euerie raſcall and harlot. And this was the horrible end of this falſe accuſer, and thoſe corrupted Iudges.

Thus were two Cardinals puniſhed for this ſinne: and that wee may ſee that the holy father the Pope is no better than his Cardinals, and that God ſpareth not him no more than he did them, let vs heare how the Lord puniſhed one of that ranke for this crime.

It is not vnknown, that Pope *Innocent* the fourth condemned the Emperour *Fredericke* at the Councell at Lyons, his cauſe beeing vnheard, and before hee could come to anſwer for himſelfe: For when the Emperour, being ſummoned to appeare at the Councell, made all haſte he could thitherward, and deſired to haue the day of hearing his cauſe, prorogued till that he might conueniently trauell thither, the Pope refuſed, and contrarie to Gods law, to Chriſtian Doctrine, to the preſcript of the law of nature and reaſon, and to all humanitie, without probation of any crime, or pleading any cauſe, or hearing what might be anſwered, taking vpon him to bee both aduerſarie and Iudge, condemned the Emperour beeing abſent. What more wicked ſentence was euer pronounced? What more cruel fact (conſidering the perſon) might be committed?

But marke what vengeance God tooke vpon this wicked Iudge. The writers of the Annales record, that when *Fre-*

518 *derick* the Emperour and *Conrade* his ſonne were both dead, the Pope gaping for the inheritance of Naples and Sicile, and thinking by force to haue ſubdued the ſame, came to Naples with a great hoaſt of men: where was heard in his court manifeſtly pronounced this voice; *Veni miſer ad iudicium Dei*, Thou wretch come to receiue thy judgement of God. And the next day the Pope was found in his bed dead, all blacke and blew, as though he had bin beaten with bats. And this was the judgement of God which he came vnto.

Acts and Monuments, pag. 700.

To this Pope and theſe Cardinals let vs adde an Archbiſhop, and that of Canterburie; to wit, *Thomas Arundel*, vpon whome the juſtice of God appeared no leſſe manifeſtly than on the former: For after hee had vnjuſtly giuen ſentence againſt the Lord *Cobham*, hee dyed himſelfe before him, beeing ſo ſtricken in his tongue, that hee could neither ſwallow nor ſpeake for a certaine ſpace before the time of his death.

Hither might bee adioyned the vengeance of God vpon Iuſtice *Morgan*, who condemned to death the innocent Ladie *Iane*; but preſently after fell madde, and ſo died, hauing nothing in his mouth but Ladie *Iane*, Lady *Iane*.

In the reigne of King *Henrie* the eighth one *Richard Long*, a man of Armes in Calice, bore falſe witneſſe againſt maſter *Smith* the Curate of our Ladie Pariſh in Calice, for eating fleſh in Lent, which hee neuer did: but hee eſcaped not vengeance; for ſhortly after hee deſperately drowned himſelfe. A terrible example vnto all ſuch as are readie to forſweare themſelues on a Booke vpon malice, or ſome other cauſe: a thing in theſe dayes ouer rife euery where, and almoſt of moſt men little or nothing regarded.

About the ſame time one *Gregorie Bradway* committed the ſame crime of falſe accuſation againſt one *Broke*, whom beeing driuen thereunto by feare and conſtraint, hee accuſed

cuſed to haue robbed the Cuſtome-houſe, wherein hee was a Clerke, of foure groats euerie day; and to this accuſation hee ſubſcribed his hand: but for the ſame he preſently felt vpon him the heauie hand of God; for being grieued in his conſcience for his deed, hee firſt with a knife enterpriſed to cut his owne throat, but being not altogether diſpatched therewith, the Gaoler comming vp and preuenting his purpoſe, hee fell forthwith into a furious frenzie, and in that caſe liued long time after.

Hitherto wee may adde the example of one *William Feming*, who accuſed an honeſt man called *Iohn Cooper*, of ſpeaking traterous words againſt Queene *Marie*, and all becauſe he would not ſell him two goodly bullockes which hee much deſired: for which cauſe the poore man beeing arraigned at Berrie in Suffolke, was condemned to death by reaſon of two falſe witneſſes which the ſaid *Feming* had ſuborned for that purpoſe, whoſe names were *White* and *Greenewood*; ſo this poore man was hanged drawne and quartered, and his goods taken from his poore wife and nine children, which are left deſtitute of all helpe: but as for his falſe accuſers, one of them died moſt miſerably; for in harueſt time being well and luſty, of a ſudden his bowels fell out of his bodie, and ſo hee periſhed; the other two what ends they came vnto it is not reported, but ſure the Lord hath reſerued a ſufficient puniſhment for all ſuch as they are. Acts and Monuments.

Many more be the examples of this ſinne and iudgements vpon it, as the Pillories at Weſtminſter and daily experience beareth witneſſe; but theſe that we haue alledged ſhall ſuffice for this purpoſe: becauſe this ſinne is couſin Germane vnto periurie, of which you may read more at large in the former booke. It ſhould now follow by courſe of order, if wee would not pretermit any thing of the law of God, to ſpeake of ſuch as haue offended againſt the tenth commandement, and what puniſhment hath enſued the ſame: but forſomuch as all ſuch Acts and Monuments, pag. 2100.

520 offences for the moſt part are included vnder the former, of which wee haue alreadie ſpoken, and that there is no adulterie nor fornication, nor theft, nor vnjuſt war, but it is anexed to, and proceedeth from the affection and the reſolution of an euill and diſordinat concupiſcence, as the effect from the cauſe: therefore it is not neceſſarie to make any particular recitall of them, more than may well be collected out of the former examples added hereunto, that in euill concupiſcence and affection of doing euill, which commeth not to act, (though it be in the ſight of God condemned to euerlaſting torments) yet it doth not ſo much incurre and prouoke his indignation, that a man ſhould for that onely cauſe be brought to apparant deſtruction, and be made an example to others, to whom the ſin is altogether darke and vnknowne, therefore we will proceed in our purpoſe without intermeddling in ſpecial with this laſt commandement.

CAAP. XLVII.

That Kings and Princes ought to looke to the execution of Iuſtice, for the puniſhment of naughtie and corrupt manners.

NO man ought to be ignorant of this, that it is the duty of a Prince, not onely to hinder the courſe of ſinne from burſting into action, but alſo to puniſh the doers of the ſame, making both ciuile juſtice to be adminiſtred vprightly, and the law of God to be regarded and obſerued inuiolably: for to this end are they ordained of God, that by their means euerie one might liue a quiet and peaceable life, in all godlineſſe and honeſtie: to the which end the maintenance and ad-

adminiſtration of juſtice beeing moſt neceſſarie, they ought not ſo to diſcharge themſelues of it, as to tranſlate it vpon their officers and Iudges, but alſo to looke to the execution thereof themſelues, as it is moſt needfull: for if law (which is the foundation of juſtice) be (as *Plato* ſaith) a ſpeechleſſe and dumbe Magiſtrate; who ſhall giue voice and vigor vnto it, if not he that is in ſupreame and ſoueraigne authoritie? For which cauſe the King is commanded in *Deuteronomie*, To haue before him alwayes the Booke of the Law, to the end to doe Iuſtice and judgement to euerie one in the feare of God. And before the creation of Kings in Iſrael, the chiefe captaines and Soueraignes amongſt them were renowned with no other title nor qualitie, than of Iudges. In the time of *Deborah* the Prophetеſſe, though ſhe was a women, the weaker veſſell, yet becauſe ſhe had the conducting and gouerning of the people, they came vnto her to ſeeke iudgement. It is ſaid of *Samuel*, that he judged Iſrael ſo long, till being tired with age, and not able to beare that burden any longer, he appointed his ſonnes for judges in his ſtead: who when through couetouſneſſe they peruerted juſtice, and did not execute judgement like their father *Samuel*, they gaue occaſion to the people to demand a King, that they might bee judged and gouerned after the manner of other Nations: which things ſufficiently declared, that in old time the principall charge of Kings was perſonally to adminiſter juſtice and judgement, and not as now to transferre the eare thereof to others.

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Deu. 17. 18. 19

Iudg. 4.

1. Sam. 7. 8.

The ſame we read of King *Dauid*, of whom it is ſaid, That during his reigne he executed juſtice and judgement among his people: and in another place, That men came vnto him for judgement, and therefore hee diſdained not heare the complaint of the woman of Tekoah; ſhewing himſelfe herein a good Prince, and as the Angell of God, to heare good and euill: for this cauſe *Solomon* deſired not riches nor long life of the Lord, but a wiſe and diſcreet heart to judge his people, and to diſcerne betwixt good and euill: which requeſt

1. Chron. 18.

2. Sam. 15.

2. Sam. 14.

1. King. 3.

was

522 was so agreeable and acceptable to God, that hee graunted it vnto him; so that he obtained such an excellent measure of incomparable wisedome, that he was commended and reputed more for it, than for all his great riches and precious treasure beside. There is mention made in the Booke of the Kings of his judiciall throne wherein hee vsed to sit & heare the causes of the people, and execute justice among them; and albeit hee was the most puissant and glorious king of the earth, yet notwithstanding he scorned not to heare two harlots plead before him about the controuersie of a dead infant.

2 King. 6. *Ioram* King of Israel, sonne of *Achab*, though a man that walked not vprightly before God, but gaue himselfe to worke abhomination in his sight; yet hee despised not the complaint of the poore affamished woman of Samaria, when shee demaunded justice at his hands, although it was in the time of war when lawes vse to be silent, and in the besieging and famishment of the Citie: neither did he reject the Sunamites request, for the recouerie of her house and lands, but caused them to be restored vnto her. So that then it is manifest, that those kings which in old time reigned ouer the people of God, albeit they had in euerie citie Iudges, yea and in Ierusalem also, as it appeareth in the nineteenth chapter of the second Booke of Chronicles; yet they ceased not for all that to giue eare to suits and complaints that were made vnto them, and to decide controuersies that came to their knowledge: and for this cause it is that Wisedome saith, That by her Kings reigne, and Princes decree justice: whereunto also belongeth that which is said in another place, That a King sitting in the throne of judgement chaseth away all euill with his eyes.

2. Kin. 8.

Prou. 8. 15.

Prou. 20. 8.

Moreouer, that this was the greatest part of the office and dutie of Kings in antient times to see the administration of justice, *Homer* the Poet may be a sufficient witnesse, when he sayth of *Agamemnon*, That the Scepter and Law was committed to him by God, to doe right to euerie man: answerable to the which, *Virgil* (describing the Queene of Carthage) saith,

ſaith, Shee ſat in judgement in the midſt of her people: as if there was nothing more beſeeming ſuch a perſon than ſuch an action. And therefore the Poets not without cauſe feigne *Iupiter* alwaies to haue *Themis* (that is to ſay, Iuſtice) at his elbow; ſignifying thereby, not that whatſoeuer Kings or Princes did was juſt and lawfull, be it neuer ſo vile in it own nature (as that wanton flatterer *Anaxarchus* ſaid to *Alexander*) but that equitie and juſtice ſhould alwaies accompanie them, and neuer depart from their ſides. And hereupon it was that *Eacus*, *Minos*, and *Radamanthus* the firſt king of Græcia, were ſo renowned of old antiquitie, becauſe of their true and vpright execution of Iuſtice, and therefore were not honoured with anie greater title than the name of Iudges. 523

It is ſaid of King *Alexander*, that although he was continually buſied in the affaires of warre, and of giuing battels, yet hee would ſit perſonally in judgement to heare criminall cauſes and matters of importance pleaded; and that whileſt the accuſer layed open his accuſation, he would ſtop one eare with his hand, to the end that the other might be kept pure and without prejudice, for the defence and anſwer of the accuſed. The Romane Emperors alſo were verie carefull and diligent in this behalfe: as firſt *Iulius Cæſar*, who is recorded to haue taken great paines in giuing audience to parties, and in dealing Iuſtice betwixt them. In like manner *Auguſtus Cæſar* is commended for his care and trauaile in this behalfe: for he would ordinarily ſit in judgment vpon cauſes and controuerſies of his ſubjects, and that with ſuch great delight and pleaſure, that oftentimes night was fain to interrupt his courſe, before his wil was to relinquiſh it; yea, though he found himſelfe euill at eaſe, yet would he not omit to apply himſelfe to the diuiſion of judgement, or els calling the parties before him to his bed. *Plutarch.* *Sueton.*

The Emperour *Claudius*, though a man otherwiſe of a dul and groſſe ſpirit, yet in this reſpect hee diſcharged the dutie of a good Prince, for that hee would intermeddle with hearing

524 ring his ſubjects cauſes, and do right vnto them: he chanced once to make a verie pretty and wittie end of a ſuit betwixt a ſonne and his mother, who denying and diſclaiming him to be her ſonne, was by the Emperour commanded to marrie him; and ſo leſt ſhe ſhould agree to that miſchiefe, was conſtrained to acknowledge and auow him for her ſonne: and to be ſhort, it was very ordinary and vſual among the Emperors, to take knowledge of matters controuerted, but eſpecially of criminall and capitall cauſes; by meanes whereof the Apoſtle *Paul*, deſirous to ſhun the judgement and lyings in wait of his enemies the Iewes, appealed from them to *Cæſar*; which hee would neuer haue done, if *Cæſar* had not in ſome ſort vſed to meddle with ſuch affaires: and for further proofe hereof, hither may bee added the ſaying which is reported of *Nero*, in the beginning of his reigne, That when he ſhould ſigne with his hand a ſentence of death againſt a condemned perſon, he wiſhed that he could neither write nor read, to the end to auoid that neceſſarie action.

Fulgoſ. lib. 6. cap. 2.

The bold anſwer of an old woman to the Emperor *Adrian* is verie worthie to be remembred; who appealing and complaining to the Emperour of ſome wrong, when he anſwered that he was not at leiſure then to heare her ſuit, ſhee told him boldly and plainely, That then hee ought not to be at leiſure to be her Emperour: which ſpeech went ſo neere the quicke vnto him, that euer after he ſhewed more facilitie and courteſie towards all men that had any thing to doe with him. The Kings of France vſed alſo this cuſtome of hearing and deciding their ſubjects matters, as we read of *Charlemaigne* the King and Emperour, who commanded that hee ſhould bee made acquainted with all matters of importance, and their iſſues, throughout his realme. King *Lewis* the firſt treading the ſteps of his father *Charlemaigne*, accuſtomed himſelfe three daies in a weeke to heare publiquely in his pallace the complaints and grieuances of his people, and to right their wrongs and injuries. King *Lewis*, ſurnamed the Holie, a little before his death gaue in charge to his ſonne that ſhould ſucceed

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him in the crowne, amongſt other, this precept, To be careſull to beare a ſtroke in ſeeing the diſtribution of juſtice, and that it ſhould not be peruerted nor depraued. 525

CHAP. XLVIII.

Of ſuch Princes as haue made no reckoning of puniſhing vice, nor regarded the eſtate of their people.

IT cannot chuſe but be a great confuſion in a Common-wealth, when juſtice ſleepeth, and when the ſhameleſſe boldneſſe of euill doers is not curbed in with any bridle, but runneth it owne ſwinge; and therefore a Conſull of Rome could ſay, That it was an euill thing to haue a Prince, vnder whome licenſe and liberrie is giuen to euerie man to doe what him liſteth: forſomuch then as this euill proceedeth from the careleſneſſe and ſlouthfulneſſe of thoſe that hold the ſterne of gouernement in their hands, it cannot be but ſome euill muſt needs fall vpon them for the ſame: The truth of this may appeare in the perſon of *Philip* of Macedonie (whom *Demoſthenes* the Orator noteth for a treacherous and falſe dealing Prince:) after that hee had ſubdued almoſt all Greece, not ſo much by open warre, as by ſubtiltie, craft, and ſurpriſe, and that beeing in the top of his glorie, he celebrated at one time the marriage of his ſonne *Alexander*, whome hee had lately made King of Epire, and of one of his daughters, with great pompe and magnificence; as hee was marching with all his traine betwixt the two bridegroomes (his owne ſonne and his ſonne in law) to ſee the ſports and paſtimes which were prepared for the ſolemnitie of the marriage, behold ſuddenly a young Macedonian Gentleman cal-

526 called *Pauſanias*, ran at him, and ſlew him in the midſt of the preaſe, for not regarding to doe him juſtice, when he complained of an injurie done vnto him by one of the peeres of the realme.

Plutarch. *Tatius*, the fellow King of Rome with *Romulus*, for not doing juſtice in puniſhing certaine of his friends and kinsfolkes that had robbed and murdered certaine Embaſſadors which came to Rome, and for making their impunitie an example for other malefactors by deferring and protracting, and diſappointing their puniſhment, was ſo watched by the kindred of the ſlain, that they ſlew him euen as he was ſacrificing to his gods, becauſe they could not obtaine juſtice at his hands.

Titus Liuius. Plutarch. What happened to the Romanes for refuſing to deliuer an Embaſſadour, who (contrarie to the l[illegible] Nations comming vnto them) played the part of an enemie to his owne countrey, euen well nigh the totall ouerthrow of them and their city: for hauing by this means brought vpon themſelues the calamitie of war, they were at the firſt diſcomfited by the Gaules; who purſuing their victory, entred Rome, and ſlew all that came in their way, whether men or women, infants or aged perſons, & after many daies ſpent in the pillage and ſpoiling of the houſes, at laſt ſet fire on all, and vtterly deſtroyed the whole citie.

Paulus Emil. *Childericke* King of France is notified for an extreame dullard and blockhead, and ſuch a one as had no care or regard vnto his Realme, but that liued idly and ſloathfully, without intermedling with the affaires of the Commonwealth: for hee laied all the charge and burden of them vpon *Pepin* his Lieutenant Generall, and therefore was by him juſtly depoſed from his royall dignitie, and mewed vp in a cloyſter of religion to become a Monke, becauſe he was vnfit for any good purpoſe: and albeit that this ſudden change and mutation was very ſtrange, yet there enſued no trouble nor commotion in the Realme thereupon; ſo odious was he become to the whole land for his drowſie and idle diſpoſition. For the

ſame

same cause did the Princes Electors depose *Venceslaus* the Emperour from the Empire, and established another in his roome. *Paulus Æmil.*

King *Richard* of England, among other foule faults which he was guiltie of, incurred greatest blame for this, because hee suffered many theeues and robbers to roue vp and downe the land vnpunished: for which cause the citisens of London commenced a high suit against him, and compelled him hauing reigned two and twenty yeres, to lay aside the crowne, and resigne it to another, in the presence of all the States, and died prisoner in the Tower.

Moreouer, this is no small defect of Iustice, when men of authoritie doe not onely pardon capitall and detestable crimes, but also grace and fauour the doers of them: and this neither ought nor can be done by a soueraigne prince, without ouerpassing the bounds of his limited power, which can in no waies dispence with the law of God, whereunto euen Kings themselues are subiect: for as touching the willing and Exod. 21. considerate murderer, *Thou shalt plucke him from my Altar* Deut. 19. (saith the Lord) *that he may die, thy eye shall not spare him, to the end it may goe well with thee:* which was put in practise in the death of *Ioab*, who was slaine in the Tarbernacle of God, 1. King 2. holding his hands vpon the hornes of the Altar: for he is no lesse abhominable before God that iustifieth the wicked, than Prou. 17. hee that condemneth the just: and hereupon that holie King S. *Lewis*, when hee had granted pardon to a malefactor, reuoked it againe, after better consideration of the matter; saying, That he would giue no pardon, except the case deserued pardon by the law, for it was a worke of charitie and pitty to punish an offendor; and not to punish crimes was as much as to commit them. *Nich. Gilles.*

In the yere of our Lord 978, *Egelrede* the sonne of *Edgare* and *Alphred*, King of England, was a man of goodly outward shape and visage, but wholly giuen to idlenesse, and abhorring all princely exercises: besides, he was a louer of riot and drunkennesse, and vsed extreame crueltie towards his subiects, ha-

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528 uing his eares open to all vnjuſt complaints; in feats of armes of all men moſt ignorant: ſo that his crueltie made him odious to his ſubjects, and his cowardiſe encouraged ſtrange enemies to inuade his kingdome; by meanes whereof England was ſore afflicted with warre, famine, and peſtilence. In his time (as a juſt plague for his negligence in Gouernement) decayed the noble Kingdome of England, and became tributarie to the Danes: for euer when the Danes oppreſſed him with warre, hee would hire them away with ſummes of money, without making any reſiſtance againſt them; inſomuch, that from tenne thouſand pounds by the yeare, the tribute aroſe in ſhort ſpace to fiftie thouſand: wherefore hee deuiſed a new tricke, and ſought by treacherie to deſtroy them, ſending ſecret Commiſſioners to the Magiſtrates throughout the Land, that vpon a certaine day and houre aſſigned, the Danes ſhould ſuddenly and joyntly bee murdered: Which maſſacre beeing performed, turned to bee the cauſe of greater miſerie: for *Swaine* King of Denmarke hearing of the murder of his countrymen, landed with a ſtrange armie in diuers parts of this Realme, and ſo cruelly without mercie and pittie ſpoyled the Countrey, and ſlew the people, that the Engliſhmen were brought to moſt extreame and vnſpeakeable miſerie, and *Egelrede* the King driuen to flie with his wife and children to *Richard* Duke of Normandie, leauing the whole Kingdome to bee poſſeſſed of *Swaine*.

Stow Chron. Phil.Com. *Edward* the ſecond of that name may well bee placed in this ranke: for though hee was faire and well proportioned of bodie, yet hee was crooked and euill fauoured in conditions: for hee was ſo diſpoſed to lightneſſe and vanitie, that hee refuſed the companie of his Lords and men of honour, and haunted amongſt villaines and vile perſons; hee delighted in drinking and riot, and loued nothing leſſe than to keep ſecret his owne counſailes, though neuer ſo important; ſo that he let the affaires of his kingdome runne at ſixand at ſeuens: To theſe vices he added the familiaritie of certaine euill diſ-

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posed fellowes, as *Pierce de Gaueston*, and *Hugh* ahe *Spencers*; whose wanton counsell he following, neglected to order his Commonwealth by sadnesse, discretion, and justice: which thing caused first great variance betwixt him and his nobles, so that shortly he became to them most odious, and in the end was depriued of his kingdome: for the Scots that were so curbed in his fathers dayes, now played rex through his negligence, and made manie irruptions into his land, killing and discomfiting his men at three sundrie battailes: besides, *Charles* of France did him much scath vpon his lands in Gasconie and Guyan; and at last *Isabell* his owne wife, with the help of Sir *Iohn* of Henault and his Henowaies (to whom the nobles and commons gaue their assistance) tooke him and depriued him of his crowne, installed his young sonne *Edward* in his place, keeping him in prison at Bartcley, where not long after he was murdered by Sir *Roger Mortimer*. 529

CHAP. XLIX.

How rare and geason good princes haue beene at all times.

IT appeareth by all these former histories, what a multitude there hath bin of dissolute, proud, cruell, and vicious Princes, and of tyrans & oppressors, so that the number of good and vertuous ones seemeth to haue beene but small in comparison of them: which is also intimated by the tenour of the histories of the Kings of Iuda and Israel, of whom (being in number fourtie) but tenne only were found that pleased God in their reigne s, and they of Iuda; and yet of them tenne, one was corrupted in his old age, and fell away to vile iniquities: but of Israel there was not one that demeaned not himselfe

euill in his eſtate, and dealt not vniuſtly and wickedly before the Lord. As for the firſt Emperours, what manner of men they were for the moſt part, wee haue already ſufficiently declared: Wherefore it was not vnfitly ſpoken of him that jeaſting wiſe told the Emperor *Claudius*, That all the good *Cæſars* might bee engrauen in one little ring, they were ſo few: So that then a King or prince endued with vertue, bounty, and clemencie, and that loueth his ſubjects, endeth ſtrifes, and kindleth concord, is an eſpeciall note of Gods fauour, and a gift ineſtimable; and that people that haue ſuch a Prince for their ſupport and ſtay, are infinitely bleſſed; they lie as it were vpon a ſunnie banke, and ride in a moſt ſafe and quiet hauen, whileſt other are expoſed and laid open to the crueltie of time, and are toſſed and turmoyled with the waues of calamitie and oppreſſion; therefore this may bee their ſong of mirth and rejoycing, whileſt other nations ſing nothing but welladaies:

A ſad afflicted ſoule, all pale with griefe & wrong, (ſong
Being eaſd from ſence of dole, doth ſtraitway change his
From mone to mirth, for why his thick and cloudy night,
Is turnd to purity of Titans *glorious light.*
The raging ſtorme is paſt, and feare of ſhipwracke gon,
Their wearie ſhips at laſt a calmie ſhore haue won.
The Pilot ſafely lies repoſed vnder lee,
Not fearing frowne of skies or other miſerie.
The ſtrong and mightie blaſts of furious winds are ſtill,
They do no more down caſt huge Firre trees at their wil:
A pleaſant gale ſucceeds of fruitfull Zephirus,
Which recreates the ſeeds of ſpring voluptuous.
Pack hence you wicked ones, with all your equipage
Of murdering champions, enucnomed with rage: (downe
Your horſe are tir'd with toile & al your ſtrengths pulckt
Your ſwords haue caught a foile by louely peaces crowne.

O

O bleſſed glorious peace (that beautifieſt each land,
And mak'ſt all dangers ceaſe whereof in feare we ſtand)
Diſtill thy fauors pure (which are immortall things)
On vs that lie ſecure in ſhadow of thy wings.
Euen thoſe thy holy traine which ſtill attendance yeeld,
Let them wax yong againe, and flouriſh in our field:
Iuſtice and verity, which ballance right from wrong,
Let them attend on thee with equity among.
Then ſhall the Swaines reioyce vnder a Figtree lien,
And ſing with cheerfull voice vntill the Suns decline:
And all the world ſhall ring with ecchoes of our praiſe,
Which to the Lord our King we warble out alwaies.
The ſimple harmleſſe Lambe no greedy wolfe ſhal feare,
Nor Kid new waind from dam ſhal ſtand in aw of Beare:
But ſheep & wolf ſhal make like friends one flock & fold,
A feareleſſe child ſhall take the rule of Tigres old.
You flockes of Sion hill which through ſo many feares
of war and croſſes, ſtill haue ſowne your field with tears,
Take comfort to your hope, ſtrait comes the ioyful houre
To reape a fruitfull crop for all your torments ſoure.

But alas it commeth to paſſe through the ſinnes and wickednesse of men, that realmes are oftentimes ſcarred with the alarmes and aſſaults of foes, and ſtrangely afflicted with many euils, whe n as the State of gouernment is troubled and changed by the iniquities of the people. Eſay 3.

CHAP. L.

That the greateſt and mightieſt Cities are not exempt from puniſhment of their iniquities.

WHereas great and populous Cities are as it were the eyes of the earth (as Athens and Sparta were ſayd to be of Greece) there is no queſtion but that they are ſo much the more blameable for glutting and ouercharging themſelues with ſinnes, by how much the more they abound with temporall goods and commodities, and that at length they tumble into vtter ruine and deſolation; for in ſtead of being a patterne and direction vnto others, of wiſdome and good gouernment, as they ought, they are for the moſt part examples of follie and vanitie: for where is there more euils and diſſoluteneſſe reigning than in them? the principall cauſe whereof is that greedie worme Auarice, which begetteth in all eſtates much fraud, couſening, and other naughtie practiſes, with manie ſuch like children: for through it euerie man looketh to prouide for his owne affaires, and to get any commoditie or eaſe whatſoeuer to himſelfe, euen with all his power, not caring who be damnified, ſo he be enriched: The plentie of riches which there aboundeth, inſtilleth pride and haughtineſſe of mind into ſome, maketh others diſſolute and effeminate, and beſotteth others with carnall and vnhoneſt pleaſures; from which head ſpring riuers of euils, as enuies, quarrels, diſſention, debates, & murders, all which things happen to them that being tranſported and diſtracted with the furious contrarietie of their diſordinate affection, can find no contentment nor agreement with themſelues, but muſt needs burſt out into ſome outward miſchiefes: Hence is that wonderfull pompe and brauerie, as well of apparell as other things: hence all gourmandiſe

mandiſe and drunkenneſſe are ſo common, yea and adulteries ſo much frequented; wherefore the anger of the Almightie muſt needs be kindled, to conſume them in their ſinnes.

One of the notableſt Cities of the world for greatneſſe and antiquitie was Niniue, the capitall and chiefe Citie of the Aſſyrian Empire: howbeit her greatneſſe and power could not ſo protect her, but that after ſhee had once been ſpared by the meanes of the Prophet *Ionas*, who foretold her of her deſtruction, being returned to her former vomit againe; to wit, of robberies, extortions, wrongfull dealings, and adulteries, ſhee was wholly and vtterly ſubuerted, God hauing deliuered her for a prey into the hands of many of her enemies, that ſpoyled and pilled her to the quicke; and laſtly, into the hands of the Medes, who brought her to a finall and vnrecouerable deſolation, as it was propheeied by the Prophet *Nahum*.

Babylon was wont to be the ſeat of that puiſſant monarchie vnder *Nabuchadnezzar*, where flouriſhed the famous Aſtrologers and notable wiſe men of the world, where the ſpoyles and riches of many nations and countries were ſet vp as Trophies, and kept as the remembrance of their victories; where alſo vices reigned, and all manner of exceſſe and villanie ouerflowed: for by the report of *Q. Curtius*, the Citie did ſo exceed in whoredome and adulteries, that fathers and mothers were not aſhamed to be bauds vnto their daughters, no nor husbands to their wiues; a thing moſt ſtrange and odious: wherefore it could not chuſe but in the end bee ſacked and quite deſtroyed with an extreame ruine and deſtruction, the ſignes and apparance whereof yet are ſeene in the ruine of old wals and antient buildings that there remaine.

Lib. 5. of the acts of *Alexander.*

Oroſ. lib. 2.

Paul. Iouius, Com. 2. *lib.* 33.

Amongſt ſea-bordering Cities, and for renowne of merchandiſe, Tire in former ages was moſt famous: for thither reſorted the merchants of all countries for traffique of Paleſtina, Syria, Ægypt, Perſia, and Aſſyria; they of Tarſhis brought thither Iron, Lead, Braſſe, and Siluer: the Syrians ſold their Carbuncles, purple, broidered worke, fine linnen, corrall, and pearle: the Iewes, Hony, Oyle, Treacle Caſſia, aud Calamus;

the Arabians traffiqued with Lambs, Muttons, and Goats, the Sabeans brought merchandise of all exquisit spices and apothecary stuffe, with gold and precious stones; by means whereof it being growne exceeding wealthie, inriched by fraud and deceit, and being lifted vp to the height of pride, and plunged in the depth of pleasures, it was at length by the just judgement of God, so sacked and ruinated, that the verie memorie thereof at this day scarce remaineth.

Sabell.

The like judgement fell vpon Sidon, and vpon that rich and renowned Citie of Corinth, which through the commodiousnesse of the hauen was the most frequented place of the World for the entercourse of merchants out of Asia and Europe; for by reason of her pride and corruption of manners (but especially for her despising and abuse of the heauenly graces of Gods spirit) which were sowed and planted in her, she vnderwent this punishment, to be first finally destroyed, and brought into cinders by the Romans, and then after her re-edification to be debased into so low and vile an estate, that that which remaineth is no wise comparable to her former glorie.

Thucyd.

Contempt of the word.

lib. 1. cap. 34. Eutrop. Oros. lib. 9.

Againe, Athens the most flourishing and famous Citie of Greece for her faire buildings, large precincts, and multitude of inhabitants, but especially for her philosophie, by meanes whereof recourse was made from all parts to her, as the fountaine and well-spring of Arts, and the Schoole and Vniuersitie of the whole world; whose policie and manner of gouernment was so much esteemed by the Romanes, that they drew from thence their lawes; but now she lies dead and buried in forgetfulnesse, not carrying any of her former proportion or apparance.

Carthage that noble citie, mistresse of Africa, and paragon to Rome, may not brag of any better issue than her fellowes: for though shee resisted and made her part good with Rome for manie yeares, yet at length by meanes of her owne inward and ciuile jarres she was vtterly destroied by them: for the inhabitants, not able to stand any longer in defence, were con-

Oros. Eutrop

strained

strained to yeeld themselues to the mercie of their enemies: the women to the number of fiue and twentie thousand marching first forth, and after them the men in number thirtie thousand following; all which poore captiues were sold for bondslaues, a few onely of the principall excepted, and then fire was put to the Citie, which burnt seuenteene dayes without ceasing, euen till it was cleane consumed. It is true that it was re-edified after this, but which lasted not long, for it was again brought to destruction, that at this day there remaineth nothing but old and rotten ruines. And thus fared many other Cities, of which may be verified that which was spoken of Troy, that fields and corne are where cities were. 535 *Eutrop* *Nunc seges est vbi Troia fuit.*

Numantium in Spaine being besieged by the Romans, after it had borne the brunt of warre and sacking, a long while made many desperate sallies vpon their enemies: and lastly, seeing themselues consumed with famine, rather than they would bow their necks to the yoke of seruitude, barring their gates set fire on all: & so burning themselues with their whole Citie, left the enemie nothing but ashes for his prey and triumph: as the Saguntines not long before serued *Annibal.* *Titus Liuius.*

It is a maruellous and strange thing to consider, how that proud citie hath lifted vp her head aboue all others, and vsurped a tyrannie ouer Nations, and which *Lactantius*, *Ierome*, and *Augustine*, three learned fathers, entituled Babylon: how I say shee hath beene humbled for all her pride, and empouerished for all her riches, and made a prey vnto many nations. It was sacked and ransacked twice by the Visigothes, taken once by the Herulians, surprised by the Ostrogothes, destroied and rooted vp by the Vandales, annoied by the Lumbards, pilled and spoiled by the Græcians, & whipped and chastised by many others, and now like Sodome and Gomorrha it is to expect no more punishment, but the last blowe of the most mightiest his indignation, to throw it headlong into euerlasting and horrible desolation. Rome hee meaneth.

CAAP. LI

Of such punishments which are common to all men in regard of their iniquities.

THese and such like effects of Gods wrath ought to admonish and instruct euerie man to looke vnto himselfe for doing euill, and to abhorre and detest sinne, since it bringeth forth such soure and bitter fruits: for albeit the waies of the wicked seeme in their own eies faire and good, yet Prou.22. it is certaine, that they are full of snares and thornes to entrap and pricke them to the quicke: for after that beeing fed with the licorous and deceitfull sweetnesse of their owne lusts, they haue sported themselues their fils in their pleasures and wicked affections, then in stead of delights and pastimes they shall finde nothing but punishment and sadnesse; their laughter, joy, pompe, magnificence, and glorie, shall be turned into torments and dolors, weepings, opprobries, ignominies, confusion, and miserie euerlasting: for if God spared not great Cities, Empires, Monarchies, and Kings, in their obstinat misdeeds, shall we thinke he will spare little cities, Hamlets, and villages, and men of base estate, when by their sinnes they prouoke him to anger? no it cannot be; for God is alwayes of one and the same nature, alwaies like vnto himselfe: *A God executing iustice and iudgement vpon the earth; a God that loueth not iniquitie; with whom the wicked cannot dwell, nor the fooles stand before his presence.* Ierem.19. Psal.5. It is he that hateth the workers of vnrighteousnesse, and that destroyeth the lyers, and abhorreth all deceitfull, disloyall, perjurous and murdering persons: as with him there is no exception of persons, so none, of what estate or condition soeuer, bee they rich or poore, noble or igno-

ignoble, gentle, or carter-like, can exempt themſelues from his wrath and indignation when it is kindled but a little, if they delight and continue in their ſinnes: for as S. *Paul* ſaith, Tribulation and anguiſh vpon the ſoule of euerie man that doth euill. 537 Rom. 2. 9.

Now according to the variety and diuerſity of mens offences, the Lord in his moſt juſt and admirable judgement, vſeth diuerſitie of puniſhments: ſometimes correcting them one by one, particular; otherwhiles altogether in a heap; ſometimes by ſtormes and tempeſts both by ſea and land, other times by lightning, haile, and deluge of waters: often by ouerflowing and breaking out of riuers, and of the ſea alſo: and not ſeldom by remedileſſe and ſudden fires, heauen and earth, and all the elements being armed with an inuincible force, to take vengeance vpon ſuch as are traitors and rebels againſt God: ſundry times he ſcourgeth the world (as it well deſerueth) with his vſuall and accuſtomed plagues, namely of war, and famin, and peſtilence, which are euident ſignes of his anger, according to the threats denounced in the law touching the ſame: and therefore if at anytime he defer the puniſhment of the wicked, it is for no other end, but to expect the fulneſſe of their ſinne, and to make them more inexcuſable, when contrary to his bountifulneſſe and long ſuffering (which inuiteth and calleth them to repentance) they harden themſelues and grow more obſtinat in their vices & rebellion, drawing vpon their heads the whole heap of wrath, the more grieuouſly to aſſaile them. And thus the vengeance of God marcheth but a ſoft pace (as ſaith *Valerius Maximus*) to the end to double and aggrauate the puniſhment for the ſlackneſſe thereof.

CHAP.

CHAP. LII.

That the greateſt puniſhments are reſerued and layed vp for the wicked in the world to come.

NOtwithſtanding all which hath beene ſpoken, and howſoeuer ſinners are puniſhed in this life, it is certaine, that the greateſt and terribleſt puniſhments are kept in ſtore for them in another world: And albeit that during this tranſitorie pilgrimage, they ſeeme to themſelues oftentimes to liue at their eaſe, and enioy their pleaſures and paſtimes to their hearts contentment; yet doubtleſſe it is ſo, that they are indeed in a continuall priſon, and in a dungeon of darkeneſſe, bound and chained with fetters of their owne ſinne, and very often turmoyled and butchered with their owne guiltie conſcience, ouercharged with the multitude of offences, and forefeeling the approch of hell: And in this caſe many languiſh away with care, feare, and terror, being toyled and tyred with vnceſſant and vnſupportable diſquietneſſe, and toſſed and diſtracted with deſpaire, vntill by death they be brought vnto their laſt irrouokeable puniſhment; which puniſhment is not to indure for a time and then to end, but is eternall & euerlaſtingly inherent both in body and ſoule: I ſay in the body, after the reſurrection of the dead; and in ſoule, after the departure out of this life till all eternitie: for it is juſt and equall, that they which haue offended and diſhonoured God in their bodies in this life, ſhould bee puniſhed alſo in their bodies in the world to come with endleſſe torments: of which torments when mention is made in the holy Scripture, they are for our weake capacity ſake called *Gehenna*, or a place of torment, vtter darkeneſſe and hell fire, where there is weeping and gnaſhing of teeth, &c: againe eternall fire, a poole and pit of fire and brimſtone, which is prepared for the diuell and his darlings: and how miſerable their eſtate is that fall therein, our

Sauiour

Sauiour Christ giueth vs to know in the person of the rich glutton, who hauing bathed himselfe in the pleasures and delights of this world, without once regarding or pitying the poore, was after death cast into the torments of hell, and there burneth in quenchlesse flames without any ceasing or allaying of his griefes: therefore whatsoeuer punishments the wicked suffer before they die, they are not quitted by them from this other, but must descend into the appointed place to receiue the surplus of their payments which is due vnto them: For what were it for a notorious and cruell Tyran that had committed many foule and wicked deeds, or had most villanously murdered many good men, to haue no other punishment but to be slain, and to indure in the houre of death some extraordinarie paine; could such a punishment ballance with his so manie and great offences? Whereas therefore many such wretches suffer punishment in this world, we must thinke that this is but a taste and a scantling of those torments and punishments which are prepared and made readie for them in the world to come. And therefore it often commeth to passe, that they passe out of this life most quietly without the disturbance of any crosse or punishment; but it is that they might bee more strangely tormented in another world. Some not considering this point, nor stretching the view of their vnderstanding beyond the aspect of their carnal eyes, haue fallen into this foolish opinion, to thinke that there is neither iustice nor judgement in heauen, nor respect of equitie with the Highest: when they see the wicked to flourish in prosperitie, and the good and innocent to be ouerwhelmed with aduersitie, yea and many holy men also haue fallen into this temptation, as *Iob* and *Dauid* did, who when they considered the condition of the wicked and vnjust, how they liued in this world at their hearts ease, compassed about with pleasures and delights, and waxing old in the same, were carried to their sepulchres in peace, they were somewhat troubled and perplexed within themselues, vntill beeing instructed and resolued by the word of God, they marked their finall end

539

Luke 16.

Iob. 12. & Psal. 73.

and

540 and iſſue, and the euerlaſting perdition which was prepared for them, and by no meanes could be eſcaped. And thus it
Epiſt. 54. commeth to paſſe (ſaith S. *Auguſtine*) that many ſinnes are puniſhed in this world, that the prouidence of God might bee more apparant; and many, yea moſt reſerued to bee puniſhed in the world to come, that wee might know that there is yet judgement behinde.

CHAP. LIII.

How the afflictions of the godly, and puniſhment of the wicked differ.

WHich ſeeing it is ſo, it is neceſſary that the wicked and peruerſe one ſhould feele the rigor of Gods wrath for the preſumption & rebellion wherwith they daily prouoke him againſt them; & although with thoſe that feare God, and ſtriue to keepe themſelus from euil, & take pains to liue peaceably and quietly, it oftentimes goeth worſe here below than with others, being laid open to millions of iniuries, reproches, and cruelties, and are as it were ſheep appointed to the ſlaughter; whereof ſome are maſſacred, ſome hanged, ſome headed, ſome drowned, ſome burned, or put to ſome other cruel death; yet notwithſtanding their eſtate and condition is far happier than that of the wicked, forſomuch as all their ſufferings and aduerſities are bleſſed and ſanctified vnto them of God, who turneth them to their aduantage, according to the ſaying of
Rom. 8. 28. S. *Paul*, *That all things worke for the good to them that feare God:* for whatſoeuer tribulation befalleth them, they cannot be ſeparated from the law of God, which hee beareth vnto them in his well beloued ſonne Chriſt Ieſus: bee it then that God viſiteth them for their faults (for there is none that is cleere of ſinne) it is a fatherly chaſtiſement to bring them to amendement: be it that he exerciſeth them by many afflicti-

ons,

ons, as he did *Iob*, it is to proue their faith and patience, to the end they may be better purified like gold in the furnace, and serue for example to others. If it be for the truth of the Gospell that they suffer, then they are blessed, because they are conformed to the image of the sonne of God, that they might also be partakers of his glorie, for they that suffer with him, are assured to reigne with him: hence it is that in the midst of their torments and oppressions, in the midst of fires and fagots flaming about them, being comforted with the consolations of Gods spirit, through a sure hope of their happie repose and incorruptible crown which is prepared for them in the heauens, they rejoyce and are so cheerefull: contrariwise the wicked, seeing themselues ensnared in the euils which their owne sinnes brought vpon them, gnash their teeth, fret themselues, murmur against God, and blaspheme him, like wretches, to their endlesse perdition. There is therefore great difference betwixt the punishments of each of these, for the one tendeth to honour and life, the other to shame and confusion: and euen as it is not the greatnesse of torments that maketh the martyr, but the goodnesse of the cause, so the infliction of pumishment vniustly, neither maketh the party afflicted guiltie, nor any whit diminisheth his reputation: whereas the wicked that are justly tormented for their sinnes, are so marked with infamie and dishonour, that the staine thereof can neuer be wiped out. 541

Let euerie one therefore learne to keepe himselfe from euil, and to containe himself in a kind of modestie and integritie of life, seeing that by the plagues and scourges wherewith the world is ordinarily afflicted, Gods fierce wrath is cleerely reuealed from heauen vpon all impiety and injustice of men, to consume all those that rebell against him. Thinke vpon this you inhabitants of the earth, small and great, of what qualitie or condition soeuer you be.

If you be mightie, puissant, and fearefull, know that the Lord is greater than you, for he is almightie, all-trrible, and all-fearefull: in what place soeuer you are, he is alwayes aboue you,

542 you, ready to hurle you downe and ouerturne you, to breake, quash, and crush you in pieces as pots of earth: he is armed with thunder, fire, and a bloudie sword, to destroy, consume, and cut you in pieces: heauen threatneth from aboue, and the earth which you trample on from below, shaking vnder your feet, and being ready to spue you out from her face, or swallow you vp in her bowels: in briefe, all the elements and creatures of God looke askew at you in disdaine, and set themselues against you in hatred, if you feare not your creator, your Lord
Esay. 40. and Master, of whome you haue receiued your Scepters and crownes, and who is able (when he please) to bring princes to nothing, and make the rulers of the earth a thing of nought. Forsake therefore, if you tender the good, honour, and repose, of your selues and yours, the euill and corrupt fashions of the world, and submit your selues in obedience vnder the Scepter of Gods Law and Gospell, fearing the just retribution of vengeance vpon all them that do the contrarie: for it is a horrible
Heb. 10. 31. thing to fall into the hands of the Lord. And you which honor and reuerence God already, be now more quickned and stirred vp to his loue and obedience, and to a more diligent practising of his will, and following his commandements, to the end to glorifie him by your liues, looking for the happie end of your hope reserued in the heauens for you by Christ Iesus our Lord, to whome bee glory euerlasting, Amen.

A briefe

A briefe ſummarie of more *Examples, annexed to the former by the ſame Authour.*

CHAP. I.

Of ſuch as haue perſecuted the Church of Chriſt.

Acharias the ſonne of *Barachias*, of whom Saint *Mathew* ſpeaketh in the three and twentieth chapter; and Saint *Auguſtine* in the 242 Sermon, *de Tempore*, in theſe words; *Zacharie* the high-Prieſt, reprouing the rebellious people for the neglect of the worſhip of God, and the ſacred lawes, was ſlain of the people; and the deteſtable band of the Iewes died the pauement with his bloud, in the ninth yeare of the reigne of *Ioas* King of Iudah: which cruelty againſt this good man the whole nation of the Iewes payed deere for; for when a yeare was paſt, an armie of the Syrians came vp againſt *Ioas*, and ſlew all the princes of the people in Iudah and Hieruſalem: and there being but a ſmall number of the Syrians, God deliuered into their hands the whole multitude of the Iewes. *Rabbi Iohoſua* reporteth, that

two

two hundred and eleuen thouſand were ſlaine in the field, and ninetie foure thouſand in the citie, for the expiation of the bloud of *Zacharias*, which bloud boyled out of the earth till that day, as it were out of a ſeething Caldron.

Phil. Lonicer. *Egeas Patrenſis*, a Prefect of the Emperor in Achaia, when he had crucified Saint *Andrew*, was poſſeſſed of Sathan and ſlaine.

Incommodous Emperour *Commodus*, which was iudged by the Senate more cruell than *Domitian*, and more impure than *Nero*, had a tragicall end, both for his other vices, and principally for perſecuting the Church of Chriſt.

In the time of *Conſtantine*, one *Teredates* a great man in Armenia, grieuouſly perſecuted the Church: at which time *Gregorie* the Great, famous for miracles, ſuffered many indignities from him, and at the laſt was ſhut vp into a darke and muddie pit for the ſpace of fourteene yeares. But *Teredates* the Prince of that nation, felt the horrible vengeance of God vpon himſelfe, his houſhold, and his Nobles, for they were all transformed into ſwine, and liued like ſwine together, and deuoured one another. Whether this ſtorie be true or fabulous, let the Reader iudge: But it is reported by *Nicephorus*, *lib.* 8. *cap.* 35.

Zozom. lib. 3. *cap.* 6. In the reigne of *Conſtantius*, after the Antiochian Synod, in the which great *Athanaſius* was condemned, the Eaſterne cities, and eſpecially Antioch, were ſhaken and quaſhed with wonderfull Earthquakes, in reuenge of the iniuries done to that good man.

Cent. 4. *cap.* 3. Neither did *Conſtantius* the Emperour, an aſſertor and maintainer of the Arrian hereſie, eſcape vnpuniſhed for his perfidie and impietie. For firſt his warrelike affaires in the Eaſt proſpered not: then a little before the end of his life hee grieuouſly complained, that he had innouated the faith in his kingdome. At laſt in thoſe ſighings and complaints he parted this life, with a grieuous and violent diſeaſe.

Phil. Lonicer. The Vnkle of *Iulian* the Apoſtata, called alſo *Iulianus*, at Antioch, in the temple prophaned the holy table with piſſing

vpon

vpon it. And when *Eusoius* the Bishop rebuked him for it, he strooke him with his fist. Not long after, hee was was taken with a grieuous disease of his bowels putrifying, and miserably died, his excrements comming from him not by their ordinarie passages, but by his wicked mouth. 545

Vnder the Emperour *Valence*, a wonderfull haile, the stones being as big as a man could hold in his hand, was sent vpon Constantinople, and slew many both men and beasts, for that the Emperour had banished many famous men that would not communicate with *Eudoxius* the Arrian: and for the same reason a great part of Germa, a citie of Hellespont, was throwne downe by an earthquake; and in Phrygia such a famine succeeded, that the Inhabitants were faine to change their habitation, and to flee to other places. *Fascic. Temp.*

After the martyrdome of *Gregorie* the Bishop of Spoleta, *Flacchus* the Gouernour, who was author thereof, was strucke with an Angell, and vomited out his intrailes at his mouth, and died. *Phil. Lonicer.*

Vnder the Empire of *Alexander*, *Mammea Agrippitus* fifteene yeares old, because he would not sacrifice to their Idols, was apprehended at Prænestе, whipt with scourges, and hanged vp by the heeles, and at last slaine with the sword; in the middest of whose torments the Gouernour of the citie fell from the Tribunall seat dead. *Cent. 3. cap. 12.*

Baiazet, a most cruell enemie of the Christians, was taken by *Tamerlane* the Tartarian King, and bound in golden chaines, and carried about by him in an yron cage, latised and shewne vnto all, being vsed for a stirrop vnto *Tamerlane* when he got vpon his horse. *Chr. Phil. lib. 5.*

Genfericus the King of the Vandales, exercising grieuous crueltie against the Orthodox Christians, hee himselfe being an Arrian, was possessed of the Diuell, and died a miserable death, in the yeare 477. *Sigeb. in Chro.*

Honoricus the second, King of the Vandales, hauing vsed inexplicable crueltie against the Orthodox Christians, hanging vp honest matrons and virgins naked, burning their bo- *Chr. Phil. lib. 3.*

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dies with torches, cutting off their dugges and armes, becauſe they would not ſubſcribe to the Arrian hereſie, was ſurpriſed himſelfe with the vengeance of God: for his land was turned into barrennesſe through an exceeding drought, ſo that numbers of men, women, and beaſts died with famine; the peſtilence alſo ſeiſed vpon them, and he himſelf was ſtricken with ſuch a diſeaſe of his bodie, that his members rotted off one after another.

Zonar. lib. 3.

Anaſtatius Dicorus, a grieuous perſecutor of the Church of Chriſt, being admoniſhed in a dreame, that he ſhould periſh with thunder, built him an houſe wherein he might defend himſelfe from that iudgement; but in vaine; for in a great thunder he fled from chamber to chamber, and at laſt was found dead, blaſted with lightening, to the great horror of the beholders.

Paul Diaconus lib. 18. de reb. Romanis.

Chaſroës the King of Perſia, a grieuous enemie to Chriſt and Chriſtians, committed horrible outrages againſt them; for firſt he ſlew at Ieruſalem ninetie thouſand men, with *Zacharie* the Patriarch of Ieruſalem, and alſo raged in like manner in Ægypt, Lybia, and Æthyopia, and would grant them no condition of peace, vnleſſe they would forſake Chriſt, and worſhip the Sun; he alſo put to death with moſt cruell torments *Anaſtatius* a godly Monke, becauſe he conſtantly confeſſed the faith of Chriſt. But God met with him to the full; for his eldeſt ſonne *Syroës* tooke him priſoner, and handled him in moſt vile manner: he hanged an yron weight vpon his necke, and impriſoned him in an high tower which hee had built to keepe his treaſure; denying him food, and bidding him eat the gold which he had gathered together; then hee ſlew all his children before his face, and expoſed him to the ſcoffes and railings of the people, and laſtly cauſed him to bee ſhot to death: and ſo that great terror of the world, and ſhedder of Chriſtian bloud, breathed out his ſoule after a miſerable manner.

Cranz lib. 3. cap. 2.

Regnerus the King of Denmark, abrogating Chriſtian Religion, and ſetting vp Idolatrie in his kingdome anew, the di-

uine

uine vengeance ouertooke him: for *Helles*, whom he had cast out of the kingdome, returned vpon him with an armie of the Gaules, and ouercomming him in battell, tooke him prisoner, and shut him vp in a filthie prison full of serpents, which setting vpon him, with their venomous bitings and stings brought him to a most horrible end.

Lysius the Emperour gaue *Herina* his daughter, a virgin, because she was a Christian, to be trampled vnder foot of horses; but he himselfe was slain by the byting of one of the same horses. *Offic. Rauiſ.*

A popish Magistrate hauing condemned a poore Protestant to death, before his execution caused his tongue to be cut out, because he should not confesse the truth: in requitall whereof, the next childe that was borne vnto him was borne without a tongue.

CHAP. II.

Of Periurie.

PHilip King of Macedon, who was a great contemner of all oathes, and held the religion thereof as a vaine thing; for this cause (as all Writers affirme) the vengeance of God followed him and his posteritie; for when he had liued scarce fourtie and sixe yeares he himselfe was slaine, and all his whole house in short time after vtterly extinguished; *Aridæus* one of his sonnes was slaine by *Olympias* his wife. Also another sonne, which he had by *Cleopatra* the niece of *Attalus*, she tormented to death in a brasen vessell compassed about with fire. The rest of his sons perished in like manner; and at last the famous *Alexander* his sonne, after great conqueſt atchieued by him, in the middle course of his victories perished miserably, some thinke by poyson. *Pauſan. in Arc.*

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Greg. Turon.

In the Countrey of Arbernum, there was a certaine wicked man that vsed ordinarily to forsweare himselfe: but at one time after hee had thus sinned, his tongue was tied vp that he could not speake, but began to low like an oxe: yet repenting and grieuing for his sinne, hee found the bond of his tongue loosed, and a readinesse of speech giuen vnto him againe: whereby wee see both the Iustice of God in punishing them that sinne in this kinde, and his mercie, pardoning when they truely repent.

At this day wee haue an example fresh and famous, of a certaine maid that had stolne and pilfered many things away out of her mistresses house; of which being examined, shee forswore them, and wished that she might rot if she euer touched them or knew of them: but notwithstanding shee was carried to prison, and there presently began so to rot and stinke, that they were forced to thrust her out of prison and to conuey her to the Hospitall, where she lies in lamentable miserie; repenting as they say of her foule sinne: The Lord be mercifull vnto her.

CHAP. III.

Of Epicures and Atheists.

Argesu, otherwise called *Elimas*, a sore of impietie and a horrible Magitian and Atheist, oftenly resisting the Apostles *Paul* and *Barnabas*, before *Sergius Paulus* the Deputie; was presently stroke with blindnesse by the hand of God: This man Saint *Luke* speaketh of, *Acts* 13.

Chron. Philip.

Iustin Martin that liued not long after the Apostles times, a famous Christian, writeth thus to *Antonius* the Emperour: *viz.* after the assention of Christ into Heauen, certaine men stirred vp by the Diuell, called themselues gods; of which number

number was *Simon* the Samaritane, borne in a Village called Gitton. This man in the time of *Claudius Cæsar*, by the power of the Diuell, exercising Magicall Arts, and working great wonders, was esteemed for a god, and a Statue, erected vnto him with this inscription; *Simoni deo Sancto*, To *Simon* the holy god: The Samaritans also with many of other Nations worshipped him as a god; but this Atheist meeting with Saint *Peter* at Rome, had great contentions with him; and bosting that hee would ascend into Heauen in the sight of all; was carried vp into the ayre by Diuells; but *Peter* commanded the Diuells in the name of Christ to let him goe, and so hee fell downe vpon the earth, and was quashed a pieces. 549

Caius Caligula Emperour of Rome, raging against both Christians and Iewes, caused himselfe to be worshipped, and his Images to be set vp in all places: Hee also dedicated the Temple of Ierusalem to his owne worship; commanding it to bee called the Temple of famous *Iupiter*, for so hee styled himselfe: but to shew that he was but a wretched simple man, he reigned but three yeares and three monthes, and was slaine by *Pherius* a Tribut. *Euseb. lib. 2. cap. 7. Suetan.*

Herod Agrippa when he suffered himselfe to be saluted and honored as a god, was presently smitten with horrible plagues in his bowels, when detesting the voice of his flatterers; said, *I that was called but lately a god, am now in the bonds of death.* *Euseb. lib. 2. c. 9*

Daphida, a biting and contentious Sophister, and hating all Religion both Heathenish and Christian, came to Delphos, and in a scoffe asked the Oracle of *Apollo*, Whether he might finde his horse or no; when hee had none to find: the Oracle answered, That hee should finde a horse, but it should bee his destruction. At his returne from the Oracle, King *Attalus* his enemie ceased vpon him, and set him vpon a rocke, the name whereof was a horse; causing him to be throwne downe headlong, to learne what it is to mocke the gods. *Valer. Max. lib. 1. cap. 8.*

CHAP. IIII.

Of Idolatrie.

THe wonderfull Idolatrie of the Heathens was so abhominable, that their madnesse would astonish any reasonable man; not to speake of their *Iupiter*, *Mars*, *Mercurie*, *Apollo*, and the rest; *Hesiod* doth report that they had thirtie thousand gods vpon the earth, and some most strange ones. The Troglodites worshipped Snayles; the Syrians Pigions; the Romanes Geese; because by their squeaking the Capitoll was saued from the Gaules; the Ambracians a Lioneſſe; because a Lioneſſe had killed a Tyrant of theirs: The Dephians a Wolfe; the Samians a Sheepe; the Tenedians a Cow with Calfe; the Albanians a Dragon; the Ægyptians Rats and Mise, and Cats, and a Calfe; wherein the Iewes are said to imitate them in the Wildernesse. But the Idolatrie of the Romans was beyond all, for they worshipped not only the higher gods, as they called, but the baseſt things that could bee named in the World: as the Ague, and the Gout, the Priuie, yea and *Priapus* that filthie Idoll of the Gardens. Now who seeth not but the vengeance of God hath been poured downe vpon all these Nations, for their impious Idolatrie, hauing been deliuered vp into the hands of the Gothes and Vandales, Turks and Tartarians, and made a prey vnto them.

Neither do the Papists come short of these Heathens in their Idolatie; for they turne the blessed Saints into Idols, and worship them in stead of God: Euerie countrey, and every citie, and euerie house, hath his protecting Saint which they daily inuocate; yea, they ascribe a certaine God to euerie member, and for their seuerall Cattell, beside their abhominable

Idola-

Idolatrie in worshipping their breaden god: but as God hath taken alreadie in part vengeance vpon that Idolatrous whore of Babylon; so I doubt not but he will fulfill the full measure of his wrath vpon them, in his due time, except they repent. 551

CHAP. V.

Of Blasphemie.

A Certaine holy man passing by a wine tauerne, went to prayer; wherein certaine young men hauing passed the whole night in drinking and playing, and blaspheming the name of God, he met with a poore man horribly wounded in his body, and asked him of whom he had receiued those wounds; the poore man answered, that he had receiued them of those young men that were in that tauerne: whereupon the good man returned backe, and enquired of them, why they had so wounded the poore man? The young men astonished answered, that there were none in the tauerne with them all that night but themselues; and presently went out to see the poore man thus wounded, but he was not to be found: whereupon being more amased, they iudged that it was Christ whom they had thus wounded with their blasphemies. *Discip. de Tem.*

Anno 1551, in the coasts of Magnapolis, certaine men abusing the feast of Penticost with much drinking, a certaine woman in their company blasphemed God strangely, and called vpon the Diuels, who presently snatched her away, and carried her aloft into the aire, from whence shee fell downe dead, the whole company beholding of her. *Iob. Fincel.*

At the coasts of Bohemia, *Anno* 1551, fiue drunken men quaffing together, with horrible blasphemies prophaned the

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name of God; and the picture of the diuell being painted vp on the wall, they carouſed healths vnto him: to which the diuell anſwered immediately, for the next morning all fiue were found dead, their neckes being broken, and quaſhed to pieces as though a wheele had gone ouer them, bloud running out of their mouthes, noſthrils, and eares, to the great aſtoniſhment of the beholders.

Ioh. Vincel. lib.

Lonicer.

Not many yeares ſince, two men contended together which of them ſhould poure forth moſt blaſphemies againſt God, but whileſt they were exerciſing this diueliſh contention, one of them was ſtricken with madneſſe, and ſo continued till his liues end.

Lonicer.

In like manner at Rome certaine young men agreed together, that he ſhould haue the victorie that could ſweare moſt: which wicked ſtrife as ſoone as they entred into, one of them was depriued of the vſe of his tongue, another of his reaſon and vnderſtanding, and the reſt remained as dead men, God reſeruing them aliue for repentance.

Lonicer.

At Eſſinga in Germany, vpon Saint Katharines day, a certaine Nobleman hauing loſt much money at play, with horrible execrations and blaſphemies commanded his man to bring him his horſe that he might ride home, in a very darke night; but his ſeruant diſſuaded him from his journey, affirming how dangerous the way was, by reaſon of the waters and the fennes that lay in the middeſt: whereat he began to rage and ſweare the more, and go he would. But he was encountred by the way with an armie of infernal ſoldiers, which beſet the nobleman on all ſides, and threw him from his horſe: Now there was in his company a vertuous and valiant gentleman, who ſet him againe vpon his horſe, and held him on one ſide; whom when the ſpirits durſt not attempt by reaſon of his innocencie, they vaniſhed out of ſight; and they conueyed the Nobleman into a monaſterie that was hard by, where he lay three dayes and died: ſuch is the end of horrible and fearefull blaſphemers.

A Vintner that accuſtomed himſelfe to blaſpheming, ſwearing,

ring and drunkennesse, and delighting to entertaine such that were like himselfe, to swallow downe his wine; vpon the Lords day standing at the dore with a pot in his hand to call in more guests, there came suddenly a violent whirlwinde, and carried him vp into the aire in the sight of all men, and was neuer seene more.

CHAP. VI.

Of Coniurers, Magitians, and Witches.

IOhn Faustus, a filthie beast, and a sinke of many diuels, led about with him an euill spirit in the likenesse of a dog; being at Wittenberg, when as by the Edict of the Prince hee should haue beene taken, he escaped by his magicall delusious, and after at Noremberg being by an extraordinarie sweat that came vpon him as he was at dinner, certified that hee was beset, payed his host suddenly his shot, and went away: and being scarce escaped out of the walls of the citie, the Sergeants and other officers came to apprehend him. But Gods vengeance following him, as he came into a village of the dukedome of Wittenberg, he sat there in his Inne very sad: the host required of him, what was the cause of his sadnesse: he answered, that he would not haue him terrified, if he heard a great noise and shaking of the house that night: which happened according to his presage: for in the morning hee was found dead, with his necke wrung behinde him; the Diuell whom he serued hauing carried his soule into hell. This storie is set downe by many in other termes; but *Philip Lonicerus* expresseth it in this manner in his Theatre of Histories.

Anno 1553, two Witches were taken which went about by

554 by tempeſt, haile, and froſt, to deſtroy all the corne in the countrey; theſe women ſtole away a little infant of one of their neighbours, and cutting it in pieces, put it into a Cauldron to be boiled: but by Gods prouidence the mother of the childe came in the meane while, and found the members of her childe thus cut in pieces and boyled. Whereupon the two Witches were taken, and being examined, anſwered, That if the boyling had been finiſhed, ſuch a tempeſt of raine and haile would haue followed, that all the fruits of the earth in that countrey ſhould haue been deſtroyed; but God preuented them by his iuſt judgement, in cauſing them to be put to death.

Anno 1558, in a village neere to Ihæna in Germany, a certaine Magitian being inſtructed by the diuell in the compoſition of diuers hearbs, reſtored many vnto their healths. Hee had dayly commerce with that euill ſpirit, and vſed his counſell in the curing of diſeaſes: but it happened that there fell a quarrell betwixt him and a neighbour of his a carpenter, who ſo exaſperated him with his taunting words, that in few dayes after he cauſed the Carpenter, by his magicall art, to fall into a grieuous diſeaſe. The poore Carpenter ſent for this Magitian, and entreated him to helpe him in his need. The Magitian, feigning an appeaſed minde, but deſiring to reuenge the iniuries done vnto him, gaue vnto him a potion confected of ſuch venomous hearbs and roots, that being taken, the poore man preſently died. Whereupon the Carpenters wife accuſed the Magitian of murther: the cauſe is brought to the Senate of Ihæna; who examining the matter, cauſed him by torments to confeſſe the murther, and many other wickednes-ſes, for which he was faſtened to a ſtake and burnt to death.

CHAP.

CAAP. VII.

Of the prophanation of the Sabbath.

A certaine nobleman (prophaning the Sabbath vſually in hunting) had a childe by his wife with a head like a dog and with eares and chaps crying like a hound.

Stratford vpon Sluon was twice on the ſame day twelue-month (being the Lords day) almoſt conſumed with fire; chiefely for prophaning the Lords day, and contemning his word in the mouth of his faithfull Miniſter.

Feuerton in Deuonſhire (whoſe remembrance makes my heart bleed) was oftentimes admoniſhed by her godly preachers, that God would bring ſome heauie judgement on the towne for their horrible prophanation of the Lords day, occaſioned chiefely by their Market on the day following. Not long after his death, on the third of Aprill *Anno Dom.* 1598, God in leſſe than halfe an houre conſumed with a ſudden and fearefull fire the whole towne, except onely the Church, the Court-houſe, and the almeſ-houſes, or a few poore peoples dwellings: where a man might haue ſeene foure hundred dwelling houſes all at once on fire; and aboue fiftie perſons conſumed with the flame. And now againe ſince the former Edition of this booke, on the fifth of Auguſt laſt 1612, (fourteene yeares ſince the former fire) the whole towne was againe fired and conſumed, except ſome thirtie houſes of poore people, with the Schoole-houſe, and almeſ-houſes; they are blind which ſee not in this the finger of God: God grant them grace when it is next built, to change their market day, and to remooue all occaſions of prophaning the Lords day.

Let

556 Let other townes remember the Tower of Siloe, *Luke* 13.4. and take warning by their neighbours chaſtiſements: Feare Gods threatenings, *Ieremie* 17. 27. and beleeue Gods Prophets if they will proſper, 1. *Chron.* 20.20.

CHAP. VIII.

Of Drunkenneſſe.

AN Ale-wife in Keſgraue neere to Ipſwich, who would needs force three Seruingmen (that had beene drinking in her houſe, and were taking their leaues) to ſtay and drinke the 3 outs firſt: that is, Wit out of the head, Money out of the purſe, Ale out of the barrell: as ſhee was comming towards them with the pot in her hand, was ſuddenly taken ſpeechleſſe and ſicke, her tongue ſwolne in her head; ſhe neuer recouered ſpeech, but the third day after died. This Sir *Anthony Felton* the next Gentleman and Iuſtice, with diuers others eye witneſſes of her in ſickneſſe, related to me; whereupon I went to the houſe with two or three witneſſes, and inquired the truth of it.

Two ſeruants of a Brewer in Ipſwich, drinking for a rumpe of a Turkey, ſtrugling in their drinke for it, fell into a ſcalding Caldron backwards; whereof the one died preſently, the other lingringly, and painefully, ſince my comming to Ipſwich.

A man comming home drunke, would needs goe and ſwimme in the mill pond; his wife and ſeruants knowing hee could not ſwimme, diſſuaded him, once by intreatie got him out of the water, but in hee would needs goe againe, and there was drowned. I was at the houſe to enquire of this and found it to be true.

In Barnewell neere to Cambridge, one at the ſigne of the Plough

Plough a luſtie young man with two of his neighbours and one woman in their companie, agreed to drinke a barrell of ſtrong beere; they drunke vp the veſſell, three of them died within foure and twentie houres, the fourth hardly eſcaped after great ſicknes. This I haue vnder a Iuſtice of peace his hand neere dwelling, beſides the common fame.

A Butcher in Hallingfield hearing the Miniſter inueigh againſt drunkennеſſe, being at his cups in an ale-houſe, fell a jeſting and ſcoffing at the Miniſter and his ſermons. As hee was drinking, the drinke or ſomething in the cup quackned him, and ſtucke ſo in his throat, that he could neither get it vp nor downe, but ſtrangled him preſently.

At Tillingham in Dengy hundred in Eſſex, three young men meeting to drinke ſtrong waters, fell by degrees to halfe pintes: one fell downe dead in the roome, and the other, preuented by companie comming in, eſcaped not without much ſickneſſe.

At Bungey in Norfolke, three comming out of an ale-houſe in a very darke euening, ſwore they thought it was not darker in hell it ſelfe: one of them fell off the bridge into the water, and was drowned; the ſecond fell off his horſe; the third ſleeping on the ground by the riuer ſide was frozen to death. This haue I often heard, but haue no certaine ground for the truth of it:

A Bayliſe of Hedly vpon the Lords day beeing drunke at Melford, would needs get vpon his mare to ride through the ſtreet, affirming (as the report goes) that his mare would carrie him to the Diuell: his mare caſts him off, and broke his necke. Inſtantly reported by ſundrie ſufficient witneſſes.

Company drinking in an ale-houſe at Harwich in the night ouer against one Maſter *Ruſſels*, and by him once or twice willed to depart; at length he came downe and tooke one of them, and made as he would carrie him to priſon, who drawing his knife, fled from him, and was three daies after taken out of the ſea with the knife in his hand. Related to mee by Maſter *Ruſſel* himſelfe Maior of the towne.

At

558 At Tenby in Pembroke-ſhire, a drunkard being exceeding drunke, broke himſelfe all to pieces from an high and ſteepe rocke, in a moſt fearefull manner, and yet the occaſion and circumſtances of his fall ſo ridiculous, as I thinke not fit to relate, leaſt in ſo ſerious a judgement I ſhould moue laughter to the Reader.

A Glaſier in Chancery lane in London, noted formerly for profeſſion, fell to a common courſe of drinking; whereof being oft by his wife and many Chriſtian friends admoniſhed, yet preſuming much of Gods mercie to himſelfe, continued therein, till vpon a time hauing ſurcharged his ſtomacke with drinke, hee fell a vomiting, broke a veine, lay two daies in extreame paine of bodie, and diſtreſſe of minde, till in the end, recouering a little comfort, died. Both theſe examples were related to me by a Gentleman of worth vpon his own knowledge.

Foure ſundry inſtances of drunkenneſſe, wallowing and tumbling in their drinke, ſlaine by carts, I forbeare to mention, becauſe ſuch examples are ſo common and ordinarie.

A Yeomans ſonne in Northampton-ſhire being drunke at Wellingbrough on a market day, would needs ride his horſe in a brauerie ouer the ploughed lands, fell from his horſe, and brake his necke. Reported to mee by a kinſeman of his owne.

A knight notoriouſly giuen to drinke, carrying ſometime payles of drinke into the open field to make people drunke withall: beeing vpon a time drinking with company, a woman comes in, deliuering him a ring with this poëſie, *Drinke and die*; ſaying to him, This is for you; which hee tooke and wore; and within a weeke after came to his end by drinking. Reported by ſundry, and iuſtified by a miniſter dwelling within a mile of the place.

One of Ayleſham in Norfolke, a notorious drunkard, was drowned in a ſhallow brooke of water, with his horſe by him

Two examples haue I knowne of children that murdered their owne mothers in drinke; and one notorious drunkard

that

that attempted to kill his father; of which being hindered, hee fired his barne, and was afterward executed: one of these formerly in print.

At a Tauerne in Bread-ſtreet in London, certaine Gentlemen drinking healths to their Lords, on whom they had dependance; one deſperate wretch ſteps to the tables end, layes hold on a pottle pot full of Canarie Sacke, ſweares a deepe oath, What, will none here drinke a health to my noble Lord and Maſter? and ſo ſetting the pottle pot to his mouth, drinks it off to the bottome; but was not able to riſe vp, or to ſpeake when hee had done, but fell into a deepe ſnoaring ſleepe, and and beeing remooued, laied aſide, and couered by one of the ſeruants in the houſe, attending the time of his waking, was within the ſpace of two hours irrecouerably dead. Witneſſed at the time of the printing hereof, by the ſame ſeruant that ſtood by him in the act, and helpt to remoue him.

In Dengy hundred neere Mauldon, about the beginning of his Maieſties reigne, there fell out an extraordinarie judgement vpon fiue or ſix that plotted a ſolemne drinking at one of their houſes; laied in beere for the purpoſe, drunke healths in a ſtrange manner, and died thereof within a few weekes, ſome ſooner, and ſome later. Witneſſed to me by ſome that was with one of them on his death bed to demand a debt, and oftentimes ſpoken of by Maſter *Heydon* late preacher of Mauldon, in the hearing of many: the particular circumſtances were exceeding remarkeable, but hauing not ſufficient proofe for the particulars, I will not report them.

A man in Suffolke ouertaken with wine (though neuer in all his life before, as he himſelfe ſaid, a little before his fall, ſeeming to bewaile his preſent condition, and others that knew him ſo ſay of him) yet going downe a payre of ſtaires againſt the perſuaſion of a woman ſitting by him in his chamber) fell and was ſo dangerouſly hurt, as he died ſoone after, not being able to ſpeake from the time of his fall to his death.

The names of the parties thus puniſhed, I forbeare, for the kindreds ſake yet liuing.

Theſe

560 *These examples before going, are taken out of the report of that worthie Preacher of Gods word in Ipswich, Master* Samuel Ward, *in his Sermon called*, A woe to Drunkards: *to the which I will adde one more of my own knowledge lately executed.*

A young Gentleman of good fame, credit, and behauiour, beeing in Iuly last ouertaken by drinke, and riding homeward voide of wit and feare, was throwne by his horse, and his braines knocked out with the pummell of his sword. An example more remarkeable for two causes: first because hee was not formerly giuen to thar vice; and secondly, in that a friend of his meeting him by the way intreated him that hee would ride softly, and he would conduct him home; but he desperatly spurring his horse ouer rough wayes, was thus ouerthrowne and perished: but I hope God had mercy on his soule.

Saint *Augustine* in his three and thirtieth Sermon *ad fratres in eremo*, relateth this strange example of one *Cyril*, a citisen of Hippo, a man well esteemed and beloued in the citie: Hee hauing one onely sonne, did so cocker him, forbearing either to checke him or correct him; but louing him (as that holy Father saith) not onely aboue all things; but euen aboue God himselfe; that by his too much liberty and indulgence, his sonne grew wonderfull debaushed, and gaue himselfe to filthy drunkennesse. Vpon a time being vilely ouertaken with drink, he came home, and tumbled ouer his mother being great with childe, would haue rauished his sister, slew his father, and wounded to death two of his other sisters. O fearefull effect of drunkennesse: thus God punished the father for his too much loue and indulgence of his sonne, and the sonne for his vile impiety.

Not like vnto this I finde in *Philip Lonicerus*, *Page* foure hundred eightie sixe. A certaine man, sayth hee, that gaue himselfe to the studie of Godlinesse, was dayly assaulted with the temptation of the Diuell, who persuaded him if hee would bee quiet, to choose one of these three sinnes, either to

make

make himselfe drunke, or to commit adulterie with his neighbours wife, or to kill his neighbour himselfe. The poore man thinking drunkennesse the least sinne, chose that; but being enraged with wine, hee was easily drawne to the committall of the other sinnes; for beeing with wine enflamed, with lust hee feared not to vitiate his neighbours wife, nor yet to kill her husband, comming in the meane while seeking to be reuenged of him: so giuing himselfe to drunkennesse, hee wraps himselfe in all other wickednesse.

On the eighteenth of Auguſt 1629, one *Thomas Wilson* labourer, a knowne and common blasphemer of Gods name by oathes and curses, and giuen much to drinking to excesse, vpon a slight occasion mooued to displeasure against his wife, and not daring to doe much violence vnto her, turned it vpon himselfe, and with his knife stabbed himselfe, manie of his friends and neighbours being present, and so hee died.

On the 10 day of May 1629, one *Iohn Bone* of Ely, coachman vnto one Master *Baluum*, of Beenham fellow verie vicious, and exceeding in those two euils of prophane swearing and drunkennesse, on the Sabbath day in the Sermon time, dranke himselfe drunke: so that when he was to sit in the coach-box to driue the coach, hee fell out thereof vnder the horses feet where hee was troden to death, or so hurt at least, that hee dyed shortly.

On the six and twentieth of Nouember 1621, one *Richard Borne*, seruant to *Iasper Burch* Gardiner of Ely, accustomed to trauell vpon the Lords day, and made no reckoning of the Sabbath, seldome or neuer comming to Church on that day, but went onwards to Saint *Iues* Market, and so spent the day; and beeing drunke, was at length ouertaken by the iust judgement of God; and going vp the streame in his boate which hee had loaden with marketable wares, hee fell into the riuer and was so drowned.

On the third day of Auguſt, 1618, one *Thomas Alred* of

562 Godmanchester in the Countie of Huntington Butcher, an accustomed Drunkard, beeing entreated by a neighbour to vnpitch a load of hay, and beeing at that verie time in drinke, letting his pitch-forke slip out of his hand, and stooping to take it vp againe, slipped from the cart with his head downe wards, his forke standing vpright with the tines, hee fell directly vpon them, which at once ran into his brest and strooke his heart so that he died suddenly.

On the sixteenth day of Iuly, 1628, one *Iohn Vintner* of Godmanchester Gardiner, a knowne drunkard and one that would prophanely (especially in his drinke) scoffe at religion, and abuse good men, fell from the top of a Peare-tree to the ground and brake his necke, and so died.

These fiue last examples were reported vnto mee, and written with his owne hand, by a worthie Minister Master George Nelson, *Preacher of the Word of God in Godmanchester.*

CHAP. IX.

Of rebellious and disobedient Children to their Parents.

AGathias in his Booke of the Persian manners, reporteth this storie, That certaine Phylosophers, going into Ægypt, and finding there a promiscuous commixture of fathers and mothers with their daughters and sonnes, and a miserable neglect of children towards their parents; returned thence speedily into Greece, and in a certaine city there, finding the dead bodie of a man wanting buriall, they in compassion

passion committed the same into the earth; the next day com- 563
ming the same way againe, they found the same bodie digged out of the earth: which whilest they went about to burie the second time, a fearefull spectrum appeared vnto them, and forbad them to doe it, saying, That hee was a man vnworthie to be buried, because hee had committed incest with his mother, and despised and contemned his father. This narration sheweth, that the very earth doth execrate and abhorre such vnnaturall lust and disobedience.

Lanterbius in his Booke of the discipline of children, reports a storie of a certaine young man; who had a father very old, that had bestowed vpon him all his substance. This old man being by the fault of age, vnmannerly at the table of his sonne, his sonne caused a wooden trough to bee made for his father to eat his meat in like a hogge: which when his sonnes young childe perceiued, hee asked his father for what vse it should serue; his father answered, That it was for his Grandfather to eat his meat in; and (what sayth the child) must I prouide the like for you when you are old: Whereat his father beeing astonished threw away the trough, and euer after entertained his old father with greater reuerence and obedient respect.

CHAP. X.

Of Murtherers.

Romulus hauing marked out with a plough the compaſſe of the walls of the city of Rome which hee was a building, and had forbidden that no man ſhould leape ouer the ſame, his brother *Rhemus* in ſcorne leaped ouer the wall; which *Romulus* taking in euill part, ſlew his brother, and reigned alone: but at length beeing hated of the people for his inſolencie, hee himſelfe was ſlaine by the fathers of the Senate at Caprea.

Conſtantine the Great, after hee had ouercome *Licinius* his partner in the Empire, aud obtained the ſole Monarchie, grew both inſolent and cruell; for he firſt put to death his owne ſiſters; next his owne ſonne *Criſpus* which he had by *Minerua*; then hee ſlew his owne wife *Fauſta* in the bathes, and laſtly a number more of his friends. For which cruelty, though hee was a man endued with excellent vertues, yet God ſtrucke him with a filthie Leproſie, which continued vpon him vntill ſuch time that hee was conuerted to the faith of Chriſt, and baptiſed by Pope *Siluester*: after which hee proued a moſt famous protector of the Church of Chriſt.

Perillus that deuiſed the braſen Bull for the Tyrant *Phaleres*, wherein men beeing incloſed and ſcortched with the heat that was vnder the Bull, did imitate the lowing of an Oxe, to the end that there ſhould be no compaſſion ſhewed vnto them by the king, if they had vttered a humane voice: but the author thereof was the firſt that endured the torment thereof; and after the Tyrant *Phalares* himſelfe was conſtrained to endure the ſame miſerable end.

In a famous citie of Germanie, at a nuptiall veſtiuitie, a cer- 565
taine virgin was brought by a young man a Shoomaker that *Theat. Hiſt.*
made loue vnto her, to the ſolemne and vſuall dancing: when the maid ſhould returne home, the yong man by chance was abſent, ſo that ſhe was conducted home by another; which when the Shoomaker knew, ſuppoſing himſelfe to bee wronged, hee went preſently to her fathers houſe, and calling out the young ſtudent which guided her home, hee ſlew him aſſoone as he came out of the dores. His father hearing the death of his onely ſonne, died within three daies with griefe, and was buried in the ſame graue with his ſonne: the Shoomakers mother died alſo with griefe, and the murtherer himſelfe falling into deſperation, threw himſelfe headlong into a running riuer and was drowned.

Anno 156, a certaine Nobleman abounding with wealth, not farre from Auguſta of the Vindiletians, brought vp in his houſe a young Blackamore: which villaine when his Maſter was from home, roſe vp in the night, and ſlew not onely his Ladie, but the whole family, excepting one little daughter of the Noblemans. The Nobleman returning home after two daies, and finding his gate ſhut, rode neerer to the walls of the houſe, wondering. Where the Blackamore vpon the top of the houſe, with a fearefull countenance ſpake vnto him theſe words: *ô thou cruell man, thou remembereſt how vnworthily thou beateſt me (not long ſince) for no fault, the memorie whereof I ſtill retained in my minde, and haue reuenged this wrong vpon thine; behold heere part of the carkaſſe of thy wife, whome I haue ſlain, with thy whole family, except this little child which I haue reſerued, and will reſtore, to if thou wilt promiſe me my life.* The father being wonderfully diſturbed, promiſed that which hedeſired: but the diueliſh Moore anſwered, I know thou wilt not keepe promiſe with me, therefore take thy child vnto thee; and threw her out of the window, where ſhee was quaſhed in pieces; and then threw himſelfe downe headlong from the top of the houſe, that he might auoid the vengeance of his maſter.

566 This storie was related vnto *Philip* Count Nassau, by the Secretarie of the Count of Hanault.

CHAP. XI.

Of Adulterie.

A Nobleman in Burgundie, hauing taken in warre a captiue, a Gentleman that was his prisoner; the Gentlemans wife came to this nobleman to redeem her husband; hee promised that hee should be set free, if that he might haue the vse of her bodie: the woman returned to her husband, & told him vpon what tearmes he stood. The Gentleman said, that she could not shew her loue better vnto him, than in yeelding to his desire: which beeing accomplished, the traiterous adulterous Nobleman next day cut off the prisoners head, and gaue his bodie to his wife: which horrible fact beeing complained of by her to the Duke of Burgundie, hee presently sent for the Nobleman, and first constrained him to marrie her; but before night, hee cut off his head and gaue her all his possessions.

Author. Phil. Lonicer.

A like example is reported by the same author of a Spanish captain, who kept in prison a certain man that had violated the laws. This man hauing a beautiful wife, sent her to the captain to desire his fauor and freedom; which he promised, vpon condition that she should yeeld to his lust; wherewith her husband being acquainted, aduised her to yeeld for the sauing of his life: the Spaniard after he had satisfied his lust vpon her, commandeth ouer and aboue two hundred Duckets to be paied vnto him; which being receiued, shee conceiuing a certaine hope of her husbands libertie, the perfidious Spaniard brought him forth out of prison vnto her, and presently remanded him back againe into prison, and there commanded his head to be cut

off.

off. Which horrible fact when the poore lamentable woman complayned of to the Duke of Ferara called *Gonsaga*; hee presently sent for this Captaine, and finding the accusation true, first commanded him to pay backe againe the two hundred Duckats, with an addition of seuen hundred crownes more; next he sent for a Priest and married the woman to the Captaine: which beeing done, when as he hoped to enjoy his new married wife, *Gonsaga* sent him presently to the gallows, and there he ended his miserable daies.

The wife of a certaine Duke, beeing a lasciuious woman, wrote two letters; one to the Duke her husband, and another to her louer: but it happened by chance, that her letter written to her louer, was deliuered to her husband the Duke; who thereby knowing her wickednesse, came no sooner home, but slew her with his owne hand.

Anno 1056, a certaine Doctor of the Law an aduocate in Constance, extreamely lusted after the wife of the Kings Procurator; which Procurator finding the Doctor and his wife together in a bath playing and sporting, and afterward in an old womans house hard by, hee got vnto him a sharpe curry-combe, and leauing three at the doore to watch that no man should come in, hee so curried the Doctor, that hee pulled out his eyes out of his head, and rent his whole body and members, that he died within three daies: the like hee had done to his wife, but that shee was with childe.

In the yeare 1488, a certaine Priest did so long assault the chastitie of a citisens wife, that she was constrained to declare the same vnto her husband; who forbad him his house, threatning, that if euer hee came there he would geld him: but this bold Priest came again when he imagined an opportunity; the husband fell vpon him, and bound him hand and foot, and performed what hee had threatened, so that he went home in a miserable case.

In Voitland, foure murthers were committed vpon the cause of one Adulterie: For when the adulterous woman was banquetting with her louers, her husband came of a sudden

568 into the Chamber, and slew first him that sate next his wife, the other two amased, ran downe the staires and brake both their shoulders and died within a short space: Then hee slew his adulterous wife. This storie *Wolfius Schrencke* reported to *Martin Luther*, as he himselfe confesseth.

In a certaine city of Germany, a Gentleman of good note did solicite and seduce to his lust a citisens wife, which her husband comming to the knowledge of, watcht them so narrowly, that he found them in bed together; and rushing into the chamber, first slew the adulterer himselfe, and then his wife, being crept vnder a bed, and imploring his mercy till she could confesse her selfe to a Priest; her husband asked her, Whether shee was sorrie for that she had done? Who answered, that she was grieued for it; which words were no sooner pronounced, but he thrust her through the heart with his sword, and was for the same adiudged by the citie to haue done justly. This story is reported in *Coloq.* of *Luther.*

Luther doth report, that a man of great name and fame, did so burne with continuall lust, that he blasphemously said, That if that pleasure was perpetuall, he would neuer desire to haue any part in the kingdome of heauen, so that he might be carried from one Stewes to another, and from one harlot vnto another. I could adde more examples of this kind: but these shall suffice, to shew that God doth not only punish this horrible sin in the life to come, but also in this life with fearfull judgements,

CHAP.

CAAP. XII.

Of Theeues and Robbers.

Piredon a Biſhop of a certaine citie in Cyprus, was alſo delighted with keeping of irrationall ſheepe; vpon a night certaine theeues entered into his ſheepe-fold, with an intent to ſteale away ſome of his ſheepe: but God protecting the ſheepheard and his ſheepe, infatuated the theeues that they could not ſtirre out of that place till the morning: at what time the Biſhop comming to view his flocke, found them thus bound; who preſently prayed to God for their deliuerie, and wiſhed them to get their liuing hereafter by honeſt labour and not by ſtealth; yet withall gaue them a Ramme with this pleaſant tant: I giue you this Ramme that you may not ſeeme to watch it in vaine; and ſo ſet them free.

A certaine young man beeing bitten with a mad dogge, fell preſently after into madneſſe himſelfe; and was faine to bee bound with chaines. The parents of this young man, brought their ſon to an Abbot called *Ammon*; intreating him, that by his prayers he would reſtore him to his former health; the holy Abbot anſwered, that they demanded that of him that paſſed his power: But this I can ſignifie vnto you, that the Diuell holdeth you all bound in his chains, by reaſon of a Bull which you ſtole from a poore widow; and vntill you reſtore that Bull backe againe to the widow, your ſonne ſhall neuer bee healed. The parents preſently confeſſed their fault, reſtored the Bull, and preſently their ſonne was deliuered from this grieuous diſeaſe.

A certaine Baker merrily talking with his neighbour, bragged that in that great time of dearth which was then, he gained

out

570 *Luther.* of euery bushell of wheat aboue a crowne: which words being related vnto the Gouernour of the citie, hee sent for the Baker to supper, and examined him about those speeches; which the Baker could not denie: whereupon the Gouernour commanded him presently to put off his vpper garments, and to knead so much dowe before him, that he might finde out the manner of his deceit; which being don, he and all his fellow Bakers in the towne was cast in prison, to their great disgrace.

The same Authour reporteth, That at Prague in Bohemia a Iew beeing dead, his friends desired that he might be buried at Ratisbone, fortie miles off; which because it could not be done without paying of great tribute, they put his carkasse into a hogshead full of sweet wine, and committed it to a carter to conuey to Ratisbone. The theeuish carters in the way beeing greedie of the wine, pierced the hogshead, and drinking themselues drunke with the wine, mixed with the stinke of the dead carkasse, most of them died.

The same *Luther* reporteth, That at Wittenberge, three theeues hauing stolne a siluer dish, brought it to a Goldsmiths wife to sell; who desired them to come again within an houre, and then she would bargain with them. In the meane while she related this busines vnto the Magistrats: who sending presently the Sergeants to apprehend the theeues, they seeing themselues to be betrayed, resisted with their swords: but notwithstanding one of them was taken and executed, another escaped by flight, and the third beeing pursued ouer a bridge, leaped into the riuer Albis and there was drowned. This example is more remarkable (saith *Luther*) because this fellow was a most notorious wicked wretch, and had cut off two fingers of his owne fathers; at which very instant his father not knowing of it, being asked what was become of his sonne, answered, that hee wished hee was drowned in the riuer Albis; which wish was really performed at that verie instant; for it was the voice of Gods anger out of the mouth of a father.

About Ailton in Huntington-shire, a lewd fellow stole one of his neighbors fat weathers, and bringing him home bound,

about

about his necke, ſate downe vpon a great ſtone in the field to eaſe himſelfe, where the weather ſtrugling, fell ouer the ſtone, and pulled the theefe after him; and ſo both ſtriuing, one for life, another for liberty, the theefe was found dead in the morning, and the weather aliue.

CHAP. XIII.

Of Trecherie.

WHen the two earles of Northumberland and Weſtmoreland had rebelled againſt Queene *Elizabeth*, and beeing defeated in the field, fled into Scotland; the Earle of Northumberland hid himſelfe in the houſe of *Hector* of Harlawe an Armſtrange, hauing confidence in him that he would bee true to him: hee notwithſtanding for money betraied him to the Regent of Scotland, from whence the Earle was ſent into England, condemned of high treaſon, and beheaded. But it was obſerued, that this *Hector*, beeing before a rich man, fell poore of a ſudden, and was ſo hated generally, that he neuer durſt go abroad; inſomuch that the Prouerbe (to take *Hectors* cloake) is continued to this day among them, when they would expreſſe a man that betrayeth his friend who truſted him. The like example wee haue of *Baniſter* who betraied the Duke of Buckingham, in the raigne of *Richard* the third.

CHAP.

CHAP. XIIII:

Of the moleſtation of euill Spirits, and their execution of Gods Iudgements vpon men.

ALmightie God ſometimes doth execute his judgements himſelfe, as hee did vpon *Pharaoh* in the Red Sea, and vpon Sodome and Gomorrah; ſometimes he vſeth the creatures as inſtruments, as frogs and lice, &c. to plague *Pharaoh* & the Ægyptians: Sometimes hee imployeth the good Angels to that purpoſe, as an Angell to deſtroy the armie of *Zenacherib* before Ieruſalem: but moſt ordinarily, he vſeth the miniſterie of euill Angels, who being forward enough of their owne malice, hee giueth more ſtrength vnto by his command, to execute vengeance vpon wicked men. Thus Sathan vnder the ſhape of a Serpent, beguiled our firſt parents *Adam* and *Eue*, and promiſed them great good, in the ſtead of puniſhments, which God had threatned vnto them *Gen.* 3. The ſame Sathan vexed King *Saul*, 1. *Reg.* 16. This Sathan roſe againſt Iſraell, and ſtirred vp *Dauid* to number the people; whereat God being offended, ſtrooke Iſrael with a grieuous peſtilence, 1. *Chronic.* 21. It was Sathan that got leaue of God, that hee might torture *Iob* with loathſome botches and boyles. *Iob.* 2. It was Sathan that ſlew ſeuen husbands, to whom *Sarah* the daughter of *Raguel* had married: *Tobit.* It was Sathan that entered into *Iudas Iſcariots* heart, and mooued him to betray Chriſt, and hang himſelfe. *Iohn* 13. *Acts* 7. It was Sathan that inſtigated *Ananias* and *Saphira* to lie to the holy Ghoſt, whereupon they both died ſuddenly. *Acts* 5. Laſtly it was Sathan that ſifted *Peter*, and buffeted *Paul.*

But to leaue the holy Scripture; *Philip Melancthon* reporteth

porteth, That he heard of two men credible and faith-worthy, that a certaine Bottonian young woman, two yeares after her death, returned againe to humane ſhape, and went vp and downe in the houſe, and ſat at meat with them, but eat little. This young ſeeming woman, beeing at a time amongſt other virgines, a certaine Magitian came in, skilfull in diabolicall Artes; who ſaid to the beholders, This woman is but a dead carkaſſe carried about by the Diuell; and preſently he tooke from vnder her right arme-hole, the charme; which he had no ſooner done, but ſhe fell downe a dead filthie carkaſſe.

Martin Luther reporteth the like of a woman at Erford in Germanie, who beeing animated by the Diuell, accompanied a young ſtudent that was in loue with her, and went vp and downe diuers yeares: but at laſt, the Diuell being caſt out by the prayers of the Church, ſhee returned to a dead and filthie carkaſſe.

The ſame *Luther* in his Colloquies telleth vs how Sathan oftentimes ſtealeth away young children of women lying in child-bed, and ſuppoſeth others of their owne begetting in their ſtead, in the ſhapes of *Incubus* and *Succubus*; one ſuch childe *Luther* reporteth of his own knowledge at Halberſted; which beeing carried by the parents to the Temple of the Virgine *Marie* to bee cured, the Diuell asked the childe (being in a basket vpon the riuer) Whether it was going? the young infant anſwered, That hee was going to the Virgine *Marie*: whereupon the father threw the basket and the child into the riuer. The like hee reporteth of another at Peſſouia, which repreſenting in all lineaments a humane ſhape, it was nothing elſe but a meere eluſion of the Diuell: this child, ſaith he, delighted in nothing but in ſtuffing it ſelfe with food, and egeſting the ſame in a filthie manner, but was diſcouered, and diſrobed, and caſt out by the prayers of the Church.

At Babylon in the Temple of *Apollo*, a ſouldier breaking open a golden Cheſt, there flew out ſuch a peſtilent Spirit, that infected the whole World with the plague: thus *Auentine lib. 2. cap. 17.*

Bruno

574 *Bruno* the Biſhop of Herbipolis, accompanying the Emperour through an arme of the Sea, heard this voice ſounding in his eares; *Ho, Ho, thou Biſhop, I am thy* Malus Genius, *and whitherſoeuer thou goeſt thou art mine; at this time I haue no power to hurt thee, bt thou ſhalt ſee me ſhortly againe*; and ſo it came to paſſe: For not long after, beeing in a roome with diuers others, part of the roofe fell downe, and ſlew this wicked Biſhop alone, all the reſt remaining ſafe and ſound.

Vrbanus Regius in a Sermon at Wittenberge, *Anno* 1538, concerning good and bad Angels, relateth a ſtorie of a certaine young maide poſſeſſed by the Diuell; for whom when prayers were made in the Church, he ſeemed to be quiet for the time, as if hee were departed out of her, watching an opportunitie to doe her further miſchiefe, as hee did indeed; for, when as leſſe care was taken of her, ſuppoſing her to bee ſound, ſhee going to waſh her hands at the brinke of a riuer running by, the Diuell tumbled her headlong in, and drowned her in a fearefull manner.

Platina, Nauclerus, and other Hiſtoriographers write of Pope *Bennet* the ninth, who died in the yeare 1405, that he appeared (or the Diuell for him) in a prodigious and beaſtiall forme, like a beare in his bodie, and in his head and tayle, like an Aſſe: and when hee was asked by ſome, Why hee ſhewed himſelfe in ſo ougly a ſhape, anſwered, That this ſhape was impoſed vpon him, for his wicked and beſtiall behauiuor when he was aliue.

In the hill countries of Bohemia, there vſed to appeare an euill Spirit in the habit and ſhape of a Monke, who the countrie people called *Rubezall*: This diuelliſh Monke vſed to joyne himſelfe vnto trauellers ouer thoſe hills, and to bid them bee of good courage, for hee would lead them the right way thorow the woods: but when as hee had purpoſely led them out of the way, ſo that they could not tell which way to turne themſelues, hee would leape into a tree and laugh at them, with ſuch a loud noyſe, that the whole wood would ring of him:

him: This was a merrie Diuell, such as our *Robin-Goodfellow* is said to be: but yet in his mirth he alwaies affected mischiefe. *Theat. Hist. pag.* 120.

Chunibert King of Lumbardie, consulted with one of his trustie counsellours, about putting to death his two brothers *Aldo*, and *Grauso*. Whilest they were thus consulting in a by-window, there sate a great flie by them; one of the feet whereof, the King with his knife which hee had in his hand cut off; in the meane while *Aldo*, and *Grauso*, entering into the Pallace met with a man with one of his feet cut off; who told them the King was purposed to slay them if they passed on: whereupon they returned and hid themselues in the temple of *Romanus* the Martyr. The King hearing thereof, was much troubled how his Councell might bee reuealed, and charged his priuie Counsellours with infidelitie: But the Counsellour answered, That hee had not departed from his presence since the matter was contriued, but there sate a fly whose foot they cut of, which no question was the Diuell (as it was) had reuealed this secret in the shape of a man. Hereupon the King was reconciled to his brethren, and embraced them with loue euer after. Thus the Diuell sometimes doth good, but it is with an intent of greater mischiefe: *Et sinon aliquâ nocuisset mortuus esset. Cronica Hedion.*

While certaine Mariners were sayling in the Sea, a Monster was taken by them, in euerie thing like vnto a woman; which beeing detained in the ship a good while, one of the marriners fell in loue with her, tooke her to his wife, and begot one childe of her: after three yeares they returning to the same place againe where the same Monster was taken, this woman Diuell leaped into the sea with her childe in her armes; the childe was drowned, but shee vanished away. Thus it is easie for the diuell to take vpon him the shape of a man or a woman. *Ex Coloquijs Lutheri.*

A certaine Nobleman inuited *Martin Luther* and other learned men to his house: the Nobleman after dinner went out a hunting, where a hare of great bignesse, and a fox of great swiftnesse,

ſwiftneſſe, offered themſelues vnto his hounds. The Noble man riding vpon a good horſe, followed them amaine, bu his horſe falling downe vnder him, dyed, and the hare vaniſhed into the ayre: This was certainly a diabolicall deluſion. *Luther.*

The ſame *Luther* writeth, That certaine Noblemen riding a race, they cried out, Let the Laſt bee the Diuels; one of the Noblemen hauing a ſpare horſe, haſted forward with the reſt of his companie; but his horſe that was left free, came ſoftly behinde, and was carried vp by the Diuell into the ayre. The Diuell is not to be inuited, for he is ready to come vncalled.

Philip Lonicerus in his hiſtoricall Theatre, reporteth, that in a great plague, one carkaſſe was ſeene to deuoure it ſelfe in a graue: which, the people beeing ſuperſtitious, thought it was a preſage of the continuance of the peſtilence; whereupon they ſent vnto Wittenberge to *Luther* and other godly Miniſters, for their aduice and counſell: hee anſwered, that it was a deluſion of the Diuell, and if they gaue credit thereunto, the ſickneſſe would increaſe, and therefore aduiſed them that deſpiſing this deluſion of the Diuell, they ſhould joyne together in prayer in Gods holy temple, to repreſſe the furie and malice of that old Serpent; which by that meanes they obtained.

At Rotingburge an honeſt and worthie citiſen hauing a beautifull daughter, to whome manie Sutors frequented, there came alſo one in gallant apparell, and two men attending vpon him, to bee a Sutor vnto that beautifull maide: but her father beeing diſpleaſed at his importunitie, inuited the godly Miniſter of the towne, and ſome other good men to ſupper; where entering into conference of diuine matters, this gallant abhorring the ſame, deſired them to talke of ſome other merrie matters; which they refuſing to doe, hee ſhewed himſelfe what hee was, and with his companions diſpariſhed into the ayre leauing a filthy ſtinke behinde him: thus the diuell doth goe about to delude bothtmen and women. *Manlius in Col.*

A cer-

A certaine man abounding with wealth, inuited to ſupper a companie of his neighbours and friends; who, when they refuſed to come vpon occaſions, hee wiſhed that all the Diuels in Hell would come: which wiſhes were not in vaine, for preſently great troupes of Diuels came vnto his houſe, which hee entertayned at the firſt; and afterward (as my Authour ſayth) perceiuing by their fingers and feet, to bee infernall Spirits, hee with his wife, trembling, ranne out of the houſe, leauing a young infant in a cradle, and a foole rocking of it, both which were preſerued aliue after the departure of the Diuels: *Iob. Fincel.*

The diuell alſo appeared vnto a ſouldier that was giuen to play, ſwearing, and drinking; and hauing played with him all night, and woon his money, hee told him it was time to depart, and carried him away with him into the ayre; whether God knowes, for he was neuer ſeene after.

In the yeare of our Lord 1536, there was at Franckford a maide grieuouſly tormented with a paine in her head, and a kinde of frenzie, at the laſt ſhee came to that paſſe that it was manifeſt that ſhee was poſſeſſed with the Diuell; for if ſhee touched any thing of any mans, either head, garment, or any thing elſe, ſhee drew money out of it of the vſuall coine of that Countrey, and preſently put it into her mouth and ſwallowed it; but ſometimes they caught her hand and wrung their money from her, and ſhewed it vp and downe as a great wonder: Shee alſo in her fits, ſpake the high dutch tongue perfectly, which ſhee neuer learned nor heard of, with manie other things of great admiration. *Luther* beeing demanded, What courſe was to bee taken to diſpoſſeſſe her of this euill Spirit; aduiſed that ſhee ſhould duely bee brought vnto the Church to heare Sermons, and to bee prayed for publiquely in the congregation; by which meanes, ſhortly after ſhe was deliuered from Sathan, and reſtored to her former health: this relation the wiſe Senatours of Frankeford cauſed to bee publiſhed in Print, *Anno*, 1538.

Certaine

578 Certaine learned men in the Counſell of Baſil, went into a wood for recreation ſake, friendly to conferre about the controuerſies of that time: Whileſt they were there walking, they heard a bird like vnto a nightingall ſinging moſt ſweetly, aboue any Nightingall in the World, and alſo ſaw a bird vpon an arme of a tree, not like vnto any other bird: one of the companie more heartie than the other, ſaid thus vnto her, I abjure thee in the name of the Lord Ieſus Chriſt, to tell vs what thou art; to whome the bird anſwered, That ſhee was one of the damned ſoules, and appointed to ſtay in that place vntill the laſt day, and then to endure euerlaſting puniſhments; whereupon ſhee flue from the tree, and cryed, O perpetuall and infinite eternitie. *Melancthon* judged this to bee an euill ſpirit, and ſo the euent prooued: for all that were preſent at this abjuration fell preſently very ſicke, and ſhortly after died. *Manl. Collecta.*

A certaine Pariſh Clerke (as *Caſarius* reporteth) excelled all men in ſweetneſſe of ſinging, whome when at a time a godly and holy man heard, he ſaid, This is the voice not of a man but of the Diuell; whom when hee had abjured in the name of Chriſt, the Diuell departed out of the bodie of the Clerke, and the bodie fell downe a dead carkaſſe. *Diſcip. de tempore.*

Paulus Diaconus in his ſixteenth Booke witneſſeth, That in the reigne of *Anaſtaſius* the Emperour, there were in Alexandria many women and children, poſſeſſed of the Diuell, which beeing taken with furie, vttered no other voice but like the barking of a dog.

In the yeare of our Lord 1545, an euill ſpirit haunted the Citie Rotuill, ſometimes in the ſhape of an hare, ſometimes of a Weeſell, ſometimes of a Gooſe, and with a cleere voice threatened that he would fire the Citie, which malice of his, though God preuented, yet it ſtrooke great terror into the minds of the people. *Iob. Finc. lib.* 1.

In the Dukedome of Luneberge, a certaine woman poſſeſſed of the Diuell, vſed to ſpeake in her fits moſt pure Latine and

and Greeke to the great admiration of all that heard her. *Man.* 579
in Collect.

At Friburge in Misnia, a certaine man of great pietie and holinesse, lying sicke and neere vnto death, the Diuell came vnto him in the habite of a Bishop (hee beeing alone) and exhorted the man to confesse all his sinnes which hee had committed in his life time, and that hauing penne and Inke-horne he would write them downe in order; but the old man beeing importuned by him, answered, Seeing thou vrgest this, write downe first this sentence: *The seede of the woman shall bruise the Serpents head*: which the Diuell-Bishop no sooner heard but hee vanished away, leauing a filthie sauour behinde him, and the man died in peace. *Manl. in Collect.*

Iob Fincelius in his third Booke of miracles, writeth a strange storie of a godly young maide, infested long, and possessed at length by the Diuell, who in her acted strange things to the admiration of all men: but at length shee was freed from his malicious molestation, by the earnest prayers of godly Ministers in the Church, the Diuell flying out of her in the forme of a swarme of flies out at a window. This storie is at large related with many strange circumstances, by *Philippus Lonicerus* in his Historicall Theatre. *Page* a hundred twenty and six.

The same Author relateth a storie of a maide of excellent beautie, whome the Priest of the towne so induced and inueigled by his persuasions (saying that the Pope had pardoned him for all such offences) that shee became his Concubine: Now when hee had inuited many of his companions to a feast, together with his Concubine, the Diuell entered in amongst the guests, snatching away the young woman, and saying, Thou art mine: neither could the Priest or any of the companie deliuer her out of his hands. And thou also (sayth the Diuell to the Priest) and I meane to fetch thee shortly.

Martin Luther reporteth this storie out of the mouth of

580 Doctour *Gregorius Pontanus*, how two Noblemen falling out in the Court of the Emperour *Maximilian*, vowed each others death. Now the Diuell taking occasion out of this malicious vow, slew the one of the Noblemen in the night with a sword taken out of the others sheath, into the which hee put the same againe all bloudie: whereupon this Nobleman was arraigned of this murther, and had been condemned, but that it was prooued that he stirred not out of his chamber all that night: and therefore they concluded that it was the malicious fact of Sathan. And yet the Nobleman because hee intended this murther, though hee acted it not, was condemned by the Emperour to perpetuall banishment.

And thus much concerning persons infested by the Diuell. Now a word or two for places.

Saint *Augustine* in his two and twentieth Booke *De Ciuitate Dei*, chapter the eighth, reporteth of a certain Gentleman that liued not farre from him in Affrica, who had his house so infested with euill Spirits, that both his seruants and his Cattell died frequently. This man getting vnto him the companie of the Priests, and offering vp the sacrifice of the bodie and bloud of Christ in his house, with feruent prayers vnto God against these euill Spirits, was thereby freed from any further molestation by them, as this holy Father writeth.

Saint *Gregorie* telleth vs of the Spirit of one *Paschasius*, that haunted the Bathes, and was seene by *Sermanus* the Bishop of Capua, by whose meanes and prayers the place was freed from that Ghost, or rather the Ghost was freed from that place. *Greg. lib. 4. Dialog. Cap.* 39.

Gregorie Nissen writes also of a certaine Bath which was grieuously infested by euill Spirits, wherein they tooke away the liues of many men.

The like whereof is reported by *Georgius Presbiter*, of another

ther house thus molested, where the euill Spirits would throw stones vpon the table while they were at dinner, and filled the house with myce and Serpents, so that no man durst dwell therein.

The like storie reporteth *Metaphrastes* in the life of Saint *Panthenew*; and *Lycas*, in the life of the Emperour *Anastasius*.

Pliny in his seuenth Booke, the twentie seuenth Epistle, telleth vs, that in an house in Athens there appeared continually a tall and leane shape of a man drawing chaines after him; which when it was seene to sinke downe and vanish into a certaine place of the ground, they digged and found the dead bodie of a man: which being remoued, the house was freed from the molestation.

What should I speake of the house of *Eubatis* in Corinth, written by *Lucian*? or of *Pausanias* the King of the Spartans, whose house was haunted by an euill Spirit presently after hee had slaine his wife *Cleonice*, as *Plutarch* writeth? Or of the euill Spirits that haunted the graue of that cruell Tyrant *Cæsar Caligula*? *Suet.* Or of *Nero* that slew his mother *Agrippina*, who was continually after pursued with a spirit in his mothers shape? or of *Otto* that slew his predecessour *Galba*; after which hee neuer ceased to bee molested with fearefull and terrible visions? Or a number more which I might insert; but these shall suffice as a taste of a number more that *Tyræus* the Iesuite hath set downe in his Booke *De infestis Locis*. I adde onely two or three and so an end.

Alexander of Alexandro dwelling in Rome, in an house so infamous for strange sights, that no man durst dwell therein, reporteth, that beside the night tumults and horrible and fearfull noyses, there appeared vnto him the shape of a man, of a filthie looke, threatening countenance, and blacke and fearfull in bodie, from which the house could by no meanes bee set free.

Cardanus, Lib. 26. Ca. 93. De rerum varietate, the reporteth

582 like to haue happened to an houſe of a certaine Nobleman in Parma. In which houſe alwaies before the death of ſome of the family, an old woman of an hundred yeares old appeared ſitting in the chimney corner.

In an Iſland neere vnto the Articke Pole, there is an hill out of the which, like mount Ætna, there burſteth out continually fire and ſmoake. There euerie night appeareth a companie of euill Spirits, repreſenting perfectly the ſhape of ſome friends which they know: whome when they goe to ſpeake vnto, they preſently vaniſh out of their ſight. *Olaus Magnus.*

But enough, enough, of this vnſauerie ſubiect: onely let vs learne heereby to beware of this ambitious enemie of mankinde, who as Saint *Peter* ſayth, Goeth about ſometime like a Lyon to deuoure vs: Other times like a ſubtill Serpent to moleſt vs, but all with a deſire of our deſtruction.

I may bee thought too prolix in this Argument of Gods Iudgements; but conſidering the fiercenеſſe of Gods wrath againſt notorious ſinners, and the hardneſſe of mens hearts to bee drawne to repentance, nothing I thinke can be iudged too much. But yet to ſweeten theſe ſoure pills, let me couer them a little with the ſugar of Gods mercifull protection of his children by his holy Angels.

CHAP.

CHAP. XV.

The conclusion, concerning the protection of holy Angels, ouer such as feare God.

NOtwithstanding all these Iudgements vpon the wicked, yet God is good vnto Israel, euen to those that are of an vpright heart, *Psalme* seuentie three, *Verse* the first: for as he executeth his Iudgements vpon the one, so hee defendeth the other, by his mightie prouidence; especially by the protection of Angels. Of which I purpose to giue you many examples in this place: and first out of the holy Scriptures.

Two Angels came to *Lot* in Sodome, strooke the inhabitants with blindnesse, and led *Lot* by the hand out of Sodom, readie to bee destroyed by fire and brimstone, *Genesis* the nineteenth. When *Abraham* was about to sacrifice his son *Isaac*, an Angell held his hand, and forbad him to kill his sonne, promising him from God a blessing for his obedience, *Genesis* 22. *Iacob* in his journey to *Laban*, and in his returne homeward, was comforted and strengthened against his brother *Esau* by the blessed Angels, *Genesis* the two and thirtieth.

An Angell of the Lord when the Children of Israell came out of Ægypt, stood betwixt the campe of the Ægyptians and the Israelites in a pillar of clouds by day, to protect the Israelites against the Ægyptians, *Exodus* 14.

Balaam when beeing sent for by *Balaac* King of Moab to

584 curſe the Iſraelites, an Agell with a ſword drawne in his hand withſtood him in the way, and commanded him to ſpeake nothing but what the Lord ſhould put into his mouth, *Numbers* 22.

An Angell of the Lord appeared vnto *Gedeon*, comforted him, and appointed him Captaine ouer the people, to deliuer Iſraell out of the hand of the Madianites, *Iudges*, Chapter 6.

An Angell likewiſe appeared vnto *Manoa* and his wife who was barren, promiſing them a ſonne, to be called *Sampſon*, that ſhould deliuer the Iſraelites out of the hands of the Philiſtims, *Iudg.* 13.

It was an Angell in *Dauids* time which ſtrooke the Iſraelites with the peſtilence, whereof died threeſcore and ten thouſand; and when *Dauid* prayed, put his ſword vp into his ſheath, and ſaued the reſt: the ſecond booke of *Samuell*, and twentie fourth Chapter.

Elias the Prophet was refreſhed with meat and drinke, and in the ſtrength thereof hee trauelled fourtie dayes and fourtie nights, euen to Mount Horeb, by the miniſterie of an Angel, 1. *Kings*, 19.

Many legions of Angels enuironed the Prophet *Eliſha*, which his ſeruant, at his prayer, (his eyes being opened) ſaw and beheld, and all to defend him from the Aſſyrians that beſieged Samaria; 2 *Kings*, 6.

An angell of the Lord ſlew in the campe of the Aſſyrians in one night an hundred foure ſcore and fiue thouſand men; 2. *Kings*, 19.

Shadrach, *Meſhach*, and *Abednego*, beeing caſt into the fierie Furnace by *Nabuchadnezzar*, for not worſhipping his golden Image, were preſerued aliue and kept from hurt by an Angell of the Lord, *Daniel* 3.

It was an Angell that ſtopt the mouthes of the Lyons, that they could not hurt *Daniel* that was caſt into their Denne, *Daniel* 10.

The

The Angel *Gabriel* declared vnto *Zacharias*, that his wife should conceiue with childe, and bring forth *Iohn* the Baptist in her old age, *Luke* 1.

It was the same angel that annoumced to the virgin *Mary*, that she should bring forth Iesus Christ our Sauiour, *Luke* 1.

The same told the Sheepheards in the field, of Christ his Natiuitie, and witnessed his resurrection and ascention into the heauens, *Mathew* 28, *Marke* 16, *Acts* the first.

An angell deliuered the Apostles out of prison, *Acts* 5.

An Angell freed *Peter* from his chaines, *Acts* 12. and *Paul* and *Silas*, *Acts* 16.

An angell comforted *Paul* vpon the Sea, and all those that were with him, and deliuered them from the Tempest, *Acts* twentie seuen.

All these Examples are out of the holy Scriptures, which is of infallible truth, and sheweth that to be which is spoken by the Prophet *Dauid* in the foure and thirtieth *Psalme*, *That the Angell of the Lord pitcheth his tents round about them that feare him.*

Now follow examples out of humane Writers; and first to begin with a storie in *Socrates*, *lib.* 6. *cap.* 6. and *Sozomen. lib.* 8. *cap.* 4.

When *Arcadius* was Emperour of Rome, and Saint *Chrysostome* Bishop of Constantinople, there was *Gainas*, an Arrian, and a Barbarian by profession, who beeing powerfull and great, went about to thrust *Arcadius* out of his Seat; but the Emperour compounding with him, sent him vnto Constantinople with a Troupe of horse and foot vnder the pay of the Emperour. This man desired to haue a peculiar Church for them of his owne sect, for the free exercise of their Religion: which being denied by the Emperour, at the persuasion of Saint *Chrysostome*, the Tyrant raised his forces in the night to spoyle and hauocke the citie. But they were resisted the first and second night, by the shew of a great Armie of tall and lustie men, and so terrified that they durst do nothing.

586 nothing. The third night the Tyrant himselfe, thinking this to bee but a fable, came in his owne person with his whole armie, and found the same resistance. Wherewith being terrified, he fled into Tracia, where he was slaine most miserably. Thus this great Citie was protected by the ministerie of Angels, as Hierusalem once was from the tyran *Zenacharib*.

In the reigne of *Pompilius* King of Poland, as the Polonian Chronicles doe report, in the first booke, and twelfth Chapter, there came two men of a venerable countenance and habit to the Court gate, desiring entrance and entertainment; but they were repulsed by the Porter. Then they went to one *Pyastus*, a man of excellent holinesse and charitie, who entertained them into his house very louingly, broached a Vessell of sweet Wine for their drinke, and killed a fat Hogge for their meat, which hee had prepared against the first tonsure of his sonne, accotding to the custome of that Countrey. These men, or rather Angels, finding this kinde entertainement, caused the Vessell of sweet wine to multiplie, so that the more they dranke, the more still remained behind; and the Hogge also in like manner. At last they wrought meanes, that *Pompilius* the King beeing dead, this good man was chosen King in his stead; and then dispatished and were neuer more seene.

Nicephorus in his seuenteenth booke, Chapter thirtie fiue, reporteth a strange storie of a Iewish childe. This boy playing among other Christian children, was brought into the Temple by the Priest to eate the reliques of the Sacrament, as the custome was: who tooke it amongst his fellowes. Which as soone as the Iew his father vnderstood, hee put him into a fierie ouen to bee tormented to death: his mother sought him vp and downe the citie, not knowing what was done, and at last after three dayes found him aliue in the Ouen. From whence being taken, there was no smell of fire about him. Thus God protected by his

angell

angell this poore childe. *Iuſtinian* the Emperour, after hee knew thereof, cauſed the boy and his mother to be baptiſed, and the father, who refuſed, hee cauſed to bee crucified to death. 587

Vnder the Emperour *Mauritius* the Citie of Antioche was ſhaken with a terrible Earthquake, after this manner: There was a certaine Citiſen ſo giuen to bountifulneſſe to the Poore, that hee would neuer ſuppe nor dine vnleſſe hee had one poore man to be with him at his Table. Vpon a certain euening ſeeking for ſuch a gueſt, and finding none, a graue old man met him in the market place, cloathed in white, with two companions with him, whome hee entreated to ſuppe with him. But the old man anſwered him, That hee had more need to pray againſt the deſtruction of the Citie; and preſently ſhooke his Hand-kerchiefe againſt one part of the Citie, and then againſt another; and being hardly entreated, forbore the reſt. Which hee had no ſooner done, but thoſe two parts of the Citie, terribly ſhaken with an Earthquake, were throwne to the ground, and thouſands of men ſlaine. Which this good Citiſen ſeeing, trembled exceedingly. To whom the old man in white anſwered and ſayed, By reaſon of charitie to the poore his houſe and Familie were preſerued. And preſently theſe three men (which no queſtion were Angels) vaniſhed out of ſight. This ſtorie *Sigisbert* in his Chron. reporteth, *Anno* 585.

Philip Melancthon reporteth, That in a certaine village neere vnto the Citie, Sygnea, a woman ſent her ſonne into the wood to fetch home her kine, in the meane while, ſuch a ſnow fell that the boy could not returne home againe: his parents the next day (taking more care for the boy than for the kine) went out to ſeeke him; and within three dayes, found him in the middeſt of the wood, ſitting in a fayre place where no ſnowe had fallen: They demaunded of him, Why hee made not haſte home: Hee anſwered, That hee tarried till it was euening, beeing incenſible both of the time and of the cold:

588 cold: they asked him againe, Whether hee had receiued any food or no? The boy answered, That a certaine man brought vnto him bread and cheese which hee did eat. Thus without doubt the childe was preserued by an Angell, and the man that brought him the bread and cheese was an Angell of God.

Tiburtius the Gouernour of Areciam, a Heathen man, forbad two Christian brothers *Pergentinus* and *Laurentinus*, to preach Christ: First, hee allured them by flattering speeches, which when it succeeded not, hee caused them to bee beaten with clubbes. But the armes of them that beat them, were so withered, that they could not strike a stroke: then hee went about to starue them in prison, but they were nourished by an Angell of God: After, hee commanded them to walke bare footed vpon burning coales, which they did without any sense of hurt: Lastly the Image of *Iupiter* beeing brought vnto them to worship, they calling vpon the name of Iesus, the brasen Image resolued into dust: whereupon many of the Heathen people forsooke their Idols, and turned vnto the faith of Christ. This story is written by *Marullus Spalatensis lib.* 1. *cap.* 8.

In that battell wherein *Iudas Machabeus* ouercame *Timotheus*, fiue men appeared in golden Armour, whereof two defended *Machabeus*, and the other three assaulted the enemies, the second of *Machabees*, *Chapter* the tenth. Likewise in the eleuenth Chapter of the same booke, it is declared how two men in goodly Armour and vpon white horses fought for the Iewes against their enemies, as *Castor* and *Pollux* were seene to fight for the Romanes against the Tusculans, at the Lake Regillum.

When the Locrians made warre with the Crotolians, there was seene two goodly young men vpon white horses fighting for the Locrians; who as soone as the victorie was gotten, were neuer seene more: which victorie, at the same instant that it was gotten, was declared at Athens, Lacedemon, and Corinth.

Corinth; places far distant from Locris and Crothon.

When *Attila* the King of the Hunnes, calling himselfe the scourge of God, had with furious rage destroyed and wasted many Cities in Italy, hee came at last to Rome, purposing also to destroy it: But Pope *Leo* the Great, by the commandement of *Valentinian* the Emperour, came out vnto him, and by his prayers and intreaties made him so milde, that presently without doing any hurt hee returned into his owne Countrey. Hereupon, beeing demaunded by his Nobles, Why hee shewed himselfe so obedient to the Romane Bishop, hee answered, That it was not in honour of the Pope, but that hee saw another man standing by in Priestly garments, threatening him with a naked sword in his hand, vnlesse hee would yeeld vnto Pope *Leo*. This doubtlesse was an angell protecting the citie of Rome from that cruell and mercilesse Enemie.

We read in the liues of the Fathers, how a certaine religious Christian was cast into prison by the souldiers of *Iulian* the Apostata; whom when *Apolonius* another godly Christian came to visit, the Centurion cast him also into prison, to accompanie the other, and set souldiers to watch the prison lest they should escape: but late in the night an angell of God was seene in a most cleere light and broke open the prison dore: which being seene, the Watch fell downe before those holy men, and the Centurion that night hauing his house sore shaken with an earthquake, and some of his seruants slaine; the next morning came and deliuered the two holy men out of prison with great trembling and feare.

Wee read in the liues of the Fathers, of one *Copres* a holy man that disputed with *Manichee.*, and when hee could not put him downe in words it was agreed betweene them, That the tryall of the truth of their religion should bee made by fire: whereupon a fire beeing made in the market place, *Copres* went into it, and stood a time in it vnhurt, beeing protected by the Angell of God; then the *Manichee* refusing to

doe

588 doe the like, was thruſt into the middeſt of the fire by the people, and was ſo ſcortched, that hee ſcarce eſcaped wth his life; ſo that the people abhorring his wicked doctrine, thruſt him out of the Citie; ſaying, This ſeducer burneth aliue.

Baratanes the King of Perſia made warre vpon the Romanes: againſt whome *Narſæus* the Emperours Generall, prepared an armie; and when the Conſtantinopolitanes were in great feare, two Angels in Bythinia charged certaine men that went to Conſtantinople, to tell the citiſens that they ſhould giue themſelues to praier & faſting, and feare nothing, for they were ſent of God to defend the armie of the Romanes againſt the Perſians; which they did accordingly: for the Perſian armie was defeated by *Narſæus*, and the Saracens that came to helpe them in great multitudes were drowned in the riuer Euphrates. This *Socrates* reporteth, *Libr. 7. Capitulo* 18.

But to come to examples of later memorie. *Melanctho*n in his explication of the tenth Chapter of the propheſie of *Daniel*, relateth a ſtorie of *Gryneus* a famous learned and godly man, who hauing offended the Biſhop of Vienna called *Faba*, in a diſputation about Religion, returned vnto his ſociates aſſembled together, whereof *Melanctho*n was one: where diſcourſing of the diſputation betweene him and the Biſhop; I (ſayth *Melanctho*n) was called out of the chamber, to ſpeak with a certaine graue man of a venerable countenance and habit, who told mee that wee ſhould remooue *Gryneus* out of that place preſently, for the Sergeants were come to apprehend him, and to caſt him into priſon: whereupon wee preſently conducted him through the citie, and brought him vnto the riuers ſide, where wee had him conueyed ouer into another Iuriſdiction: and at our returne to the Inne, found that the Sergeants had beene there. Thus, ſaith *Melanctho*n, wee ſee that this graue old man was an Angell of God, that came to protect the good man from his enemies.

In the yeare 1539, not farre from Sitta in Germanie in the

the time of a great dearth, and famine, a certaine godly matron hauing two ſonnes, and deſtitute of all manner of ſuſtenance, went with her children to a certaine fountaine hard by, praying vnto Almightie God, that hee would there releeue their hunger by his infinite goodneſſe: as ſhe was going, a certaine man met her by the way, and ſaluteth her kindly, and asked her whither ſhee was going; who confeſſed that ſhee was going to that fountaine there, hoping to bee relieued by God, to whome all things are poſſible; for if hee nouriſhed the Children of Iſraell in the deſart fourtie yeares, how is it hard for him to nouriſh mee and my children with a draught of water: and when ſhee had ſpoken theſe words, the man, (which was doubtleſſe an angell of God) told her, that ſeeing her fayth was ſo conſtant, ſhee ſhould returne home, and there ſhould finde ſix buſhels of meale for her and her children. The woman returning, found that true which was promiſed.

In the yeare 1558, a cruell tempeſt raged in Thuringea, beating downe houſes, pulling vp trees by the roots, and drowned by the violence of the water about fourtie perſons, men and women. In this fearefull inundation of waters, a notable and miraculous example of Gods protection by Angels ſhewed it ſelfe: for there was a woman newly brought to bed of a childe, drowned, but the infant lying in a cradle was carried with the violence of the water a great way off, and at laſt the cradle ſtopping at the bough of an apple tree, was faſtened till the waters decreaſed and after diuers dayes was found aliue.

The like example of a childe miraculouſly preſerued in the waters, is deſcribed by *Huſanus* in moſt elegant verſes; the copie whereof you may read in the Hiſtoricall Theatre of *Lonicerus Pag.* 196.

Another childe at Friburge in Miſnia falling into the riuer was carried violently a great ſpace vntill it came vnto a Mill, where it ſtopped and was miraculouſly taken vp aliue by Gods protection, and his holy Angels.

The

The like wee read of concerning another childe, miraculously preserued at Rotinberge, in the yeare 1565, as *Lonicerus* reporteth.

I will adde one more of my owne knowledge, concerning an Infant.

In a Towne in Cambridge-shire, there was a crasie Steeple readie to fall, vnder which a poore woman with one childe, had built a little cottage, and liued therein: it chanced that the Steeple fell vpon that little cottage, the woman beeing in the towne, and the childe in the house: all men supposed that the childe had beene crushed to pieces; but it pleased God by the protection of his holy Angels, that certaine pieces of the Bel-free fell crosse ouer the little cottage and kept of the stones from hurting the childe; which crying was heard, and they remouing the stones and rubbidge found the childe aliue.

The like happened at Huntington; where Saint *Maries* Church, hauing a decayed Steeple, the Parishioners set Masons to repaire it; who about Noone comming downe to their dinner, left certaine Children which were taught by the Minister, playing in the bodie of the Church, who had no sooner runne into the Chancell to their victuals, but the Steeple tumbled downe into the Church, beating downe a great part of the Church: withall, behold the wonderfull protection of God, if the Steeple had fallen vpon the Lords day, many hundreds had beene slaine; and if at any other time of the day the Masons and the children had all perished: but blessed bee the name of the Lord, for this safe deliuerance.

Another example was related vnto mee by men of good credit, vpon their owne knowledge, how a certaine man riding betweene two woods in a great tempest of thundering and lightening, rode vnder an Oake to shelter himselfe; but his horse would by no meanes stay vnder that Oake, winching, and kicking, and running away, whether his Master would

would or no: which his maſter perceiuing, went vnto another Oake hard by, where the horſe ſtayed verie quietly: but they had not long ſtayd there, but the firſt Oake with a grieuous clap of thunder and lightening was torne all to fitters, and the man and horſe in the other place eſcaped ſafely: Oh the wonderfull protection of God, and that by the miniſterie of his holy angels!

In the yeare 1565, ſo great a tempeſt of raine and waters aroſe at Iſlebia, that it bare downe houſes before it; it fell moſt violently vpon the houſe of one *Barthold Bogt*, ſo that it broke downe the fore-part of his houſe, where lay a childe in a cradle; which the father, with hazard of his life, brought foorth and carried into his adjoyning neighbors houſe: two other of his children endeauouring alſo to ſaue, hee tooke in his armes to carrie foorth of the houſe, but the rage of the water hindered him: ſo that they reſted vpon a beame, from whence the one of his children was violently taken out of his armes, and hee and the other beeing ſhaken from the poſt, were carred into the Orchard; where finding footing ſtood vp to the necke in the water, with the childe in his armes; and looking about for his other childe, hee found it ſitting vpon a piece of timber, and comming towards him, which hee alſo tooke into his armes, and got vp into a high pile of wood, where hee reſted all night, none beeing able to affoord him any helpe. The next morning, when the waters were decreaſed, hee came downe to looke for two other of his children which hee had left in an vpper part of the houſe, whome hee found faſt aſleepe; now he had no ſooner taken them from thence, but that part of the houſe fel down alſo: where wee may ſee a viſible ſigne of Gods protection by his holy Angels, who not onely preſerued all the family, but alſo kept that part of the houſe from falling wherein the children lay ſleeping, vntill they were brought foorth.

Manie more examples of this kind migh beet added; but theſe ſhall ſuffice to ſhew Gods great prouidence towards his

children; who as he punisheth the wicked with most seuere Iudgements, so hee protecteth those that feare him with extraordinarie prouidence by his holy Angels: to shew the truth of that, which the Apostle speaketh; that *They are ministring Spirits, sent forth to waite vpon them who shall be heyres of saluation.* Hebrews the first, *verse* foureteenth.

* * *

Εἰ τὶ μεγαυχᾶαι καλῶς χρίσεν δοξάζ᾽ δοτί ἐχ
Εἰ τὶ μεγαλαυχᾶαι κακῶς ἴδς μὲ εἶναι βροτὸν.

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